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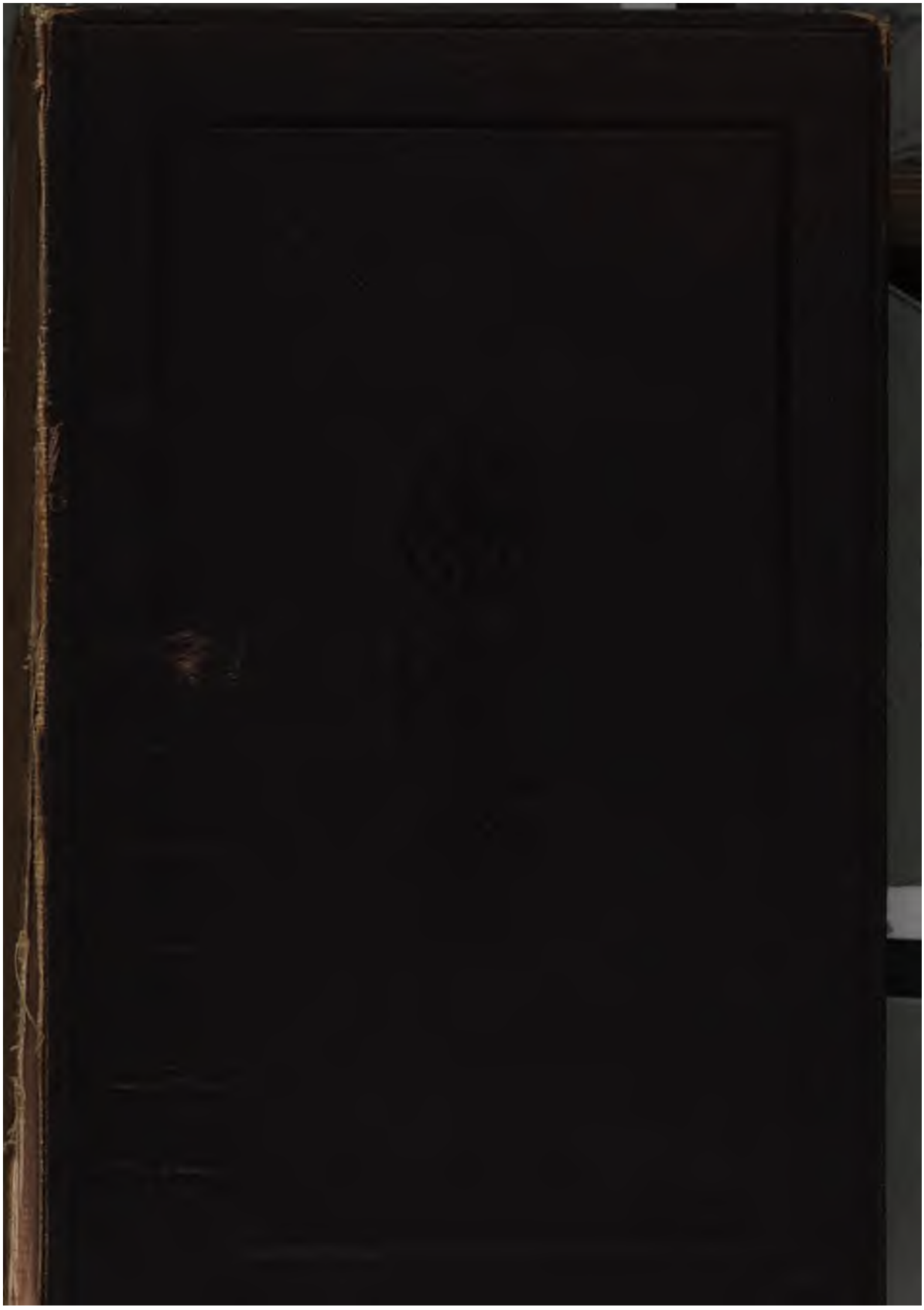

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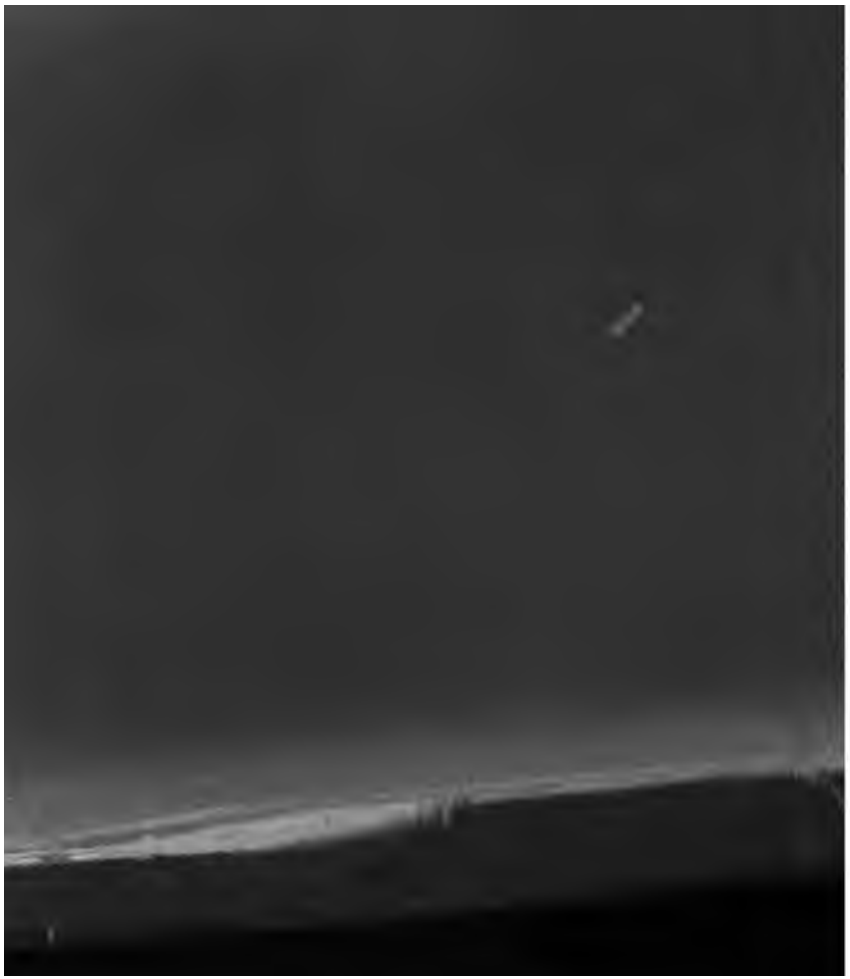

# MISCELLANEOUS

AND

# POSTHUMOUS

# WORKS

OF

# HENRY THOMAS BUCKLE

VOL. III.

LONDON: PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET

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# HENRY THOMAS BUCKLE

EDITED WITH A BIOGRAPHICAL NOTICE BY

HELEN TAYLOR

IN THREE VOLUMES

VOL. III.

COMMON PLACE BOOKS

LONDON
LONGMANS, GREEN, AND CO.
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# COMMON PLACE BOOK.

### 1438. THE USE OF THE PLOUGH KNOWN TO THE ANCIENT EGYPTIANS.

Heeren (*African Nations*, vol. i. p. 60) observes that in consequence of the inundation of the Nile, the soil, thus manured by slime, "requires only to be sowed, digging or ploughing being alike unnecessary." But he adds (p. 61), "The use of the plough, however, in the cultivation of the soil, has not remained unknown in Egypt; it is met with on the monuments." See also vol. ii. p. 158, where Heeren observes that the sower is represented as walking *before* the plough, from which he infers that it was used as we employ the harrow, to cover the strewed seed (and see pp. 344, 345).

On this head the modern Arabs have not much to boast of (see *Wellsted's Travels in Arabia*, 8vo, 1838, vol. i. p. 281). Mr. Rae has some ingenious remarks on the origin of the plough (*New Principles of Economy*, Boston, 8vo, 1834, pp. 227–229). He says that the cause of its improvement has been the transfer of it from one country to another, where the soil being different, necessity has produced invention by acting on experience. Chevenix is hasty and superficial (*Essay on National Character*, 8vo, 1832, vol. ii. p. 5). The Javanese plough is described in Crawford's History of the Indian Archipelago, Edinb. 8vo, 1820, vol. i. p. 348.

### 1439. ORIGIN OF THE NOMES OR DISTRICTS OF EGYPT.

See Heeren's African Nations, Oxford, 8vo, 1838, vol. ii. pp. 108–112. He says they were originally temples round which cities were formed.

### 1440. THE HYKSOS OR SHEPHERD KINGS OF EGYPT.

See Heeren's African Nations, Oxford, 1838, vol. ii. He says (p. 114) that the name is explained by Manetho, *Hyk*, king, and

*Sos*, shepherd, but that according to Josephus it means *captives*. They were Arabians, overran Lower and Middle Egypt, took Memphis, and built Avares near Pelusium (p. 114). Josephus says that they remained in Egypt five hundred and eleven years, but this must include the wars which *preceded* their domination. Josephus mentions six of these kings, who reigned one hundred and sixty years; but according to Manetho their dominion lasted only one hundred and three years (p. 114). Memphis was their capital, and they probably built the pyramids (p. 115), for Herodotus says that they spoke of the pyramids as the work of the Shepherd Philitis. But (at page 194) he says they were "probably of Ethiopian origin." They were expelled from Egypt by Thalmosis, king of Thebes (p. 116) about B.C. 1700 (p. 117). According to Manetho, it was during their dominion that the elevation of Joseph took place, "and," adds Heeren (p. 114), "the favourable reception of Joseph's family leading a shepherd life will be certainly most explicable during the sway of the Shepherd dynasty." But this is contradicted by the fact that Joseph says "every shepherd is an abomination to the Egyptians," Gen. xlvi. 34; and Heeren himself (pp. 156–158) ascribes their hatred of shepherds rather to their love of agriculture than to any political cause. The glorious expulsion of the Hyksos is depicted on many of the Egyptian monuments, and at Karnac, one of the great temples of Thebes, is a full representation of the history of the war (pp. 117, 118), where we find the Arabs with their herds of cattle clearly traceable (p. 118).

1. Bruce (*Travels*, Edinburgh, 1790, vol. i. p. 387) says, "Hycsos, sounded by us Agsos, which signifies *armed shepherds*." 2. See Stukeley's Abury, London, 1743, p. 71. 3. (Humboldt (*Cosmos*, edit. Otté, 1848, vol. ii. p. 576) says, "the Semitic or Aramæic origin of the Hyksos, who put an end to the old kingdom under the 12th dynasty, 2200 years before our era, is now almost universally admitted by all historians."

### 1441. DIVISION OF THE ANCIENT EGYPTIANS INTO CASTES.

See Heeren's African Nations, Oxford, 1838, vol. ii. He says (pp. 119–120) that the most brilliant period of Egypt was from B.C. 1500 to B.C. 800, during which time the divisions into castes was finally consummated (p. 121). The priests were of course the highest caste; and it was probably (p. 125) a daughter of the high priest whom Joseph married. Respecting the priest caste, see pp. 125-130. For the warrior caste, see pp. 131–136, and for the trading-caste 136–140. There was also a caste composed of navigators of the Nile (pp. 140, 141); one of interpreters (pp.

141, 142); and one of herdsmen (pp. 143–148). The kings of Egypt did not generally belong to the priest caste, but probably to the warrior caste (p. 150). So completely were the Egyptians imbued with this spirit of caste that we find (p. 162) not only a caste of physicians, but physicians for particular members of the body, and for the disease to which they were subject; and the very prostitutes formed a separate caste (p. 339).

McCulloch says that the strictness with which the Indians observe caste is greatly exaggerated (*Dictionary of Commerce*, 1849, pp. 554–556). In one part of Madagascar, scarcely any one will eat beef "unless it is killed by one descended from a race of kings" (*Drury's Madagascar*, 8vo, 1743, p. 154). 1. Heeren says (p. 130) that everything relating to the Egyptian priests has been collected by De Schmidt in his De Sacrificiis et Sacerdotibus Ægyptorum, Tubingæ, 1768, 8vo. 2. The Ceylonese are divided into castes (see *Percival's Ceylon*, 4to, 1805, 2nd edit. pp. 258–260, 269). 3. The Malagasy have a sort of caste; for Ellis (*History of Madagascar*, vol. i. p. 164) says, "Certain ranks are not permitted under any circumstance to intermarry;" and see further on the three limitations as to caste. However the civil and military professions "are not hereditary" (p. 293). 4. Harvard (*Mission to Ceylon and India*, 8vo, 1823, pp. xliii.) says, "The distinction of caste which prevails among the natives of Continental India is found also among the Singalese, though not in so rigid a degree as on the Continent. In Ceylon it is of a more political character than among the Hindoos." But from the anecdote Harvard (p. xlii.) himself relates, it is evident that the division into caste is social as well as political. 5. A. W. Schlegel has defended the institution of castes (see pp. xxxix. xl. of his *Preface* to *Prichard's Egyptian Mythology*, 8vo, 1838). Prichard himself has some good remarks on the Egyptian castes (see pp. 373–378, and 397–404). He is inclined to think (p. 375) that the opinion that the Hindoo castes were originally different nations may be true, but that that cannot be the case with ancient Egypt. 6. Malthus (*Essay on Population*, 8vo, 1826, vol. i. p. 193) has well pointed out the effect of the institution of caste in keeping down population. The effect of caste, as Storch observes, is to prevent there being any current and average rate of wages and profits (*Économie politique*, St. Petersbourg, 8vo, 1815, tome ii. p. 184). M. Cousin takes an unusually superficial view of the establishment of castes, in which he can only see "une institution bizarre et vivace" (*Histoire de la Philosophie*, Paris, 1846, part i. tome iii. p. 320). Frederick Schlegel makes a

whimsical attempt to trace the origin of caste to the Hebrew nation (*Philosophy of History*, London, 8vo, 1846, pp. 100, 149–152). He says (p. 142) that it has a republican tendency. Lord Brougham says (*Political Philosophy*, 2nd edit. 8vo, 1849, vol. i. p. 130), "Castes are wholly unknown to the nations beyond the Ganges."

### 1442. THE ASTRONOMY OF THE ANCIENT EGYPTIANS.

Heeren (*African Nations*, Oxford, 1838, ii. 154, 155) notices the great importance the Egyptians attributed to astronomy, and he thinks that "the Labyrinth, with its twelve palaces, was nothing more than a symbolic representation of the yearly course of the sun through the twelve signs of the zodiac, and wholly appropriated to astrological observations." For his opinion Heeren refers to Galterer, in Commentat. Soc. Gött. vol. ix. p. 60. Heeren observes from Herodotus and Diodorus, that "upon the birth of a child its horoscope was immediately taken; it was then foretold what its fate would be; when and how it would die" (see also p. 171).

### 1443. THE ANCIENT EGYPTIANS ACQUAINTED WITH THE HARP, AND GUITAR, AND FLUTE.

"I say nothing here of music; though as among the representations musical instruments, especially the harp and guitar, are conspicuous (Descript. d'Egypte, planche ii. 44–91), as well as flutes, and even a double flute (i. 70), it is certain the Egyptians did not neglect it" (*Heeren's African Nations*, Oxford, 1838, 8vo, vol. ii. p. 165; see also vol. ii. pp. 256–259).

1. For the description of an Ashantee flute see Bowdich, Mission to Ashantee, 4to, 1819, p. 361. 2. The Fantees call the harp the devil (*Duncan's Western Africa*, 8vo, 1847, vol. i. p. 30). See Bruce's Travels, Edinburgh, 1790, vol. i. pp. 128–132. "Guitar," occurs in Wycherley's Gentleman Dancing Master, act v. sc. i. p. 62 B. The only musical instrument known to the Icelanders is one that has a very gloomy tone (see *Dillon's Winter in Iceland and Lapland*, 8vo, 1840, vol. i. p. 106). In England Charles II. made the guitar extremely fashionable (see *Mémoires du Comte de Grammont*, Londres, 1776, 12mo, tome ii. p. 7). In 1645, in the neighbourhood of Naples, "the very husbandmen almost universally play on the guitar" (*Evelyn's Diary*, 8vo, 1827, vol. i. pp. 254, 255). In 1655, Sir John Reresby (*Travels*, 8vo, 1831, p. 68), says of the Venetians, that at the carnival, "To act the Frenchman they go frisking at the sound of a guitar and a pair of tongs."

1444. THE ANCIENT EGYPTIANS WERE IGNORANT OF PERSPECTIVE.

"The Egyptians were unacquainted with the rules of perspective" (*Heeren's African Nations*, Oxford, 1838, vol. ii. p. 290). See Denham and Clapperton's Africa, 1826, 4to, p. 26.

1445. THE ANCIENT EGYPTIANS USED TO WEAR WIGS.

Heeren (*African Nations*, Oxford, 1838, vol. ii. p. 293), in giving an account of the monuments at Thebes says, "In some cases there can be no doubt but that false hair or wigs (Plate III. 67, no. 6) are seen here as well as in the most ancient Indian monuments at Elephantis, but much more artificial and elegant."

1. "A sort of peruke" is figured on the ruins at Persepolis (see *Heeren's Asiatic Nations*, Lond. 1846, vol. i. p. 104). It appears to have been the particular characteristic of the king (p. 115). And in the ruins of Shapour, the king is represented "with a head swathed by a singular wig to an immense circumference" (*Morier's First Journey through Persia*, 1812, 4to, p. 89), but at present a wig is "totally unknown in Persia" (*Morier's Second Journey*, 4to, 1818, p. 60; see also p. 404).

1446. IN THE EGYPTIAN MYSTERIES THE PRIESTS WERE MASKED AS BEASTS.

In a side room in a palace at Thebes, on the western side of the Nile, is a sculpture which, says Heeren (*African Nations*, ii. 221) represents in three divisions the initiation of the king into the priestly mysteries. "He is first purified by some of the priests, others then take him by the hand, and lead him into the sanctuary. All here is mysterious. The priests nearly all appear in masks of beasts." See also ART. 2172

1447. THE EGYPTIANS WERE IGNORANT OF THE ARCH.

"Thebes therefore was built on the two banks of the Nile, without being connected, as far as we know, by means of a bridge. A people whose knowledge of architecture had not attained to the formation of arches, could hardly have constructed a bridge over a river, the breadth of which would even now oppose great obstacles to such an undertaking" (*Heeren's African Nations*, Oxford, 1838, vol. ii. p. 211).

At p. 255 Heeren says, "The Egyptians, who were entirely ignorant of the arch in their architecture, often adopted this form in their vaults. The ceilings at the entrance, and in the front corridors, are usually arched; this is particularly striking in the royal graves, at which we shall presently arrive."

Bruce, Travels, Edinburgh, 4to, 1790, vol. i. p. 420. Wellsted (*Travels in Arabia*, 8vo, 1838, vol. i. p. 429), who visited the famous Nakab el Hajar, says, "In no portion of the ruins have we succeeded in tracing any remains of arches or columns."

### 1448. JEWS, OR AT LEAST JEWISH FACES, FOUND ON EGYPTIAN MONUMENTS AT THEBES.

Heeren says that in one of the royal sepulchres at Thebes, on the eastern side of the Nile, is represented a peaceful spectacle (*African Nations*, Oxford, 1838, vol. ii. p. 264). "Four white men next appear (Plate VII.), and at a single glance the Jewish physiognomy is recognised in them. 'Their national features,' we are told by a late traveller (Minutoli, Travels, p. 271), 'are thrown together with so much comic humour, that it would be difficult for a modern artist to do anything more perfectly. They may be considered as representing the Syrians and Phœnicians in general, whose physiognomy probably differed but slightly from that of the Jews."

### 1449. KARNAC IS PROBABLY THE TEMPLE OF AMMON AT THEBES.

This is the opinion of Heeren (see his *African Nations*, Oxford, 1838, ii. 274–276). His reasons for thinking so are: 1st. The temple of Ammon must have been on the eastern side of the Nile, and thus confines us to Luxor and Karnac. 2nd. The buildings of Luxor have nothing analogous to the temple of Ammon, while at Karnac we find the rams and the holy ship. 3rd. According to Diodorus, the temple of Ammon was the oldest and largest of all the temples in Thebes—a description which holds good of Karnac.

### 1450. THE PINMONEY OF ANCIENT EGYPTIAN QUEENS.

"The fishery of the Nile supplied an income which, according to Diodorus's account, was appropriated to the queen as pin-money" (*Heeren's African Nations*, Oxford, 1838, vol. ii. p. 336).

### 1451. WAS COINED MONEY USED ANCIENTLY IN EGYPT?

—"No coin of Pharaoh has yet been discovered, nor has anything yet been found on the monuments relating to money. Nevertheless we must conclude from the transactions between Joseph and his brethren, that accounts were kept in Egypt in money. 'And he commanded the steward to put every man's

money in his sack's mouth; to Benjamin he gave three hundred pieces of silver' (Genesis, xliv. 1; xlv. 22). Against coining there was a particular law (Diodorus, i. pp. 89–93), as well as against usury. Was it Phœnician, and afterwards Cyrenean money, that was current in Egypt? We cannot answer. Possibly payments may usually have been made by weight, as scales very often occur in the reliefs" (*Heeren's African Nations*, Oxford, 1838, vol. ii. p. 337).

### 1452. EVIDENCE OF CIVILISATION OF THE EGYPTIANS AFFORDED BY ONE OF THEIR LAWS.

Heeren (*African Nations*, ii. 338) has acutely said, "This single law, which inflicted the same punishment for the murder of a freeman and a slave, gives a proof of an advance in moral civilisation which is seldom met with in the nations of antiquity."

### 1453. OPINION OF THE EGYPTIANS RESPECTING THE IMMORTALITY OF THE SOUL.

See also ART. 1985

Heeren (*African Nations*, ii. 188) quotes Herodotus, who says, "The Egyptians are the first who have asserted that the soul of man is immortal; for when the body perishes it enters the body of a newly-born animal; but when it has passed through all the land animals, sea animals, and fowls, it again returns to a human body. This transmigration is completely performed in three thousand years." But, asks Heeren, how is this doctrine to be reconciled with the attention paid to dead bodies? Zoega, indeed, supposes that Herodotus meant to say that the soul descends with the body into the lower world, and first commences its wanderings when the latter is decayed. To this Heeren replies, "But we very naturally demand how could this opinion prevail among a people who so embalmed the corpses that they *never decayed at all.*" The only way, says Heeren, to get over this difficulty, is to believe that there was a difference between the religion of the vulgar and that of the priests. The doctrine of transmigration of souls is too refined for popular belief, and "bears about it too clearly the marks of having been formed according to a scientific system." Heeren alludes to the three thousand years, "which was without doubt determined upon from astronomical and astrological observation," and he refers on this head to a treatise of Selterer. This opinion that the belief in the transmigration of souls was confined to the priests is supported (p. 190) by what is said by Diodorus Siculus, who informs us that the Egyptians considered a quiet repose after death as much more important than

the present life. Diodorus does not say what this idea of *continuance* after death was; but "if we consider their whole proceedings with regard to their dead, a doubt can scarcely remain upon the subject. It was closely connected by them with the *continuance* of the body, and was therefore for the most part a coarse, sensual kind of notion" (see also pp. 195, 196).

See Pettigrew's History of Egyptian Mummies, Lond. 4to, 1834, pp. 14, 15. He seems to have given a better explanation than Heeren, and observes that "those who held the doctrine of transmigration of souls would take extraordinary pains to preserve the body from putrefaction in the hope of the soul again joining the body it had quitted;" and he has quoted Servius, who in his Commentary on Virgil, says that the Egyptians embalmed their dead "ut anima corpori sit obnoxia, ne cito ad aliud transeat." This is all very pertinent, but I cannot understand why he has followed Larcher in thinking that Herodotus says, *not* that the Egyptians were the first who held the immortality of the soul, but they were the first *who believing it*, superadded the doctrine of transmigration. Of course the explanation of Pettigrew will not hold if Herodotus means to say that the soul transmigrated, not on the death, but on the *dissolution* of the body. For, as Heeren says, this never could have been believed by a people who embalmed their corpses so as to *prevent* dissolution. This absurdity must have been as obvious to Herodotus as it is to us, therefore I am inclined to think he meant that the transmigration began after *death*.

1. Schlegel (*Preface to Prichard's Egyptian Mythology*, 8vo, 1838, p. xxxii.) says, "Immortality in the form of transmigration of the soul is an entirely peculiar doctrine, which we only find clearly expressed among all the nations of antiquity by the Indians and Egyptians; Greek philosophers borrowed it from the latter." 2. The Benedictines gravely suggest that the Gaulish Druids received their knowledge of the immortality of the soul from Japhet (*Histoire littéraire de la France*, tome i. part i. p. 9). 3. In the third century St. Hippolyte wrote against the metempsychosis (*Hist. lit. de la France*, tome i. part i. pp. 389, 398). 4. The Bedouin believes that men are sometimes transformed into goats, and on purchasing a goat searches for certain marks by which he can recognise such unfortunates (*Wellsted's Travels in Arabia*, 8vo, 1838, vol. i. p. 161). Kant, even to the very last year of his long life, believed in metempsychosis (see *Cousin's Littérature*, 8vo, 1849, tome iii. p. 341). Frederick Schlegel had a strange notion that it was a corruption of the doctrine of purgatory (*Philosophy of History*, 8vo, 1846,

pp. 157–160). Among the negroes of Western Africa, metempsychosis is a very common doctrine (see *Prichard's Physical History of Mankind*, vol. i. pp. 210, 211, 8vo, 1841), and it is held by some of the Australians (*Prichard*, vol. v. p. 264), and by the ancient Mexicans (vol. v. p. 366). In the Friendly Islands it is believed that only the chiefs live hereafter; but that the common people have only mortal souls (see *Mariner's Tonga Islands*, 8vo, 1838, vol. i. p. 419; vol. ii. p. 128). Wesley was inclined to think that brutes had immaterial souls (see *Southey's Life of Wesley*, 8vo, 1846, vol. ii. p. 93). Beechey's Voyage to the Pacific, 8vo, 1831, vol. i. p. 244.

### 1454. THE USE OF MUMMY AS A DRUG.

See Pettigrew's History of Egyptian Mummies (London, 1834, 4to, ch. ii. pp. 7–11) for some curious remarks on the use of mummy as a drug. In the twelfth, or at all events in the fourteenth century, it used to be prescribed for wounds and bruises, it being considered that the beneficial effects were produced by the asphalt and bitumen it contained. The consequence was that the Jews embalmed dead bodies and sold them to the Christians as genuine mummies. Even in the sixteenth century its consumption seems to have been at its height, and Pettigrew (pp. 9–10) has given a list of eminent writers who express themselves in its favour. But the tricks of the Jews being detected, they were obliged to abandon this disgusting traffic, and the use of the mummy as a medicine was abandoned in Europe, but is to this day retained by the Arabs, who use it as a medicine mixed with butter.

### 1455. ETYMOLOGY OF MUMMY.

It has been derived from *mum*, *amomum*, *mumia*, or *mumiya*. See the different etymologies in Pettigrew's History of Egyptian Mummies, 4to, 1834, p. 1.

### 1456. MUMMIES MADE IN EGYPT AS LATE AS THE FIFTH CENTURY.

"The Christians in Egypt, St. Athanasius tells us in his Life of St. Anthony, were in the habit of keeping in their houses the embalmed bodies, not only of their martyrs, but of all who died among them. St. Anthony opposed this custom, and fearing that his body might be so disposed of, he withdrew with two of his monks into the desert, and directed that they should after his death bury him in secret, and not let the place of his entombment be known. Montfaucon, Antiquité expliquée, tome v. part ii. p. 176. And Saint Augustine bears testimony (Serm. 361, Oper.

tome v. p. 981) to mummies having been made in his time, the beginning of the fifth century" (*Pettigrew's History of Egyptian Mummies*, 4to, 1834, p. 50).

### 1457. AMBER WAS EMPLOYED BY ANCIENT EGYPTIANS IN THEIR MUMMIES.

See Pettigrew's History of Egyptian Mummies, London, 1834, 4to, pp. 76–78. See a curious note on amber in Humboldt's Cosmos, edit. Otté, 1848, vol. ii. pp. 493, 494.

### 1458. COLOCYNTH WAS THE ESSENTIAL PART OF THE BALSAM USED IN PREPARING MUMMIES.

"Mr. Madden's account of the penetrating nature of the particles of mummy dust agrees in every respect with that of Belzoni. His throat was frequently excoriated by it, and this, he says, tended to make him acquainted with the component parts of the balsam employed in the preparation of mummies, which he conceives essentially consists of powdered *colocynth*, called bitter apple, &c. &c." (*Pettigrew's History of Egyptian Mummies*, 4to, 1834, pp. 80, 81).

Wellsted (*Travels in Arabia*, 8vo, 1838, vol. i. p. 205) in Oman "passed several colocynth shrubs" (and see p. 286). At Katunga it is common, and "forms a great article of food" (*Clapperton's Second Expedition*, 1829, 4to, p. 59).

### 1459. THE PRESERVATIVE POWER OF HONEY.

Honey was used by the Egyptians for embalming, and it was believed that it had great preservative powers. The Jews, Assyrians, and Romans used to place their dead in honey; and the body of Alexander the Great was rubbed over with it (see *Pettigrew's History of Egyptian Mummies*, London, 1834, 4to, pp. 85–87).

The Malagasy send after their idol "a man bearing a horn of honey and water, who sprinkles the people on each side of him by shaking his wisp of straw towards them, after it had been dipped in the liquor" (*Ellis, History of Madagascar*, vol. i. p. 419). See also p. 420, where Ellis mentions that they sprinkle the people "on the occasion of the spreading of the small-pox." Bruce (*Travels*, Edinburgh, 1790, 4to, vol. i. p. 92), when in Egypt received "a jar of lemons and oranges preserved in honey." Honey is most abundant south of Gondar (vol. iii. p. 577).

### 1460. NOTE ON THE PAPYRUS.

See Pettigrew's History of Egyptian Mummies, 4to, 1834, pp. 131–137. Champollion says it has ceased to grow in Egypt, but this is a mistake, though it is very scarce (p. 132) there. But it "grows abundantly in Syracuse." It, as well as the lotus and the fig, was consecrated to the god Osiris (p. 134). The paper made from papyrus was chiefly manufactured at Alexandria, and the traffic in it, which was very flourishing, continued till the fifth century, and is mentioned by St. Jerome (p. 135). See an account of the papyrus in Bruce's Travels, Edinburgh, 1790, vol. iv. pp. 1–15).

### 1461. THE FACIAL LINE WAS FIRST ADOPTED BY CAMPER.

See the remarks of Pettigrew in pp. 161, 162 of his History of the Egyptian Mummies, 4to, 1834. He says:—"*The facial line.* Camper was, I believe, the first to adopt this method, and his plan consisted in drawing a line from the most prominent part of the forehead to the most projecting part of the upper jaw; this he called the facial line. Another being drawn from this latter point in a horizontal direction, and extended to the opening of the external ear, enabled him readily to take the angle formed by the two lines, and thus he endeavoured to determine the degree of intellectual character of the individual by marking the relative proportion between that part of the skull in which the brain is contained, and that of the face which is known to be the principal seat of the organ of sense. "This mode," says Pettigrew, "is successful in pointing out the general character, for Professor Soemmering has long since very satisfactorily shown that in proportion to the size of the brain exceeding that of the rest of the nervous system do animals approach in a greater or less degree to what we term reason. . . . Man has by far the largest skull, properly so called, and the smallest face; and in proportion as other animals deviate from this condition do they also manifest their stupidity and ferocity." But an objection to the facial angle is that it is insufficient "when varieties in the form or prominence of the jaws are most remarkable; and crania of the most different nations which differ *toto cœlo* from each other on the whole, have the same facial line; and, on the contrary, skulls of the same nation which agree in a general character differ very much in the direction of this line."

"The facial angle of man varies from sixty-five to eighty-five degrees. Dr. Granville gives the facial angle of his mummy at eighty degrees. M. Jomard states it to be from seventy-five to

seventy-eight degrees in those he examined in Egypt. In the representation of their deities and heroes, the masters of Grecian art carried this angle to one hundred degrees, and every one must have been struck with the high and elevated character of their ancient statues. . . . The facial angle however will only give us the dimensions of the skull in one direction, and should its capacity vary essentially either posteriorly or laterally, we acquire no information of this condition by the method of Camper." To meet this deficiency Cuvier proposed making two sections of the skull and face—one vertical, the other longitudinal—and thus ascertain the relative proportion of the skull compared with the face. A third method was adopted by Blumenbach. "This method is also founded upon the comparative magnitude of the jaws, thus based upon the relative proportions of skull and face. His method was to place various skulls upon a table in a row and contemplate them from behind. By this means he obtained a good knowledge of the breadth or narrowness of the skull, and according as the face projected or receded, he obtained a view of its relative magnitude or diminutiveness. This is, I think, the best method that has been adopted."

See on the facial angle of Camper, Green's Vital Dynamics, 8vo, 1840, p. 63. Lawrence, Lectures on Man, 8vo, 1844, pp. 225, 226. Prichard's Physical History of Mankind, 8vo, 1841, vol. i. pp. 276–278.

### 1462. THE ANCIENT EGYPTIANS RATHER SHORT.

"The stature of the ancient Egyptians would, from the measurements I have taken and collected of different mummies, appear to have been somewhat diminutive. In no instance have I been able to meet with a mummy that, even enveloped in its bandages, would measure more than five feet six inches" (*Pettigrew's History of Egyptian Mummies*, 4to, 1834, p. 166).

At pp. 166, 167, he gives the height of mummies in their bandages, of which ten are male and eight female. Of the male mummies only two exceed five feet four inches. Of the female, one is said to measure five feet five inches, but this Mr. Pettigrew thinks is a mistake. Of the remaining seven female mummies only one reached five feet two inches.

Heeren's African Nations, Oxford, 1838, vol. i. p. 307, 351.

### 1463. EGYPTIAN PRIESTS NOT ALLOWED TO EAT ONIONS, AND YET SAID TO WORSHIP THEM.

See Wilkinson's Manners and Customs of the Ancient Egyptians, 1st series, vol. ii. p. 373. He remarks that Juvenal (xiv. 9) says

they were forbidden to eat the onion, but according to Plutarch (De Is. § 8) it was only the priests who had this abhorrence for it. See also Wilkinson's Second Series, vol. ii. p. 264. Pliny (xix. 6) and Juvenal (*Sat.* 15) say that the Egyptians used to worship onions and garlic. But Wilkinson adds: "There is no direct evidence from the monuments of their having been sacred; and they were admitted as common offerings on every altar." Wilkinson (second series, vol. i. p. 234) has given a representation of "offerings of onions made by a priest to his deceased parents." Pettigrew (*History of Egyptian Mummies*, 4to, 1834, pp. 225, 226) speaks of the "strange worship of the sea leek," but gives no authority for this assertion.

1. Onions are considered unclean by the Malagasy, being forbidden by the idols (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 105, 403, 416). 2. Prichard says that the Egyptians worshipped the onion (see *Prichard's Egyptian Mythology*, 8vo, 1838, p. 329). They seem to be abundant south of Lake Tchad (see *Denham and Clapperton's Africa*, 1826, 4to, p. 102), and indeed are grown in Bournou (see the supplemental Chapter, p. 314, *et seq.*) and in the kingdom of Haussa (*Clapperton's First Journey*, pp. 59, 69, 73).

1464. NOTE ON THE GUANCHES, OR MUMMIES, OF CANARY ISLANDS.

See some information respecting them in Pettigrew's History of Egyptian Mummies, 4to, 1834, pp. 232–237. In 1344 the Canary Islands were by the court of Rome given to the Infanta of Spain, but they were not conquered before the end of the fifteenth century, by which time the brave original inhabitants, called Guanches, became nearly all destroyed, and it is believed are now extinct (p. 232). The word *Guan*, from which Guanches is derived, signifies man (p. 232). The Guanches, who are said to have been very civilised, and to wash their dead, remove the intestines, and fill the cavities with aromatic plants (p. 233). Some of their mummies have been brought to England, and Pettigrew mentions (p. 234) having seen five of them.

Humboldt (*Personal Narrative*, i. 278) says, "The Guanches, famed for their tall stature, were the Patagonians of the old world; and historians exaggerated the muscular force of the Guanches, as previously to the voyage of Bougainville and Corboda, a colossal force was conferred on the tribe that inhabited the southern extremity of America" (p. 235). See also Correspondance littéraire, par Grimm et Diderot, tome v. pp. 297, 298. On the Patagonians, see Lawrence, Lectures on Man, 8vo, 1844, pp. 298, 299.

Pettigrew says (p. 236), "Blumenbach has figured the head of a Guanche; the skull is described as belonging to the Caucasian variety, and therefore in the same class as the Egyptian mummies, which it resembles in many respects." But with several differences (see *sequel*). However it is said (p. 237) that there is an affinity between the language of the Berbers, or Numidians, where the remains of the Guanche tongue are to be found, and the language of the Tuariks near Egypt." It is true that there is a marked affinity between the Berber and Tuarik languages, but the Egyptian is of another family, and the Guanches were probably descended from the Berbers of North Africa. See Prichard's Researches (vol. ii. pp. 32–36, 3rd edit. 8vo, 1837), and (at p. 36) a table taken from Ritter comparing the Guanches with the Berbers.

### 1465. MODERN EMBALMING.

See an account in the eighteenth chapter of Pettigrew's History of Egyptian Mummies, 4to, 1834, pp. 251–260. He thinks (p. 251) that the practice of embalming kings in Europe "may perhaps be dated as far back as the fourth century," but for this opinion no authority is given. At all events, their embalming, even during the middle ages, was very clumsily performed. The bodies of Edward IV. and Henry VIII. were found "little more than skeletons," but the body of Charles I. was "more perfectly preserved." Pettigrew has given (p. 258, 259) a curious account of an embalming, or rather dessication, performed by Hunter in 1775.

A. W. Schlegel (*Preface to Prichard's Egyptian Mythology*, 8vo, 1838, p. xxxvii.) thinks that the "salting and embalming of dead bodies perhaps was originally only a regulation enforced for the purpose of preserving health."

### 1466. NOTE ON THE INFLUENCE, ETC., OF POLYGAMY.

Heeren (*Asiatic Nations*, 8vo, 1846, vol. i. pp. 16, 17) thinks that polygamy is the cause of the slavery in which Southern and Central Asia has always been held. "Polygamy has at all times prevailed there; and polygamy, according to all the principles of our nature, has a tendency to promote unlimited despotism. . . . Now there is no one custom more adverse to virtue in general, especially the domestic virtues, the chief sources of all true patriotism, than that of polygamy; by this many explain the phenomenon that no nation practising polygamy has ever attained to a true republican constitution, nor even that of a free monarchy —that is to say, a nation in which polygamy is not only tolerated,

but established. Among the Greeks it was permitted, but never customary."

On the gold coast of Africa it is universal (see *Account of the Gold Coast, by Henry Meredith*, 8vo, 1812, pp. 33, 106). And in the interior up the Niger (see *Laird and Oldfield's Expedition into the Interior of Africa*, 8vo, 1837, pp. 91, 96, 317; vol. ii. p. 323). Mission to Ashantee. By J. E. Bowdich, London, 1819, 4to, pp. 18–28. The king of Ashantee has always 3,333 wives (*Ibid.* p. 289; see also pp. 317, 388, 391, 396). In Ceylon, polygamy, though allowed, is not general (see *Percival's Account of the Island of Ceylon*, 2nd edit. 1805, 4to, p. 196). Indeed it is not necessary in a country where the inhabitants, within the limits of their own caste, indulge in promiscuous intercourse (*Ibid.* pp. 194–198). Polygamy is practised by the sovereign of the Malagasy (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 100, 168), but by the people not so frequently (p. 132). Indeed the forms a man has to go through on taking a second wife (pp. 169, 170) must tend to discourage it; and it is observable (p. 171) that every wife a man has after his first is called "the little wife."

### 1467. THE SAPPHIRE THE SAME AS THE LAPIS LAZULI.

"Mineralogists admit that the sapphire can be no other than the lapis lazuli. Beckmann, Gesch. der Erfind. iii. 182, *seq.*" (*Heeren's Account of Asiatic Nations*, 8vo, 1846, vol. i. p. 33).

See Michaelis, Recueil de Questions, Amsterdam, 1774, 4to, pp. 193, 194, no. xcvii.

### 1468. NOTE ON SILK AND THE SILKWORM.

See some interesting remarks in Heeren's Asiatic Nations, Lond. 1846, vol. i. pp. 38–41. He says (p. 38) that "no writer contemporary with the Persian empire mentions by name either the silkworm or the stuff manufactured from its thread. The term of *serica*, the name of the Seres, afterwards so familiar, was then unknown; and Strabo is the first Grecian geographer of those whose works have come down to us by whom they are alluded to" (see also pp. 424, 425). Still Heeren says (p. 39), that Aristotle, in his Natural History (v. 19), has "made mention of the silkworm, and described its metamorphosis." He allows (p. 39) that when silk is mentioned in our translation of the Bible, "most interpreters deny the possibility of silk being meant." Heeren says (p. 38) that "we are not without evidence which

makes it highly probable that an extensive use of silk may have existed in Asia from a very remote period;" and yet the utmost he can prove is (p. 40), "it is certain that a trade with Asia in silk existed as early as the days of Aristotle."

"The silk worms of Madagascar are of a very different kind from those of India; they are larger and very hairy. They are fed upon the leaves of the pigeon pea," &c. &c. (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 305).

In 1581, Stafford says, "We should live but grossly and barbarously without wines, spices, and silks; these must be brought from beyond the seas" (*Brief Conceipt of English Policy*, in *Harleian Miscellany*, vol. ix. p. 158; see also p. 165). At the end of the sixteenth century, Sixtus V. is said to have introduced the art of making silk into Rome; at all events he ordered mulberry trees to be planted throughout the Ecclesiastical States (see *Ranke, Die Römischen Päpste*, Berlin, 1838, band i. p. 459).

### 1469. PERSEPOLIS *NOT* THE ANCIENT CAPITAL OF PERSIA.

See Heeren's Asiatic Nations, Lond. 8vo, 1846. He says (p. 91), "The common opinion is that Persepolis was the capital and residence of the Persian monarchs, but a closer acquaintance with the records of antiquity must cause this opinion to appear very doubtful." His reasons are (91, 92): 1st. No contemporary author mentions Persepolis. 2nd. It is not spoken of until the time when it was destroyed. 3rd. Herodotus, Ctesias, Xenophon, and Nehemiah were "perfectly well acquainted with the other principal cities of the Persian empire, and make frequent mention of such as Babylon and Ecbatana." 4th. They mark the different portions of the year which the Persian monarchs used to spend at their several capitals "in such a manner as to leave no portion of the year vacant for Persepolis." And yet it is remarkable that "it is styled by the most credible historians the capital of all the empire; and the conduct of Alexander, who, seeking to avenge himself on the Persians, laid waste Persepolis while he spared Babylon and Susa, confirms the idea that this place possessed a more peculiar and exalted character" (p. 92). However Heeren says (p. 121) of one of the buildings at Persepolis, "that it was the king's own residence," and (at p. 123) "it can scarcely be doubted that this was the private residence of the king." Again (at p. 126), "the palace of the Persian rulers." This apparent contradiction Heeren explains (p. 150, 151) by saying that the buildings at Persepolis did not form either a temple or a palace, "in the proper sense of the word, at least during the flourishing

period of the Persian monarchy;" and that it was the residence of the *first* Persian conquerors, and that "subsequently the ideas of the fatherland of sovereignty and of national worship" caused it to be looked up to in one point of view as the capital of the whole nation. It was this that induced Alexander to overthrow it, as "a visible token to the whole of Asia that the power of Persia was no more." But if it was thus highly estimated, how comes it that Herodotus and Ctesias have omitted to mention it?

1. See Morier's First Journey through Persia, Lond. 1812, 4to, pp. 129–137. He says (p. 129), "Persepolis itself is commonly styled by the people of the country 'Takht Jemsheed,' or the throne of Jemsheed." But see p. 140, where Morier mentions that he was told that Jemsheed had nothing to do with it, but that the royal person sculptured there was *Rustam*. At the same time he added, "Jemsheed was but the slave of Rustam" (p. 201). For another instance of the respect still paid to the memory of Jemsheed, see p. 167 and pp. 125–142, and respecting Rustam, p. 201. See also Morier's Second Journey through Persia, 4to, 1818, p. 47, where he mentions that the Mamacenni (who are spoken of by Quintus Curtius), "have a tradition that they are descendants of Rustam." To the south of Ispahan is "a desolate tract, which, according to the Persians, is the scene of Rustam's battles with the dragon" (Ibid. p. 137). 2. Stukeley (*Stonehenge*, Lond., folio, 1740, p. 19) says, "Persepolis is a mixture between the ancient patriarchal round form of open temples, and the square form introduced under the Jewish dispensation, in opposition to the former, which were generally degenerated into idolatrous purposes."

### 1470. THE UNICORN REPRESENTED ON THE RUINS AT PERSEPOLIS.

This is so stated by Heeren (*Asiatic Nations*, Lond. 1840, vol. ii. pp. 98, 99), who expresses his surprise that Sir Robert Porter could mistake it for a bull. Heeren also quotes on his side "Niebuhr, ii. 126, and Morier, i. 132, neither of whom mistook the animal in question for a bull. The first sets it down as the unicorn so often represented here; the last notices particularly its resemblance to a horse." Heeren thinks (p. 111) that the "unicorn seems to have been adopted by the Persians as the emblem of speed and strength;" and he adds (p. 112), "we have no reason to suppose that the unicorn was ever assumed as the emblem of the evil principle." The unicorn frequently occurs (see p. 132). Supposed to be the rhinoceros. See ART. 1749.

"The Japanese have an extravagant opinion of its medical

virtues" (*Thunberg's Travels*, 8vo, 1795, vol. iii. p. 49). The Africans say that "the unicorn is in the white man's country" (*Bowdich, Mission to Ashantee*, 4to, 1819, p. 327). Barrow saw drawings made by the Bushmen of the unicorn (*Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. pp. 259, 269–277); and he remarks (p. 270) that all the other representations of animals made by the Bushmen were accurate copies. In 1803, Southey writes, "The unicorn is believed by me to exist as well as by many others" (*Life and Correspondence of R. Southey*, 8vo, 1849, 1850, vol. ii. p. 241). The unicorn *does* exist in Thibet (see *Huc's Travels in Tartary*, vol. ii. pp. 245–247).

### 1471. CUSTOM OF COVERING THE MOUTH IN PRESENCE OF THE PERSIAN KINGS.

Heeren (*Asiatic Nations*, Lond. 1846, vol. i. p. 114) describing the ruins of Persepolis, says, "Close behind the king stands a eunuch (recognised as such by the feminine character of his dress and figure), bearing a fan, and with the mouth covered." Again (p. 115), "The deputy or ambassador is represented in converse, but in the respectful attitude in which the monarch was always approached; his hand before his mouth to prevent his breath offending the king's majesty."

The higher order of Abyssinians, according to Salt (*Travels in Abyssinia*, 1814, 4to, p. 144), "display the affectation of holding the garment over the mouth." Denham had an audience of the Sultan at Birnie, near Lake Tchad, and observed that "his face, from the nose downwards, was completely covered" (*Denham and Clapperton's Africa*, 1826, 4to, p. 79). He also mentions (pp. xxii. lx.) that the Tuaricks always cover the lower part of their face with a black mask.

### 1472. THE FICTION OF THE GRIFFIN WAS OF BACTRIAN ORIGIN.

Heeren (*Asiatic Nations*, 8vo, 1846, vol. i. pp. 117, 118) notices the existence of the griffin on the ruins of Persepolis, which he says is exactly the same as that described by Ctesias and copied by Ælian, so that "the proper country of this monster was the Bactro-Indian mountains and their adjacent deserts" (see also vol. ii. p. 16).

See the Romance of the Emperor Octavian, edit. Halliwell, p. 66, Percy Society, vol. xiv. Malcolm's History of Persia, 8vo, 1829, vol. i. p. 19. 1. Borlase (*Antiquities of Cornwall*, Lond. 1769, 2nd edit. pp. 342, 343) has described a Roman coin found in Cornwall, on which a griffin was represented. 2. Humboldt

(*Cosmos*, edit. Otté, vol. ii. pp. 509, 510) supposes that "the ancient realm of the griffins" was north-east of the Black Sea. It is said to mean a Greek or Saracen; and in the middle ages the Byzantine Greeks are often called Griffones (*Warton's History of English Poetry*, 8vo, 1840, vol. i. p. 160).

1472 (*bis*). THE UMBRELLA USED BY THE ANCIENT PERSIANS.

On the ruins of Persepolis the king "is represented in many of the internal doorways, not in a sitting, but in a walking attitude; behind him are two attendants, both about a head shorter than himself, one bearing a fan or fly-chaser, the other an umbrella, signs in Persia of royal dignity. See Xenophon (Cyrop. viii. p. 241) for a proof that these luxuries of a warm climate were in use among the Persians. Porter (i. p. 657) shows that the umbrella continues to be a mark of royal dignity in Persia" (*Heeren's Asiatic Nations*, Lond. 8vo, 1846, vol. i. p. 121).

1. The Japanese always use umbrellas (*Golownin's Captivity in Japan*, 8vo, 1824, vol. i. p. 170, and vol. ii. pp. 43–51). 2. But Morier says that it is *not* an umbrella but "a fly-flap" which is represented at Persepolis (see his *First Journey through Persia*, Lond. 1812, p. 126). 3. They are common in Western Africa (see *Meredith's Account of the Gold Coast*, 8vo, 1812, p. 157). 4. The Ceylonese make the leaves of the talipot-tree "into umbrellas of all sizes" (*Percival's Ceylon*, 4to, 1805, p. 332). 5. Bowdich's Mission to Ashantee, 4to, 1819, pp. 57, 123, 130, 276, 277).

1473. THE MAGIANS LOOKED ON THE DOG AS SACRED.

Heeren (*Asiatic Nations*, vol. i. p. 133) notices on the ruins of Persepolis the representation of "a row of dogs, in which also we have an evidence of the religion of Zoroaster, as the Magians accounted the dog to be a sacred animal, the maintenance of which was strictly enjoined in the Zend books. 'The dog is the animal of Ormuzd the wolf, the natural enemy of Ahriman, the evil principle. The former is therefore an appropriate emblem of vigilance and enmity to Ahriman,' Zendavesta, Ana. ii. iii. p. 34."

1. The Japanese keep dogs, from superstitious motives (*Thunberg's Travels*, Lond. 8vo, 1795, vol. iv. p. 95). 2. The ancient Slavonians had a famous deity called Voloss, which had the head of a dog. Voloss has become a saint, with a place in the Russian calendar; and his picture is still to be found in some churches, representing "a mighty warrior with a head like that of a hound"

(*Pinkerton's Russia*, 8vo, 1833, pp. 196, 197). It is said, apparently on good authority, that in Kamtschatka, dogs can while travelling remain fasting "six or seven days" (*Cook's Voyages*, 8vo, 1821, vol. vii. pp. 186, 187).

1474. HERBA MEDICA THE SAME AS CLOVER.

"In the north of Media were wild tracts of pasture abounding in the *herba-medica* of the ancients, probably the same with our *clover*" (*Heeren's Asiatic Nations*, Lond. 1840, vol. i. p. 158).

1475. THE SILPHIUM OF THE ANCIENTS THE SAME AS ASSAFŒTIDA.

See also ART. 1651.

"The silphium of the ancients is generally considered the same with *assafœtida*. Without entering into this question, which has been ably treated by Budeus ad Theoph. vi. 3, I would simply remark that the followers of Alexander found silphium in abundance on the lofty and cold mountains of Kandahar (Arrian, iii. 28). The most recent travellers have furnished us with the best information respecting it, and prove that assafœtida grows in Media as well as in Kerman and Cabul; and still forms a considerable article of commerce with India, where it is esteemed an article of luxury (Kinneir's Geography, p. 225; Pottinger's Travels, i. p. 226)" (*Heeren's Asiatic Nations*, Lond. 1846, vol. i. p. 159).

Heeren (vol. i. p. 184) refers to Elphinstone's Cabul, p. 302, for "an accurate description of the plant, and a statement of its importance as an article of Indian commerce." It is found in Persia (see *Morier's First Journey through Persia*, Lond. 4to, 1812, p. 231). The village of Sykan is north-west of Kabul; Moorcroft says, "The chief article of the commerce of this place is assafœtida, of which about two hundred maunds are gathered annually from plants that grow wild upon the mountains" (*Moorcroft and Trebeck's Travels*, edited by H. H. Wilson, 8vo, 1841, vol. ii. p. 395).

1476. THE SEA OF ARAL WAS ANCIENTLY JOINED TO THE CASPIAN.

See also ART. 1665.

"— the fact of the perpetual recession of the sea of Aral, with the circumstance of a level bed of sand lying between it and the Caspian, containing smaller salt lakes, leaves no reasonable ground for doubting that anciently the sea of Aral was united with the Caspian; a sufficient reason why the former should not have been mentioned by ancient geographers. See Everymann's Reise, pp. 65, 81, 86" (*Heeren's Asiatic Nations*, Lond. 1846, vol. i. pp. 168, 169).

### 1477. JEMSHED OF THE ZENDAVESTA THE SAME AS THE GRECIAN ACHŒMENES.

"Jemshed is generally described as the founder of civil society, by introducing the art of agriculture. See the beautiful mythus in the Vendidat, Zendav. ii. 304. A recent author has made it appear probable that the above name conceals the Achœmenes of the Greeks, the reputed head of the royal family of Cyrus. See Wahl (Allgemeine Beschreibung des Persichen Reiches, p. 209). I confess that this hypothesis appears to me extremely probable," &c., &c. (*Heeren's Asiatic Nations*, Lond. 1846, vol. i. p. 243).

### 1478. ETYMOLOGY OF MAGIAN.

"The name of Magian is derived from the Pehlic dialect; *Mag* and *Mog* in this language signifying a priest. Zendavesta, Anhang. iii. p. 17" (*Heeren's Asiatic Nations*, 1846, vol. i. p. 247).

See also ART. 1958

### 1479. THE JAPANESE MARK THEIR RESPECT BY TURNING THEIR BACK.

"One most extraordinary mark of respect from the lower classes towards the princes and grandees, is to bow with their foreheads to the ground, and then to turn their backs upon them to signify that they consider them in so high a light, as in their own extreme insignificance to be unworthy of looking upon them" (*Memoirs of Captivity in Japan during the years* 1811, 1812, *and* 1813, *by Captain Golownin of the Russian Navy*, 2nd edit. 8vo, 1824, vol. iii. p. 111).

Thunberg's Voyage to Japan in his Travels, 8vo, 1795, vol. iii. p. 107. The Hong merchants of Canton, when summoned before the hoppoo, are not allowed to look him in the face. Dobell's Travels through Kamtschatka, &c., 8vo, 1830, vol. ii. p. 164.

### 1480. NOTES ON THE GROWTH AND CONSUMPTION OF TEA.

Golownin (*Captivity in Japan*, 8vo, 1824, vol. i. pp. 107, 108) says the Japanese grow both black and green tea, but that the former is very bad, the latter very scarce (and see vol. iii. pp. 167, 168).

"The tea plant has been discovered native in the forests of Ceylon. It grows spontaneously in the neighbourhood of Trincomalee and other northern parts of Ceylon. . . . . I have in my possession a letter from an officer in the 80th regiment, in which he states that he had found the real tea plant in the woods

of Ceylon of a quality equal to any that ever grew in China" (*Percival's Account of Ceylon*, 2nd edit. 4to, 1805, pp. 330, 331). Harvard (*Narrative of the Mission to Ceylon and India*, 8vo, 1823, p. xiv.) says, "Several respectable Dutch gentlemen have assured me that the tea plant grows in some parts of the island."

Dobell (*Travels through Kamtchatka*, &c., 8vo, 1830, vol. ii. p. 310) says, "The tea leaf was first carried from Fokien to Europe, where it is called in the language of that province *tay*; this accounts for the name we give it, which is so different from the Canton name *cha*, the *a* pronounced broad, as in French." For a further account of the different varieties of teas, see pp. 327–337).

"The use of tea has been common among the wealthier Tibetans for some centuries, but it has been universal only within the last sixty years. It has extended itself within the same period to Bokhara and Kashmir, and is becoming general in the Panjab and Kabul" (*Travels in the Himalayan Provinces of Hindustan and the Panjab; in Ladakh and Kashmir; in Peshawar, Kabul, Kunduz, and Bokhara, by William Moorcroft and George Trebeck, from* 1819 *to* 1825, edited by Horace Hayman Wilson, Lond. 1841, 2 vols. vol. i. p. 331). In 1748, Lady W. Montagu (*Works*, 8vo, 1803, vol. iv. p. 31) writes from Louvere, that tea "is a fashion lately introduced in this country."

See also ART. 1655.

### 1481. THE KURILES AND JAPANESE ORIGINALLY THE SAME PEOPLE.

So Golownin was informed by the interpreters, who "referred to the number of words which are common to both languages" (*Golownin's Captivity in Japan*, 8vo, 1824, vol. ii. p. 93). "The Russians gave them this name from the smoking volcanoes, kurile in the Russian language signifying smoke" (*Martin's China*, 8vo, 1847, vol. i. p. 269).

See Prichard's Natural History of Man, second edit. London, 8vo, 1845, pp. 226–228. He says, "Klaproth has shown that their language has so extensive a connection in its vocabulary with the idiom of the Samoiedes and with dialects of some tribes of Caucasus, as to render it very probable that there is a near connection between all these races. . . . . The Arnos, or Kuntrary, are the most hairy race of people in the world." Cook's Voyages, 8vo, 1831, vii. pp. 343, 344, 354.

### 1482. THE JAPANESE THINK THE LEFT HAND MORE HONOURABLE THAN THE RIGHT.

Golownin (*Captivity in Japan*, 8vo, 1824, vol. i. p. 139), giving an account of his examination after his capture, says, "On the left of the governor sat the officer nearest him in authority; and on his right the third in command." He adds (p. 140), "The Japanese reckon the left superior to the right. We remarked their attention to this in all cases, and were informed by themselves that they considered that side the post of distinction; they could assign no reason for the preference."

In Europe, in A.D. 1598, at all events, the right was considered the more honourable (see *Camden's Elizabeth*, in *Kennett*, ii. 605).

1. "The Ceylonese never use their left hand in preparing their food, or in eating it" (*Percival's Account of Ceylon*, second edit. 4to, 1805, pp. 188, 189). 2. Ellis (*Journey of the Embassy to China*, London, 4to, 1817, p. 60) says of the Chinese, "The left is the place of honour" (see also p. 69). 3. The Druids gathered the samolus "fasting, with the left hand" (*Borlase, Antiquities of Cornwall*, 1769, p. 95). 4. The Abyssinians consider the right hand the more honourable; and the left, "the second place of distinction" (*Salt's Voyage to Abyssinia*, 4to, 1814, pp. 261, 262).

### 1483. A FEUDAL SYSTEM IN JAPAN.

"Many of the Japanese institutions, and much of their manners, as will be seen more at large in the accompanying notes, are absolutely fac-similes of our own feudal times, and demonstrate the existence of that system to a much greater extent than our ablest writers have hitherto imagined" (Page iii. of Introduction by the English editor of *Golownin's Japan*, vol. iii. 8vo, 1824).

1. A similar remark respecting Abyssinia is made by Salt (*Voyage to Abyssinia*, 4to, 1814, p. 485). 2. And Wellsted (*Travels in Arabia*, 8vo, 1838, vol. i. p. 382) says the same thing of Oman. 3. And see Denham and Clapperton's Africa, 4to, 1826, p. 150, note. 4. Cook's Voyages, 8vo, 1821, vol. i. p. 239, respecting Otaheite.

### 1484. ETYMOLOGY OF NIPHON.

"The Japanese, moreover, call their country *Niphon*, . . . from two words, *Ni*, signifying fire, or the sun *par excellence*, and *pon*, being basis or foundation; but the Chinese name Gepuenque, signifies the kingdom of the rising sun" (Notes by the Editor at vol. iii. p. 15 of *Golownin's Japan*, 8vo, 1824).

### 1485. THE SOY OF THE JAPANESE FIRST USED IN EUROPE IN THE EIGHTEENTH CENTURY.

"The Japanese soy is also prepared of beans, and turned sour in casks. They say that three years are required for preparing the best soy" (*Golownin's Captivity in Japan*, 8vo, 1824, vol. iii. p. 157).

Thunberg (*Travels in Japan*, Lond. 1795, vol. iv. p. 121) says, "Soy sauce, which is everywhere and every day used throughout the whole empire, I might almost say in every dish, *and which begins even to be made use of in Europe*, is prepared from soy beans (*Dolichos Soja*) and salt, mixed with barley or wheat." In 1679, Locke, in his Journal, mentions at London, "Mango and saio, two sorts of sauces brought from the East Indies" (*King's Life of Locke*, 8vo, 1830, vol. i. p. 249). At iv. 107, Thunberg says, "The soy is much *better* than that which is brewed in *China*." The Chinese highly value the Japanese soy, of which they consume immense quantities (see *Dobell's Travels through Kamtchatka*, &c., 8vo, 1830, vol. ii. p. 325). On Soy, see Crawford's History of the Indian Archipelago, Edinburgh, 8vo, 1820, vol. i. p. 370.

### 1486. SWEET AND COMMON POTATOES GROW IN JAPAN.

"Sweet and common potatoes are also cultivated in Japan, but they want land to plant them. The Japanese sweet potatoes are different from those I saw in other parts of the world, as in Portugal, in the island of Madeira, in the Brazils, &c., &c. They resemble in size our largest potatoes, only that they are a little longer, the skin dark red; the inside is white, the taste agreeable, and smell like the rose" (*Golownin's Captivity in Japan*, 8vo, 1824, vol. iii. pp. 157, 158).

1. There are plenty of sweet potatoes in Cochin China (see *Barrow's Voyage to Cochin China*, 4to, 1806, p. 315). 2. The Boors, and it is said the Hottentots, will not eat potatoes (see *Barrow's Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 68). 3. Potatoes have not been introduced into Oman (*Wellsted's Travels in Arabia*, 8vo, 1838, vol. i. p. 291). Ormerod says (*History of Cheshire*, London, folio, 1819, vol. i. p. xlix.) "Potatoes are probably cultivated in this county" (Cheshire) "to a greater extent than any other English shire (Lancashire excepted), as the principal food of the lower orders."

### 1487. ABUNDANCE OF SILK IN JAPAN.

"Japan is also very rich in silk. We had the proofs before our eyes. Matsmai is reckoned to be one of the very poorest towns, yet we constantly saw people of all ranks, especially women, in silk dresses. On festivals, even the common soldiers wore costly silk dresses" (*Golownin's Captivity in Japan*, 8vo, 1824, vol. iii. p. 163).

### 1488. JAPANESE WOMEN WHEN MARRIED BLACKEN THEIR TEETH.

"A very singular custom at the marriages of the Japanese is that the teeth of the bride are made black by some corrosive liquid. The teeth remain black ever after, and serve to show that a woman is married or a widow" (*Golownin's Captivity in Japan*, 8vo, 1824, vol. iii. p. 101). See also ART. 1655.

Thunberg's Voyage to Japan in his Travels, Lond. 1795, vol. iii. p. 78. And so do the inhabitants of Java, "because monkeys have white ones" (*Barrow's Cochin China*, 1806, 4to, p. 227). Also the inhabitants of Cochin China (*Ibid.* p. 308). The women at Egga "stain the front teeth in the upper and lower jaw with different colours" (*Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. ii. p. 110). The Ceylonese stain their teeth black by chewing betel and areca nut, "for they look upon white teeth as only fit for dogs, and a disgrace to the human species. The hot mixture, however, speedily destroys their teeth, and often renders them toothless at an early age" (*Percival's Ceylon*, 2nd edit. 1805, p. 193).

### 1489. THE JAPANESE PUT ON WHITE FOR MOURNING.

"The black colour is valued the most; the upper dresses of rich people are almost always black; white is worn because it is a sign of mourning" (*Golownin's Captivity in Japan*, 8vo, 1824, vol. iii. p. 130).

1. "Five days is the ordinary time of the deepest mourning" (*Thunberg's Voyage to Japan*, in *Travels*, Lond. 1795, vol. iv. p. 125). In the account of the funeral of Elizabeth, wife to Henry VII., it is said "the banners were all white, in token that she died in childbed" (*Antiquarian Repertory*, iv. 657).

### 1490. GAME OF DRAUGHTS OF THE JAPANESE.

"Their game at draughts is exceedingly difficult and complicated. They make use of a very large draughtboard and four

hundred men, which they move about in many different directions, and which are liable to be taken in various ways" (*Golownin's Captivity in Japan*, 8vo, 1824, vol. i. p. 304).

1. Bowdich (*Mission to Ashantee*, 1819, 4to, p. 303) says, "Both Moors and negroes play drafts well and constantly. Their method resembles the Polish; they take and move backwards and forwards, and a king has the bishop's move in chess." 2. The Malagasy have a somewhat similar game (see it described in *Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 271, 272). Bruce saw them played in Gondar (*Travels to discover the Source of the Nile*, Edinburgh, 1790, vol. iii. p. 482). The Sandwich Islanders "have a game very much like our draughts" (*Cook's Voyages*, 8vo, 1821, vol. vii. p. 133). "Come, we'll to chess or draughts" (*Middleton's Works*, 1840, iv. 554). Tuckey's Expedition to the Zaire, 1818, 4to, p. 163.

### 1491. NOTE ON THE JAPANESE LANGUAGE.

See *Golownin's Captivity in Japan*, London, 8vo, 1824, 2nd edit. He says (vol. i. pp. 113, 114) they use two kinds of characters in writing, the first, which is *the same as the Chinese*, is for important works and for official papers. The other is the common Japanese alphabet of forty-eight letters, used by the common people, and which every Japanese can write (see vol. iii. pp. 37, 38). He was told (vol. ii. p. 93) that the language of the Japanese and Kuriles had "a number of words common to both." No person of distinction may sign a paper written in the vulgar tongue (see vol. ii. p. 178). Golownin says (vol. iii. p. 36) "The Japanese language is derived from the common ancestors of the Japanese and Kuriles." The Japanese have *two words* for many things and actions; one is used when they speak to their superiors, or their equals and desire to be polite; the other only with common people and in ordinary conversation" (vol. iii. p. 40). See also Thunberg's Travels in Japan, 8vo, 1795, vol. iii. p. 122.

Thunberg (*Travels in Japan*, vol. iii. p. 264, 8vo, 1795) says that the Japanese language is "so dissimilar from the Chinese, that these two neighbouring nations cannot understand each other without an interpreter." Thunberg adds (iii. 264), "the Chinese language is much read and written at Japan, and is considered as their learned language;" and at vol. iv. pp. 55, 56, he says, "Chinese is learned by those who devote themselves to study and read Chinese books and writings." In vol. iv. pp. 1–31, Thunberg has given a list of Japanese words with their meaning in English.

### 1492. THE JAPANESE DO NOT BELIEVE THAT MAN DESCENDS FROM A SINGLE PAIR.

"The Japanese, even the most unprejudiced, will not believe that all the nations of the world descend from a single man. As a proof of the contrary, they allege the difference in the external appearance of different nations. 'How can we persuade ourselves' (say they), 'that the Dutch and the negroes on board their ships could be descended from the same original parents, even many thousand years ago?'" (*Golownin's Captivity in Japan*, 8vo, 1824, vol. iii. p. 13). See also ART. 1394.

The Ashantees believe that "in the beginning God created three white and three black men, with the same number of women" (*Bowdich's Mission to Ashantee*, 4to, 1819, p. 261). See in Humboldt's Cosmos (edit. Otté, 1848, vol. i. pp. 361–366) some acute remarks on the supposed descent of the human race from a single pair, and (at pp. 364, 365) the remarkable extract from William Humboldt.

### 1493. THE JAPANESE TURN THE HEADS OF THOSE WHO ARE DYING TOWARDS THE NORTH.

—"it being a custom with the Japanese to turn the heads of those that are dying towards the north" (*Thunberg's Voyage to Japan*, in his *Travels*, Lond. 1795, 8vo, vol. iii. p. 69).

1. The Bechuanas have precisely the same custom (see *Moffatt's Southern Africa*, 8vo, 1842, p. 307). He adds, what is very striking, that "though they have no compass, they manage after some consultation to place the corpse very nearly facing the north." 2. A. W. Schlegel seems inclined to adopt Bailly's view of the northern origin of civilization (see p. xlii. of his *Preface to Prichard's Egyptian Mythology*, 8vo, 1838). Beechey's Voyage to the Pacific, 8vo, 1831, vol. i. p. 164.

### 1494. IN JAPAN THE MARRIED WOMEN PULL THE HAIRS FROM THEIR EYEBROWS.

"The married women disfigure themselves by pulling out all the hairs of their eyebrows, which with them serves to designate the marriage state, in like manner as black teeth do at Nagasaki" (*Thunberg's Voyage to Japan*, in his *Travels*, Lond. 1795, 8vo, vol. iii. p. 105; and see also p. 120).

In England in the thirteenth century women of fashion used to pluck the hair from their eyebrows, temples, and foreheads (see *Strutt's Habits and Dresses*, edit. Planché, 1842, vol. ii. pp. 125, 126).

### 1495. NOTE ON THE SIZE AND POPULATION OF JEDO.

Thunberg (*Voyage to Japan*, in his *Travels*, Lond. 8vo, 1795, vol. iii. p. 194) says, "I shall never forget the delightful prospect we had during these visits from an eminence that commanded a view of this large and extensive town, which the Japanese affirm to be twenty-one leagues, or as many hours' walk, in circumference." Again (at p. 282), "The town of Jedo is said to be twenty-one hours' walk in circumference, or about twenty-one French leagues."

### 1496. JAPANESE METHOD OF ROWING.

"Their boats are not rowed, but always wriggled with one or two oars. The oar is large, and for that purpose obliquely writhed. This way of working with oars does not appear to be very fatiguing; but drives the vessel on with great speed" (*Thunberg's Voyage to Japan*, in his *Travels*, Lond. 1795, vol. iii. p. 40).

Golownin's Captivity in Japan, 8vo, 1824, vol. ii. p. 335. The Cochin Chinese row by pushing the oars from them (see *Barrow's Voyage to Cochin China*, 4to, 1806, p. 319). In Dahomey it is "bad fetish for any great man in crossing water to look in the direction he is proceeding" (*Duncan's Western Africa*, 8vo, 1847, vol. ii. p. 6). The English in 1563 reckoned four men for each oar (see *Forbes' State Papers*, ii. 382).

### 1497. IMPORTANCE AND RICHNESS OF THE JAPANESE COPPER.

"The principal articles carried from hence are Japan copper, raw camphor, and lacquered wood work; . . . the copper, which contains more gold and is finer than any other in the world, is cast into bars six inches long and a finger thick; flat on one side and convex on the other, and of a fine bright colour" (*Thunberg's Voyage to Japan*, in his *Travels*, Lond. 1795, 8vo, vol. iii. p. 43).

See also p. 54, and at pp. 224, 225 an account of smelting the copper, which is cast in water, and "hence the Japanese copper acquires its high colour and splendour." At vol. iv. p. 104, Thunberg says, "Copper is quite common in every part of the empire, and is richly impregnated with gold." Golownin's Captivity in Japan, 8vo, 1824, vol. iii. p. 164. In 1569, or a little before, "a rich copper mine" was found in the Duke of Northumberland's estate (*Camden's Elizabeth*, in *Kennett*, vol. ii. p. 422). 1. Barrow (*Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 350) says, "From the Orange river to the tropic under

which the Damaras live, runs a chain of mountains, which, from the various accounts of travellers, are so abundant in copper ore that it is everywhere found upon the surface." 2. It is found in Oman (*Wellsted's Travels in Arabia*, 8vo, 1838, vol. i. p. 315). 3. It appears not to be found in Bornou, but is imported there from Barbary (*Denham and Clapperton's Africa*, 1826, 4to, p. 325). 4. Egede says there is copper ore in Greenland (*Description of Greenland*, 8vo, 1818, p. 46).

1498. JAPANESE WOMEN, WHEN SEPARATED FROM THEIR HUSBANDS, SHAVE THEIR HEADS.

"A woman who had been turned out of doors by her husband, was permitted to visit the ambassador in order to beg something towards her support. She had her head shaved all over, and walked about with it bare, making a very strange figure. This was said to be customary, when any female for some reason or another was parted from her husband" (*Thunberg's Voyage to Japan* in *Travels*, Lond. 1795, vol. iii. p. 197).

1. "The Persians shave all the head except a tuft of hair just on the crown, and two locks behind the ears" (*Morier's First Journey through Persia*, Lond. 1812, 4to, p. 247). 2. Meredith (*Account of the Gold Coast*, 8vo, 1812, p. 110) says, "The old men shave the whole of the head excepting a lock or two behind, to which they generally keep a piece of gold suspended." See Bowdich, Mission to Ashantee, 4to, 1819, p. 319.

1499. THE JAPANESE ERECT TOMBSTONES TO THE DEAD.

"Hard by the cottages and farms in the vicinity of the town, but chiefly on rising grounds, and by the road, I saw a great number of tombstones erected of various forms. It was said that for every one that died, a stone of the kind was erected, and before it I frequently found placed one or two thick bamboo canes filled with water, and either leaves or flowers. The stones were sometimes rough and in their natural state, but more frequently hewn with art, with or without letters engraved on them, and these either gilt or not gilt" (*Thunberg's Voyages to Japan*, in *Travels*, London, 1795, 8vo, vol. iii. pp. 79, 80).

For an account of the Persian tombs, see Morier's Second Journey through Persia, 4to, 1818, p. 151. Among the Chinese, "chusing the situation of a tomb is one of the nicest and most important matters that can be agitated" (*Dobell's Travels through Kamtchatka*, 8vo, 1830, vol. ii. p. 298). The Malagasy pay extraordinary attention to their burial-places (see *Ellis, History*

*of Madagascar*, 8vo, 1838, vol. i. pp. 243–248, and see p. 255). Mungo Park, Travels, 8vo, 1817, vol. ii. p. 109.

1500. THE SCYMITAR IS THE FAVOURITE JAPANESE WEAPON.

This is remarked by Thunberg (*Voyage to Japan*, in *Travels*, London, 1795, vol. iv. pp. 14, 15), who says, "It is constantly worn by everyone but the peasants. This scymitar is a yard in length, somewhat inclining to a curve, and has a broad back; the blades are of an incomparably good temper, and such as are old in particular are very highly valued. In goodness they *far surpass* the *Spanish blades*, which are so renowned throughout Europe; they will cut a very large nail asunder with ease, and without their edge being turned; and, according to the accounts of the Japanese, will cleave a man asunder from top to bottom."

1501. NOTE ON THE USE, ETC., OF COFFEE.

Thunberg says, respecting the Japanese, "Coffee is scarcely known, even by the taste, to a few of the interpreters" (*Voyage to Japan*, in *Travels*, 8vo, 1795, vol. iv. p. 39).

Wellsted, who visited Berbera, which is in the Sumala country near the straits of Bab-el-Mandeb, says (*Travels in Arabia*, 8vo, 1838, vol. ii. p. 366) that a great quantity of coffee is sold there "which is brought from about forty days' journey in the interior." He adds, "I believe it is not generally known in Europe that any part of Africa produces coffee; yet the Arabs have preserved a tradition that the plant is a native of Abyssinia, and was first brought from thence to their own country." Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, p. 127) says, "Les Arabes prétendent qu'ils ont tiré de Habbesch l'arbre du caffé, et quelques personnes qui avaient été dans ce pays assurèrent, que non seulement ils y en avaient beaucoup vû, mais que dans plusieurs contrées de Habbesch le caffé égalait en qualité celui de Yemen."

In Arabia it is a matter of dispute whether or no coffee be lawful; but the stricter Mahomedans will not drink it (*Wellsted's Arabia*, vol. i. pp. 324, 325). The Bedouins consider it a decisive proof of insanity to take sugar with coffee. See the amusing anecdote related by Wellsted (vol. ii. p. 69). Coffee was "introduced from Java into Arabia in 1723" (*Crawfurd's History of the Indian Archipelago*, 8vo, 1820, vol. i. p. 486).

1502. ORIGIN, ETC., OF THE GYPSIES.

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rt. 530.

See an interesting paper by Colonel Harriott in the Transactions of the Royal Asiatic Society, vol. ii. pp. 518–558, London,

4to, 1830. He says (p. 519), "The word 'Gypsy' is corrupted from Egyptian, and originates in the vulgar error of Egypt being their native place." Their real name in England, and that by which they exclusively call themselves, is Roumichal; their language, Romanes" (p. 519). Their first appearance in Europe was in Germany after A.D. 1400 (p. 520). Their language is partly, perhaps chiefly, oriental (p. 520). There are some of them in Siberia (p. 523); and in Persia (p. 523), into which country it is said on good authority (p. 524), they were introduced some fourteen hundred years ago *from Kabul*, but they are *now* unknown in Kabul (p. 531). They are called in Persia *Luli*, or *Kauli*, the latter being a corruption from Kabuli and Kabul (p. 525). It was in A.D. 420 that they were first brought into Persia (p. 528). In Beloochistan they bear the name of Luri (pp. 525, 526). There is a striking similarity between the language of the English and the Persian gypsies (see the vocabulary at p. 529). They are to be found nearly all over India (p. 530). Harriott (p. 531) follows Dubois in supposing that the Indian gypsies are outcasts from different tribes (p. 531). The learned Wilson says (p. 533, 534) that the base of the gipsey language is Hindi. See also pp. 537, 557, where Harriott has given a table comparing the gypsey language with the Hindi, Persian, and Sanscrit.

Henderson (*Biblical Researches, &c., in Russia*, 8vo, 1826, pp. 257, 258) saw considerable numbers of them in Moldavia, and was struck by "the unequivocal marks which they exhibit of remote Asiatic origin." In 1668, Mrs. Pepys and her maid went "to see the gypsies at Lambeth, and have their fortunes told" (*Pepys's Diary*, 8vo, 1828, vol. iv. p. 150).

"A number of robbers, who much resemble our gypsies, live in the holes of the mountains above Thebes" (*Bruce's Travels*, Edinburgh, 1790, 4to, vol. i. p. 125). Dr. Prichard (*Physical History of Mankind*, vol. iv. p. 616), "The Indian origin of the gypsies was first conjectured by Büttner. It was proved by Grellmann." In 1808, Irvine published in Transactions of the Literary Society of Bombay (vol. i. pp. 53–66) a paper "On the similitude between the Gipsy and Hindoostanee languages." There were 10,000 in Spain, but being all punished by imprisonment in the middle of the eighteenth century, they ceased to wander about since then (*Townsend's Journey through Spain*, vol. iii. pp. 307, 308).

### 1503. NOTE ON THE UPAS TREE OF JAVA.

See Barrow's Voyage to Cochin China, London, 1806, 4to, pp. 191–193. He says (p. 191) that when in Java he made many enquiries respecting it, "the result of which was little favourable to the truth of Foersch's relation, which carries indeed with it external marks of absurdity." At the same time he allows (p. 192) that "Java is considered to abound with plants possessing noxious qualities," and plausibly suggests that the name of Upas was given to the first of those which was observed.

Percival (*Account of Ceylon*, 4to, 1805, 2nd edit. p. 176) says that the Malays of Ceylon poison their kreeses with "poison from the upa tree." The story of it was invented by "Foersh, a French surgeon" (see *Crawfurd's History of the Indian Archipelago*, Edinb. 8vo, 1820, vol. i. p. 471). It is found in Borneo (see *Low's Sarawak*, 8vo, 1848, pp. 52, 53).

### 1504. HYDROPHOBIA MAY OCCUR FROM THE BITE OF ANY ANIMAL, AND EVEN FROM THAT OF A MAN.

This is stated by Barrow, who has brought forward some very pertinent instances (see pp. 194–196 of his *Voyage to Cochin China*, Lond. 4to, 1806). Barrow (*Travels in South Africa*, 2nd edit. 4to, 1806, vol. i. p. 407) says it is unknown in Southern Africa, and he advances (p. 410) instances to show that "canine madness is not owing to heat of climate, as we are apt to suppose in England." It appears to have been scarcely known in England in the tenth century. (See *Wright's Biographia Britannica Literaria*, vol. i. p. 99, 8vo, 1842.) It is a "contagious disease, originating in certain animals and propagated by their bite," equally frequent in all seasons and known to all countries (*Williams's Elementary Principles of Medicine* in *Encyclopedia of the Medical Sciences*, 4to, 1847, p. 775). Of one hundred and fifty-three persons bit, ninety-four died. "No instance is known of this disease having been communicated from one human being to another" (p. 776). The senses become so acute that Majendie mentions a deaf and dumb child who heard when under it (p. 777). Dr. Williams says (p. 778), "There is no instance of any patient or animal suffering from this disease having recovered."

### 1505. NOTE ON THE ARECA NUT IN JAVA.

See *Barrow's Voyage to Cochin China*, Lond. 1806, pp. 227, 228. He says that among the Javanese, "The chief use of the areca is only as an ingredient in a compound masticatory, consisting besides the nut of chunam, of lime of shells, and *seriboo*, or seeds of long pepper, made into a paste and rolled up in the

green leaf of betel pepper. This composition, when moistened in the mouth, communicates to the tongue and lips a deep red colour, which turns afterwards to a dark mahogany brown. . . . . The areca nut, especially when fresh from the tree, is powerfully narcotic. . . . . The charcoal of the areca nut is, however, considered in India as the best and most agreeable powder that can be used for the teeth." And see p. 308, where Barrow speaks of "the universal custom among the Cochin Chinese of chewing areca and betel."

1. All ranks of the Ceylonese universally chew the betel leaf; it is the dessert to all their entertainments, and the unfailing supplement to all their conversation. The betel leaf in shape resembles ivy, but in colour and thickness it approaches more nearly to the leaf of the laurel. Along with the betel leaf they mix tobacco, areca nut, and the lime of burnt shells, &c. See *Percival's Ceylon*, 1805, 4to, 2nd edit. p. 193; and for a description of the betel, see p. 328, where Percival says, "The betel leaf does not grow upon the betel tree, but from being constantly chewed along with the betel nut has acquired this appellation."

### 1506. NOTE ON THE WORSHIP, ETC., OF VISHNOO.

"Not only the features, the manners, and the remains of the civil and religious institutions of the Hindoos are still apparent among the Javanese, but they have preserved the fragments of a history, according to which they derive their origin from Vishnoo. This history terminates with the account of a dreadful *deluge*, which swept away the great bulk of mankind. In the inland parts of the island they still observe a scrupulous abstinence from every kind of animal food, under a notion of transmigration of souls" (*A Voyage to Cochin China, by John Barrow*, Lond. 4to, 1806, p. 229).

1. "No traditional knowledge appears to exist among the Malagasy of the deluge" (*History of Madagascar, by the Rev. W. Ellis*, Lond. 1838, vol. i. p. 395). 2. Dobell (*Travels through Kamtchatka, &c.* 8vo, 1830, vol. ii. p. 282) says, "The Chinese appear to relate the history of the deluge and the creation of the world nearly as we have it." An anecdote related by Moffat (*Missionary Scenes in Southern Africa*, 8vo, 1842, p. 126), shows how cautious we must be in receiving the testimony of travellers in favour of traditions supporting the belief in the deluge.

### 1507. THE HINDOO RELIGION PERHAPS OF TARTARIC ORIGIN.

See some ingenious remarks by Barrow, in p. 230 of his Voyage to Cochin China, Lond. 1806, 4to. He observes that it is not probable that the doctrine forbidding the destruction of animal life should have originated in the torrid zone, where life is so plentiful, but that it may with greater likelihood be traced to some cold and bleak country where animals were rare and therefore valuable. "On the same ground of reasoning," adds Barrow, "we might venture perhaps to infer that the consecration of the cow had its origin on the bleak and barren heights of Tartary rather than on the warm and fertile plains of Hindoostan." Thus in China, metempsychosis is the belief of the "imperial family and most of the Tartar mandarins" (*Dobell's Travels through Kamtchatka, &c.* 8vo. 1830, vol. ii. p. 288). The Yakouts resemble the Tartars in their features, and it is said in their language (*Lessep's Travels in Kamtschatka*, Lond. 8vo, 1790, vol. ii. p. 312). Lesseps adds that when one of their women dies her favourite cow is sacrificed on the occasion of her burial. It is observable that Oldfield, when on the Niger, was told, "that all the cows belonged to the women" (*Laird and Oldfield's Expedition into the Interior of Africa*, 8vo, 1837, vol. ii. p. 174). One of the Chinese festivals is New-Yat, or cow's day, with which they associate a myth of a cow suckling an orphan child (see *Dobell's Travels through Kamtchatka, &c.*, 8vo, 1830, vol. ii. p. 263). A. W. Schlegel wishes to account on natural grounds for the worship of the cow (see p. xxxiv. of his *Preface to Prichard's Egyptian Mythology*).

### 1508. NOTE ON THE MALAYS OF JAVA.

See Barrow's Voyage to Cochin China, Lond. 1806, 4to, pp. 233–237. He says that "they inhabit the *coasts* of most of the numerous islands that are scattered over the great eastern ocean, while the *inland* parts of the same islands are inhabited by a distinct class of people, bearing on every island certain marks of a common origin, and an affinity more or less with the Hindoo character." From this Barrow infers that the Malays are comparatively modern settlers. But it does not seem certain that those who inhabit the *coasts* must necessarily be the last arrivals. It may be that the habits of the Malays dispose them to prefer an aquatic life, and we know that of all nations the Hindoos are the least inclined to sea voyages. Such being the case, their respective tastes may have assigned to them their respective positions. Barrow goes on to observe (p. 233) that all the eastern nations sprung from

two great stocks, the Hindoos and the Tartars; and "The Javanese evidently derive their origin from the former, and the Malays as obviously from the latter." He thinks that the religion of Mahomet is quite sufficient to account for the present difference between the Malays and the Tartars. Ellis (*Journal of Embassy to China*, Lond. 4to, 1817, p. 26) could not perceive "sufficient difference of nature between the Javanese and Malays, to mark any supposed difference of origin." He however adds (p. 36), that "the Javanese esteem themselves a superior race, and consider it an affront to be called Malays." Barrow (p. 234) describes the Malays as active, courageous, and revengeful. "To their enemies they are remorseless, to their friends capricious, and to strangers treacherous." Percival (*Account of Ceylon*, 4to, 1805, 2nd edit. p. 175) mentions "the peculiar ferocity of their dispositions." Their propensity to gambling, and particularly cock-fighting, is extraordinary (p. 235) Confirmed by Percival. See p. 173 of his Account of Ceylon, 2nd edit. 4to, 1805. They have a great dislike to any one taking their portraits, which they look on as an incantation (p. 237).

1. See Percival's Ceylon, 2nd edit. 4to, 1805, pp. 168–185. He says (p. 169), "The men are of a middling stature, remarkably well proportioned. . . . . Their foreheads broad and flat; their eyes small, black, and very deep sunk; their hair long, coarse, and black. 2. He adds (p. 170), "None of the Malays suffer their beard to grow, but pluck out the hairs as soon as they appear, it being against their religion to allow them to remain." 3. He says (p. 171) that they look on a flat nose as a beauty, and to obtain it frequently break the gristle of the upper part of the nose of their children. 4. They will not even touch a plate in which there has been pork (p. 172). 5. They have a game like our football (p. 173). 6. "The beards of the Malagasy are but weak, and are plucked out in youth" (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 115).

See also ART. 1611

## 1509. CELEBRITY AND SIZE OF THE ELEPHANTS OF COCHIN CHINA.

In the forests of Cochin China and neighbouring countries these animals are supposed to be of a larger size than in any other part of the world. The first I ever saw were at Turon, and their appearance made a very strong impression on my mind. I may safely say that the elephants of Cochin China, the peak of Teneriffe, and a storm at sea, are the only three objects in nature that surpassed the idea which my imagination had previously formed

See also ARTS. 1510, 1728.

of them" (*Barrow's Voyage to Cochin China*, London, 1806, 4to, p. 290).

1. There would appear to be some very large ones in Western Africa, for Oldfield had two elephants' teeth brought to him, "each about eight feet long; and each of which could not have weighed less than from 250 to 300 pounds" (*Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. ii. p. 123). 2. See *Percival's Account of Ceylon*, 2nd edit. 4to, 1805. He says (p. 47), "The elephants of Ceylon are accounted superior to all others." The most famous parts of the island is the country around Matura, where, in 1797, at a single hunt, no less than one hundred and seventy-six elephants were caught (pp. 152, 153). At p. 288, "Nowhere are elephants found either so docile or so excellent in their shape and appearance." For an account of the mode of catching them, see pp. 289, 291, and for a remarkable account of the coition of elephants, see pp. 293–294. Percival allows (p. 292) that the superiority of the elephants of Ceylon does *not* consist in their size, for they are in general not so tall as those on the continent, but in their greater hardiness and powers for exertion; in their docility and freedom from vice and passion. One of the king's titles is, "He before whom all elephants bow" (pp. 264, 265).

### 1510. THE ELEPHANTS IN SOUTHERN AFRICA SUPPOSED TO BURY THEIR DEAD.

"It is a common observation that, numerous as these animals are in many parts of Southern Africa, neither the tusks nor any part of their skeleton are ever found above ground, which has led to the conclusion that the elephants must bury their dead. Van der Kemp is inclined to believe the fact to be true. One of his party having shot an elephant, they went the following morning with a view of taking out his tusks, when they found from fifteen to twenty of these animals busily employed in removing the dead corpse with their snouts" (*Account of a Journey to the Booshuanas of Southern Africa*, at the end of *Barrow's Cochin China*, London, 1806, 4to, p. 419).

1. "Elephants are remarkably numerous in Kong; but they are also found in Ashantee" (*Bowdich, Mission to Ashantee*, 4to, 1819, p. 327). 2. Harvard (*Narrative of the Mission to Ceylon and India*, 8vo, 1823, p. iv.) says, "The elephants of Ceylon live in herds and are of immense size. Gomera, a well known elephant, which is full fourteen feet high, but completely tame, is often seen in the streets of Colombo. A tusk of one found at Galle measured

six feet three inches long, and three feet in diameter." 3. See some curious details respecting the copulation of elephants in *Barrow's Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. pp. 128–130. 4. The negroes at Pisania, on the Gambia, "Eat the flesh of elephants, and consider it as a great delicacy" (*Mungo Park's Travels in Africa*, 8vo, 1817, vol. i. p. 17). McCulloch says that in Asia the elephant is frequently tamed; in Africa, never. This he ascribes to the "inferior sagacity of the African people" (*Dictionary of Commerce*, 8vo, 1849, p. 786).

### 1511. SHUTTLECOCK PLAYED IN COCHIN CHINA.

"But that which most attracted our attention was a party of young men keeping up a shuttlecock in the air by striking it with the soles of their feet" (*Barrow's Voyage to Cochin China*, Lond. 4to, 1806, p. 298).

They have the same game in China (see *Dobell's Travels in Kamtchatka, &c.*, London, 8vo, 1830, vol. ii. p. 222).

### 1512. NOTE ON THE CUSTOM OF BREAKING SIXPENCE BETWEEN TWO LOVERS.

"To break a sixpence between two parting lovers, is considered among the peasantry of some of the counties in England as an avowal and pledge of unalterable fidelity. In Cochin China the breaking of one of their copper coins, or a pair of chop-sticks, between man and wife, before proper witnesses, is considered as a dissolution of their former compact, and the act of separation" (*Barrow's Voyage to Cochin China*, London, 1806, 4to, pp. 304, 305).

1. Divorce is equally easy in Burmah (see *Malcolm's Travels in South Eastern Asia*, London, 8vo, 1839, vol. i. p. 229). 2. And in Western Africa (see *Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. ii. p. 96). 3. And in Ceylon (see *Percival's Ceylon*, 2nd edit. London, 1805, 4to, p. 198). 4. Also among the Malagasy (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 172, 173); but it is observable that the husband can prevent his divorced wife from marrying again (p. 174). Among the Kaffirs, "a promise is always held sacred when a piece of metal was broken between the parties" (*Barrow's Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 168).

### 1513. COCHIN CHINESE ARE OF CHINESE ORIGIN.

See Barrow's Voyage to Cochin China, 4to, 1806. He says (p. 294), "The Cochin Chinese on most occasions adopt the

Chinese customs." He remarks (p. 300) that "The general features of the Cochin Chinese, many of the customs, the written language, the religious opinions and ceremonies still retained by them, indicate distinctly their Chinese origin." In the northern provinces, however, they are more strongly marked than in those to the southward. The same characteristics are likewise discernible, but in a fainter degree, in Siam, which is properly *Se-yang*, or the western country,[1] in Pe-gu, probably *Pe-quo*, or the northern province," &c., &c. Barrow goes on to observe (p. 300) the similarity of amusements, &c., between the Cochin Chinese and the Chinese. He, however, adds (p. 301) that "the spoken language of Cochin China, though on the same principle, is so much changed from the original as to be nearly, if not wholly, unintelligible to a Chinese, but the *written character is precisely the same* (see also p. 322). Their dress is different; "they always go bare-legged and generally bare-footed" (p. 301). The national character is also different. Barrow says (p. 302), "The Cochin Chinese are like the French, always gay and for ever talking; the Chinese always grave, and affect to be thinking; the former are open and familiar, the latter close and reserved." A still more remarkable difference is the state of the women. The Chinese keep their women in the most complete seclusion; the Cochin Chinese, on the other hand, allow them not only liberty but licence, and seem not to know what jealousy is. See some instances in Barrow (pp. 302–309). Barrow says (p. 312), "They eat dogs, as in China."

At Whydah, "dogs are considered a great luxury" (*Duncan's Western Africa*, 8vo, 1847, vol. i. p. 197). According to Clapperton, dogs are the favourite food of the Bedites, who appear to be allied to the Bornouese, though an infidel tribe (see *Denham and Clapperton's Western Africa*, 1826, 4to, p. 16, and *Clapperton's Second Expedition*, 1829, 4to, pp. 106, 250, 253).

### 1514. THE CUSTOM AMONG CHINESE WOMEN OF CRAMPING THEIR FEET IS PERHAPS MODERN.

This will appear probable if we agree with Barrow (*Voyage to Cochin China*, London, 1806, pp. 300–308) in thinking that the Cochin Chinese came from China. For Barrow tells us (*Ibid.* p 305) that the present women of Cochin China not only have their feet unconfined, but exceedingly large.

[1] "The Siamese call themselves Tai, pronounced Tie" (Malcolm's Travels in South Eastern Asia, Lond. 1839, vol. ii. p. 144).

### 1515. THE COCHIN CHINESE EAT FROGS AND DOGS.

"The Cochin Chinese eat dogs, as in China, and frogs are a common article of food" (*Barrow's Voyage to Cochin China*, London, 1806, 4to, p. 312). See also ART. 1517.

1. Dobell (*Travels in Kamtchatka, &c.*, 8vo, 1830, vol. ii. p. 216) says, "The Chinese eat occasionally frogs, cats, dogs, and rats." 2. Zoroaster forbids their being eaten (see *Zendavesta*, edit. Du Perron, tome i. part ii. p. 320). 3. It [the dog] *seems* to have been worshipped by the Egyptians (see *Prichard's Egyptian Mythology*, p. 326). The Dyaks of Borneo "regard frogs as a delicate dish" (*Low's Sarawak*, 8vo, 1848, p. 202).

### 1517. WOMEN OF KAMTSCHATKA SOMETIMES DO NOT WEAN THEIR CHILDREN FOR FOUR OR FIVE YEARS.

"They have no limited time for suckling their children, and I have seen instances of its continuing for four or five years" (*Travels in Kamtschatka during the years* 1787 *and* 1788, *by M. de Lesseps*, London, 1790, 8vo, vol. i. p. 134).

At Wawa, a woman is flogged and sold as a slave, "if, when she has a child at the breast, she is known to go with a man" (*Clapperton's Second Expedition*, 1829, 4to, p. 95).

Queen Elizabeth was weaned at thirteen months (*Miss Strickland's Queens of England*, vol. vi. p. 7, 8vo, 1843).

1. The Persian mothers nurse their children from between two to three years (see *Morier's Second Journey through Persia*, 1818, 4to, p. 107). 2. The women on the Gold Coast of Africa "suckle their children until they are able to walk about" (*Meredith, On the Gold Coast*, 8vo, 1812, p. 109), and up the Niger women "are publicly flogged if they are known to associate with the other sex before the expiration of three years after the birth of an infant; that being the period mothers are obliged to suckle their offspring" (*Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. ii. p. 97). 3. "The mothers in Madagascar often suckle their children for several years" (*Ellis's History of Madagascar*, 8vo, 1838, vol. i. p. 160). 4. Park's Travels, 8vo, 1817, vol. i. p. 402, 403.

### 1518. THE JAPANESE ARE SHORT OF STATURE.

"In Europe the two officers and myself would have been looked upon as men of the middle stature; but we were giants among the Japanese (*Golownin's Memoirs of a Captivity in Japan*, London, 8vo, 1824, vol. i. p. 255). At vol. ii. p. 72,

Golownin says, "The new bunyo looked like a giant among the Japanese; he was as tall as our sailors."

Lesseps (*Travels in Kamtschatka*, London, 8vo, 1790, vol. i. p. 211) mentions having met in Kamtschatka a Japanese merchant "about five feet in stature, and tolerably well-made."

### 1519. THE KORIAKS OF KAMTSCHATKA FEED THEIR DEER WITH HUMAN URINE.

This is stated by Lesseps (*Travels in Kamtschatka*, London, 8vo, 1790, vol. ii. pp. 146, 147), who says, "The flocks are so extremely fond of this beverage, that whatever quantity you give them it is all swallowed in an instant."

### 1520. NOTE ON THE DIFFERENCE BETWEEN MELCARTH AND TYRIAN HERCULES.

"In the midst of Tyre stood the temple of the principal deity of the Tyrians, the protecting god of the city, as its name Melcarth signifies; Melcarth, *the city king*. For further information see the learned work of Creuzer (Symbolik, ii. 211, &c. second edition). This deity was called by the Greeks the Tyrian Hercules, though entirely different from their god bearing the same name; hence the myths of the two are often confounded. Herodotus (ii. 44) very properly notices the difference, yet the passage here quoted seems to imply that this deity was called Hercules by the Tyrians themselves. But it was doubtless out of complaisance to the Greeks that the Phœnician priests, in addressing them, thus named him; for his native appellation was in all likelihood very different" (*Heeren's Researches into the Politics, &c., of the Asiatic Nations*, 8vo, 1846, vol. i. p. 295; and respecting the myth of the Tyrian Hercules, see pp. 307, 308).

1. See Stukeley's Abury described, London, folio, 1743, pp. 70–78. 2. Respecting the Egyptian Hercules, called SEM, see Prichard's Analysis of Egyptian Mythology, 8vo, 1838, pp. 109, 115–119.

### 1521. EUROPA PERHAPS THE SAME AS THE PHŒNICIAN ASTARTE.

"Traces of the Phœnicians in Crete are preserved in the mythology of the island; here also the worship of Hercules was naturalized; and the fable of Europa, of which it was the scene was certainly of Phœnician origin (Apollod. iii. 1). If, as Hoeck has rendered probable (Creta, p. 83, &c.), Europa, in the most ancient Phœnician mythos, is to be understood, not as signi-

fying a part of the world, but the Phœnician deity Astarte, whose worship was spread with the Phœnician colonies, this will evidently confirm the interpretation given above of the mythos of the expedition of Hercules" (*Heeren's Asiatic Nations*, London, 8vo, 1846, vol. i. p. 312).

### 1522. NOTE RESPECTING TARTESSUS OR TARSHISH.

See Heeren's Asiatic Nations, London, 8vo, 1846, vol. i. pp. 315, 316. He disagrees with Bochart, who thinks that there were three different Tartessuses, and still more does he disagree with Mannert, who fixes on its site as the present Seville. Heeren doubts if there was such a city at all, and thinks that "in the commercial geography of the Phœnicians, by Tartessus was evidently understood the whole of Southern Spain, which had been subjected to their authority." At p. 329 he says that the rich districts of Spain "are comprised by the Phœnicians under the general name of Tartessus or Tarshish." And he adds (p. 330) that the metals spoken of by Ezekiel in reference to Tarshish are all produced by Spanish mines. But Bruce places Tarshish on the East African coast, a little to the north of Melinda; about 2° 30′ below the equator (see his second map at the end of vol. v. of his *Travels to Discover the Source of the Nile*). His authority is an Abyssinian chronicle (see vol. i. p. 439, and vol. ii. p. 36). Jacob (*History of the Precious Metals*, 8vo, 1831, vol. i. pp. 90, 91) thinks it was a general name for the south of Spain, or for the whole of that part of Spain which was known to the Phœnicians and Carthaginians.

### 1523. THE PHŒNICIANS NEVER COULD HAVE DISCOVERED AMERICA.

"Let no warm imagination, however, refer any of these traditions to a discovery of America. The Phœnicians might very well circumnavigate Africa, penetrate to the Eastern Sea; but to sail across the Atlantic to America was beyond them, for their navigation, even in its most flourishing state, like that of all other nations of antiquity and the middle ages, was confined to the coast" (*Heeren's Asiatic Nations*, London, 1846, vol. i. p. 321).

See also ART. 1430

### 1524. NOTE ON THE SITUATION OF OPHIR.

——"the celebrated Ophir, which some would find in Ceylon, others in Happy Arabia, and a celebrated traveller with an extraordinary show of learning, on the eastern coast of Africa. Like, however, the name of all very distant places and regions of antiquity, like Thule, Tartessus, and others, we may safely infer that

Ophir denotes no particular spot, but only a certain region or part of the world, such as the East and West Indies in modern geography. Ophir was the general name for the rich countries of the south, lying on the Arabian, African, and Indian coasts, as far as at that time known. . . . See Bochart, p. 769, Michaelis, Spicileg. ii. 184, and Bruce's Travels, i. 143. What most confirms the truth of this explanation given in the text is, that Bochart and others, who wish to fix the name of Ophir to one particular spot, have been obliged to admit several places of the same name" (*Heeren's Asiatic Nations*, Lond. 1846, vol. i. pp. 334, 335).

Jacob follows Salt in thinking that the gold collected from the country about Soffala has been exaggerated in quantity (*Historical Enquiry into the Precious Metals*, 8vo, 1831, vol. ii. pp. 327, 328).

1. See Bruce's Travels, Edinburgh, 4to, 1790, vol. i. pp. 432–442. He says (p. 434), "Ceylon could not be Ophir, for it has neither gold nor silver," but supposes that it was in Sofala opposite to Madagascar, where he says (p. 435), "there are mines of gold and silver, than which none can be more abundant, especially in silver. They bear the traces of having been wrought from the earliest ages." But when he suggests (p. 436) that it may have been the Orphi (or Madagascar) of Eupolemus, he is not so fortunate, since from the best accounts we know that gold is not found there. 2. See Ellis, History of Madagascar, 8vo, 1838, vol. i. pp. 6, 7). 3. The question, however, rises, whether the non-existence of gold in a country is a sufficient argument against its having anciently been found there. Consult on this head Heeren (*Asiatic Nations*, 8vo, 1846, vol. i. p. 349) who has made it probable that Arabia Felix, where no gold is now found, formerly abounded with it; and see also ART. 1527. See also Bruce (vol. ii. p. 36) for another argument in favour of Sofala and Ophir being identical. 4. Quatremère, in an essay in 1845, maintained the opinion that Ophir was on the east coast of Africa, and it is remarkable that in the Septuagint, Ophir is rendered by Sofara, which is so similar to Sofala (see a long note in *Humboldt's Cosmos*, edit. Otté, 1848, vol. ii. pp. 500, 501). 5. For an account of collecting gold in the neighbourhood of Sofala, see *Salt's Voyage to Abyssinia*, Lond. 1814, pp. 67, 68. Columbus "supposed Hispaniola to be the ancient Ophir, which had been visited by the ships of Solomon" (*Irving's Life of Columbus*, 8vo, 1828, vol. iv. p. 61).

1525. THE TYRIAN PURPLE DID NOT MEAN ONE PARTICULAR COLOUR.

See some interesting remarks on the Tyrian purple in Heeren's Asiatic Nations, London, 8vo, 1846, vol. i. pp. 342, 344. His authorities are the works of Armali Capelli and Don Michæle Rosa. This famous dye was manufactured from the juice of shell-fish, and consisted of "almost every shade of purple," and when made from the fish on "the Phœnician, and in general on the southern, coast was a scarlet or crimson" (p. 343). Tyre was particularly celebrated for scarlet and violet (p. 344). "The dyeing was performed at all times *in the wool*" (p. 344). The dyers of Tigré have only one colour, yellow (see *Bruce's Travels*, Edinburgh, 1790, vol. iii. p. 126). See also ART. 206!

1526. THE PHŒNICIANS INVENTED GLASS.

"Another product of Phœnician skill was glass; of this they were the inventors, and long enjoyed the exclusive manufacture. . . . From the small number of glass-houses, the use of glass would seem to have been much less general in antiquity than among us" (*Heeren's Asiatic Nations*, Lond. 1846, vol. i. p. 345).

1527. ARABIA FELIX FORMERLY ABOUNDED IN GOLD.

"Gold mines, it is true, are no longer to be found there, but the assurances of antiquity respecting them are so general and explicit, that it is impossible reasonably to doubt that Yemen once abounded in gold (Michaelis, Spicileg. ii. p. 190; Bochart, pp. 139, 140). Why indeed should not the mountains of Arabia yield this metal, which was so plentiful in those just opposite in Ethiopia. The minute acquaintance which Job (supposed to have been an Arabian) displays of mining renders this highly probable" (*Heeren, Asiatic Nations* London, 8vo, 1846, vol. i. p. 349). See also ART. 1902

1. Gold has *not* been found in Madagascar (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 6, 7). Dindikoo is in long. 9° 10′ West, lat. 13° 30′ North. Park says (*Travels*, 8vo, 1817, vol. i. p. 524) that above Dindikoo is "a high ridge of hills which are very productive of gold." For an account of the mode of collecting it see pp. 455–461, and vol. ii. pp. 73–78, and for their manner of smelting it, pp. 105, 106; but in all these instances the gold was found, not in masses, but in grains. 3. Duncan (*Western Africa*, 8vo, 1847, vol. ii. p. 307) says, "Gold is as abundant in the kingdom of Dahomey as in the Ashantee country." 4. Bruce (*Travels*, 4to, 1790, vol. iv. p. 327) says that the Shangalla find gold in their country, but have no gold mines; and he

most positively asserts that no gold is found in Abyssinia, and that the gold possessed by the Abyssinians is *all* brought from the Shangalla country. But he says (pp. 485, 486), that the gold found at Sennaar "still keeps up its reputation of being the best and purest in Africa."

### 1528. ARABIA NEVER PRODUCED CINNAMON.

Heeren (*Asiatic Nations*, Lond. 8vo, 1846, vol. i. p. 350) observes that Herodotus says that cinnamon *was* produced in Arabia; but "the fabulous accounts which he repeats upon the authority of the Phœnicians shows very plainly that they made a mystery of its real native country." Heeren also gets rid of the testimony of Diodorus and Strabo by saying, that "it may be easily seen that they confounded the merchandise imported with the produce of the country." (See also pp. 443, 444.) Phillips says, "The cinnamon tree was first cultivated in this country in the year 1768" (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 157).

### 1529. ORIGIN, ETC., OF THE CHALDEANS.

"The question what the Chaldeans really were, when, and whether they ever properly existed as a nation, is one of the most difficult that history presents. From eastern analogy it seems most probable that the כשדים of the Hebrew, which is translated Chaldeans, was a general name among the Semitic nations for the *northern barbarians*, as Turain was among the inhabitants of Iran. At all events, it is certain that the conquering Chaldeans forced their way from the north, since their separate hordes had already wandered in the steppes of Mesopotamia for a hundred years, and had in part settled there. The reader, however, is particularly referred to Gesenius on Isaiah, xxiii. 13, where the fragments of the earlier history of this people will be found collected. The learned commentator seeks the original seat of the Chaldeans in the mountains of Curdistan, now inhabited by the Curds, probably their successors, and conjectures that they were brought from their native regions by the Assyrians as mercenaries, after which they settled in the plains till they started forth as conquerors. Every one acquainted with Asiatic history will at once see that there is nothing in the opinion that their name was a general appellation, but what may very well agree with this notion. The hypothesis of Michaelis, that would make them Scythians, refutes itself (Spicileg. Geogr. Hebr. sect. ii. 77, &c.)" (*Heeren's Babylonians*, in his *Asiatic Nations*, vol. ii. p. 383, Lond. 8vo. 1846).

I cannot reconcile this with what Heeren says in another place (vol. ii. p. 6) where he remarks of the famous Scythian invasion seventy years before Cyrus, that "Michaelis and Schlözer have *shown* it to be *identified* with that of the Chaldeans."

1530. THE TARTARS AND THE MONGOLS A DIFFERENT PEOPLE.

"The perpetual confusion between the names of Tartars and Mongols (of which Desguignes is specially guilty) has been the source of serious errors in the history of nations, as well as in geography. The Mongols and Tartars are distinct races; the principal territory of the former lies to the north, that of the latter to the south of the Sirr-Daija, or Jaxartes of the ancients, the proper limit of the two races" (*Heeren's Asiatic Nations*, Lond. 8vo, 1846, vol. i. p. 7).

Prichard (*Physical History of Mankind*, vol. iv. p. 291), says, "the Jaxartes, supposed to be the Araxes of Herodotus." 1. See Humboldt's Cosmos, edit. Otté, 1848, vol. i. p. 366. He rejects "the hypothesis of Niebuhr, according to which the Scythians of Herodotus and Hippocrates were Mongolians." He adds, "It seems far more probable that the Scythians (Scoloti) should be referred to the Indo-Germanic Massagetæ (Alani)." (See also vol. ii. p. 510.) Their original name was Tatar, which Prichard gravely says was changed into Tartars in consequence of an expression of St. Louis (*Physical History of Mankind*, vol. iv. p. 278). Malcolm (*History of Persia*, 8vo, 1829, vol. i. p. 97) says Tartar "is derived from Tatar, the name of a tribe; which as we are told by Abdul Ghazi, consisted of 70,000 families."

1531. THE BABYLONIANS NOT ACQUAINTED WITH THE ARCH.

"This naturally leads us to consider whether the Babylonians were acquainted with the use of the arch. That the material they used would very well allow of this is evident from our own buildings; and the accounts Diodorus gives of the vast substructures of the hanging gardens seems certainly to point to this useful part of architecture; yet neither Rich (Memoir, p. 59) nor Porter (Travels, i. p. 122) discovered in any portion of the existing ruins the least trace of one, not even in the subterraneous foundations of El Kasr. The case therefore seems decided, as far as it possibly can be at present" (*Heeren's Asiatic Nations*, Lond. 1846, vol. i. pp. 406, 407).

1532. TYLOS AND ARADUS IN THE PERSIAN GULF WERE THE SAME AS BAHREIN.

"From what has been said two things occur to us; first that the name of Tylos has been taken from that of several islands in the Persian Gulf; and, secondly, that the islands Tylos and Aradus, where relics of the Phœnicians were found, were those named Bahrein according to the definite accounts of ancient writers; and the critic will have no hesitation in preferring these to vague and indeterminate notions. To these geographical proofs another may be added, which arises out of the name. The smallest of the Bahrein islands has preserved the ancient appellation of Aradus, for it is still called Arad (see Niebuhr's Map); this will carry conviction to those who are aware how little Asiatic appellations are subject to change" (*Heeren's Asiatic Nations*, Lond. 8vo, 1846, vol. i. p. 436).

1533. THE ISLAND DADEN OF THE HEBREWS ONE OF THE BAHREIN, OR CATHEMA.

"The question respecting the island Daden of the Hebrews remains to be considered. This question, which is extremely important in considering the commerce of the ancients, is answered by the help of the oriental geographers, so far with certainty as the island is either one of the Bahrein, or the other more northerly one of Cathema. The proofs, which to detail here would be out of place, may be found in Assemani Bibl. Orient. tome iii. pars ii. pp. 160, 564, 604, 744. Difficulties arise here not merely from want of maps, but also from the variation and confusion of names. Dadein or Daden is also frequently called Dirin, and it may be conjectured that from hence arose the name of Dehroon, which is given to one of the Bahrein islands in the map of Delisle. If that were the case, then Daden would not be Cathema, as Assemani asserts, but the island mentioned above; and this is rendered probable by a resemblance of names which is a certain guide in comparing the modern and ancient geography of Asia" (*Heeren's Asiatic Nations*, 8vo, 1846, vol. i. pp. 436, 437).

1534. ANATA PERHAPS THE SAME AS CATHEMA.

"The island Anata is no longer known. Might it not have been a corruption for Cathema?" (*Heeren's Asiatic Nations*, 8vo, 1846, vol. i. p. 436).

### 1535. DESCRIPTION, ETC. OF AVA.

The Rev. Howard Malcolm, who was four weeks in Ava, has given an account of it. See his *Travels in South Eastern Asia*, 8vo, 1839, vol. i. pp. 106–119. He mentions (p. 108) the exceeding splendour of the Kijonup. And says (p. 108), "the pagodas surpass in taste and beauty any I have seen." "It is said there are in the city twenty thousand priests, including noviciates; and the number and size of the monasteries seem to sanction this computation" (p. 108). He carefully estimated the population, and "was at much pains to obtain correct information. . . . The result of the whole induces me to esteem the population of Ava at about 100,000 (p. 111). He says (p. 119) "The climate of Ava, most of the year, is delightful."

### 1536. GAUDAMA REPRESENTED AS A COCK.

Malcolm says (*Travels in South-Eastern Asia*, 8vo, 1839, vol. i. p. 128) that between Ava and Umerapoora, "Gaudama wears a form not given to him elsewhere, I believe, except in painting, viz., that of a cock. The legend is, that when he was in that form of existence, he was king of all fowls, and passing that place he scratched there."

1. The Persians have a superstition respecting the crowing of a cock (see *Morier's First Journey through Persia*, Lond. 1812, 4to, p. 62). 2. It is usual for a Ceylonese, when he is apprehensive of danger from his illness, to devote a cock to the devil or evil spirit, who he imagines torments him," &c. (*Percival's Ceylon*, 4to, 1805, 2nd edit. p. 223). 3. The Malagasy sacrifice cocks (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 100).

### 1537. ACES PROBABLY THE MODERN OXUS.

"It has been frequently asserted that the Aces is the Ochus of the moderns, but the opinion of Gatterer, who takes it for the Oxus, appears to me the most probable (Gatterer, l.c. p. 17 in the notes)" (*Heeren's Asiatic Nations*, 8vo, 1846, vol. ii. p. 18).

See also ARTS. 157. 1665.

### 1538. THE ARGIPPŒI THE SAME AS THE CALMUCKS.

Herodotus (iv. 23) gives an account of the Argippœi who dwell to the east of Scythia, who are always bald, are flat-nosed, have large chins, who are accounted sacred, and have no warlike weapon." Heeren (*Asiatic Nations*, 8vo, 1846, vol. ii. pp. 14, 15) says of these people, "We can have no hesitation in identifying them with the *Calmucks, a principal branch of the Mongols*" (see also

p. 24 and ART. 1670). The importance of the Calmucks has been greatly exaggerated (see *Huc's Travels in Tartary*, vol. ii. p. 100).

1539. THE SCYTHIANS WERE OF TARTAR ORIGIN.

See also ART. 1530.

"The tents of the Argippœi being made of felt proves in some degree their relation with the Mongols or Calmucks; while the Scythians, by living, according to Herodotus, on their waggons, showed their Tartar origin (Herod. iv. 46)" (*Heeren's Asiatic Nations*, 8vo, 1846, vol. ii. p. 24).

1540. THE PYRAMID WAS THE ORIGINAL SOURCE OF HINDU ARCHITECTURE.

"The architecture of the Hindu originated with the pyramid, in which form the oldest pagodas are built. This is the principal feature which distinguishes the buildings of India proper from those of the ultra-Gangetic continent, and probably also the greater portion of the rest of Asia, where the architectural character betrays evident marks of having been borrowed from the form of a tent. See particularly Langlès, p. 54" (*Heeren's Asiatic Nations*, 8vo, 1846, vol. ii. p. 87).

Heeren argues from this (pp. 86, 87), that the Mongols, when established in India, were likely to have borrowed from the Hindoos rather than the Hindoos from them.

1541. THE HINDOOS WERE ACQUAINTED WITH THE ARCH.

"Some modern writers indeed directly question their ability to form an arch (see particularly Langlès, p. 54); whereas in the drawings we have of their oldest specimens of architecture, a conderable number are observed to terminate in a *cupola* (as for instance in the pagoda of Tanjore); does not this circumstance therefore imply their being able to construct a vaulted roof, or are these cupolas only modern additions to the original fabric? The designs given us of these buildings, however, as we shall soon have occasion to remark, do not even agree among themselves; we must consequently leave this question for architects and persons supplied with more accurate sources of information than ourselves to discuss" (*Heeren's Asiatic Nations*, 8vo, 1846, vol. ii. pp. 87, 88).

1542. DECREASE OF THE GUEBRES IN PERSIA.

"Jaffier Ali, resident for the English nation at Shiraz, informed me that the number of the Guebres (worshippers of fire) decrease annually in Persia. They are so reviled and distressed by the

government that either they become converts to Mahomedanism, or emigrate to their brethren in India. . . . Yezd is now the great seat of the Guebres and of their religion; but they are more poor and more contemned in Persia than the most miserable of the Jews in Turkey" (*A Journey through Persia, Armenia, and Asia Minor in the years* 1808 *and* 1809, *by James Morier, Secretary of Embassy to the Court of Persia*, Lond. 1812, 4to, p. 234).

See also Morier's Second Journey through Persia, 1818, 4to, p. 200, where he says, "All ruins for which the people of the country cannot account are attributed to the Guebres; in the same manner as in Turkey they are attributed to the Giaours. There is every probability that the last word is a corruption of the first, which is now only applied to fire-worshippers in Persia, but in Turkey to infidels in general." See Bruce's Travels, Edinburgh, 1790, 4to, vol. ii. pp. 8, 9.

1543. THE MAHOMMEDAN PERSIANS WERE ACQUAINTED WITH THE ARCH.

Morier (*First Journey through Persia*, London, 4to, 1812, p. 257) saw on the road between Teheran and Tabriz, in the ruins of an ancient town, "several arches underground." See also p. 267; but neither of these ruins were older than the Mahommedan conquest.

1544. NOTE ON CARMANIA, KERMANIA, OR GERMANIA.

"Of Farsistan under its present more extensive signification, the hot and desert country is called Germesir, a generic name for a warm region, which will be recognised under the ancient appellations of Germania, Kermania, or Carmania" (*Morier's Journey through Persia*, London, 1812, 4to, p. 49).

1545. DESCENDANTS OF THE DANES IN PERSIA.

"At Khanack, a place still further in the progress down the Gulf between Cape Seiles and Cape Bustron is a town which was once in the possession of the Danes, and it is singular that the people, who claim a Danish blood, are still very fair complexioned, and have light red hair, which may confirm their traditional accounts of their origin" (*Morier's First Journey through Persia*, London, 1812, 4to, p. 51).

In 1620, a Danish colony which still exists was founded at Zanguebar on the Coromandel coast (see *Percival's Account of Ceylon*, 4to, 1805, p. 28).

### 1546. NOTE ON THE PEARL FISHERY IN THE PERSIAN GULF.

For an account of the pearl fishery of the Persian Gulf, see Morier's First Journey through Persia, London, 1812, 4to, pp. 52–55. He says (p. 52), "The island of Bahrein on the Arabian shore has been considered the most productive bank of the pearl oysters, but the island of Khanack now shares the reputation. . . The trade has now become almost entirely centered at Muscat" (p. 53). Morier says (p. 53), "The pearl of Ceylon peels off; that of the Gulf is as firm as the rock upon which it grows, and though it loses in colour and water one per cent. annually for fifty years, yet it still loses less than that of Ceylon. It ceases after fifty years to lose anything." See also Beck's Essay on the Pearl Fishery of Ceylon (in *Supplement to Sir W. Jones's Works*, vol. ii. pp. 1070–1083, London, 1801, 4to). He says (p. 1071) that "it requires seven years for a renewal of the fishery, that is, for the pearl-shells to attain their growth;" and see at p. 1074 his account of the injurious mode of boring the pearls.

See also ART. 1554.

Morier remarks (p. 54) that "the divers seldom live to a great age," which is likely enough; but I believe he is mistaken in adding, "They remain under water five minutes, and their dives succeed one another very rapidly." He says, "They oil the orifice of the ears, and put a horn over their nose." See Beck on Pearl Fishery of Ceylon, in Supplement to Sir W. Jones's Works, 1801, 4to. He says that the divers there "neither make their bodies smooth with oil, nor do they stop their ears, mouths, or noses with anything." He boldly asserts that he *saw* a boy remain under water for seven minutes; and he adds, "Daily experience convinces us that by long practice any man may bring himself to remain under water above a couple of minutes (vol. ii. pp. 1076, 1077). But Oldfield thinks "nearly fifty seconds" remarkable (*Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. ii. p. 303).

"The largest pearls are generally found in the deepest water" (p. 54). Some authors say that the pearl in the live oyster is quite hard; but Sir Harford Jones asserts that when first taken out of the shell it is soft, although a very short exposure to the air hardens it. Morier well observes (p. 55) that these two contrary opinions may be reconciled by supposing either a different use of the word hardness, or an original difference in the character of the yellow and the white pearl. When the rains have been abundant, a good pearl season always follows (pp. 55, 56).

For an account of the pearl fishery in the Persian Gulf, see Wellsted's Travels in Arabia, 8vo, 1838, vol. i. pp. 264–267.

1547. THE PEARL PROBABLY A DISEASE OF THE FISH.

"The natives" (of Ceylon) "entertain the same foolish opinion concerning the formation of the pearl which the ancients did. They suppose them formed from dew-drops in connection with sunbeams. . . . The opinion of Reaumur mentioned in the Memoirs of the French Academy for 1712 is the most probable, viz.: that the pearls are formed like bezoars and other stones in different animals, and are apparently the effect of a disease" (*An Account of the Pearl Fishery in the Gulf of Manar, at Ceylon, by Henry J. Le Beck* in *Supplement to Sir W. Jones's Works*, vol. ii. pp. 1080, 1081, Lond. 1801, 4to).

M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 976) says, "It seems now to be generally believed that it is the result of disease, and is formed in the same manner as bezoar." Linnæus imagined that the oyster, by pricking, etc., might be made to produce pearls (*Rae's New Principles of Political Economy*, Boston, 8vo, 1834, p. 286).

1548. A MAN WHO COULD SPEAK WITH ONLY PART OF A TONGUE.

Morier (*First Journey through Persia*, London, 1812, 4to, pp. 80, 81) mentions this of Zaul Khan, whom he *saw* in Persia. He had "only the fragment of a tongue," but "still talks intelligibly." He adds that before his tongue was thus mutilated he had an impediment in his speech, but that now "his articulation has been improved."

1549. THE PERSIANS CONSIDER IT A GREAT COMPLIMENT TO ANY ONE TO BREAK A BOTTLE OF SWEETMEATS UNDER HIS HORSE'S FEET.

Morier (*First Journey through Persia*, London, 1812, 4to, p. 84) says, "About a mile further almost the whole male population was collected to meet us. A bottle, which contained sugar candy, was broken under the feet of the envoy's horse, a ceremony never practised in Persia but to royal personages." And again (at p. 97) Morier says, "They threw a glass vessel filled with sweetmeats beneath the envoy's horse, a ceremony which we had before witnessed at Kanzeroon, and which we again understood to be an honour shared with the king and his sons alone" (see also *Morier's Second Journey through Persia*, Lond. 4to, 1818, pp. 94, 388).

1550. THE DIFFERENCE BETWEEN HAREM AND ZENANA.

"Adjoining the Chehel Sitoon is the harem; the term in Persia is applied to the establishments of the great; *zenana* is

confined to those of the inferior people" (*Morier's First Journey through Persia*, Lond. 1812, 4to, p. 166).

"The apartment of the Russian princesses in the ancient records is called *horom*; a word evidently borrowed from the Arabic *harem*" (*Pinkerton's Russia*, 8vo, 1838, p. 301).

1551. PERSIAN SUPERSTITION RESPECTING CURING ILLNESS.

"In the belief of Persia there is another and simpler remedy for malady. Nor perhaps is the credulity confined to Persia; there is, I suspect, a more general superstition, that to relieve disease or accident, the patient has only to deposit a rag on certain bushes, and from the same spot to take another which has been previously left from the same motive by a former sufferer" (*Morier's First Journey through Persia*, Lond. 1812, 4to, p. 230).

See also Morier's Second Journey through Persia, 4to, 1818, p. 239.

1552. THE CASPIAN IS FAMOUS FOR HERRINGS.

"In April we got delicious herrings from the Caspian, which appears the proper sea for them. They are much larger than those which we have on the English coasts, and are called by the Persians the 'shah mahee'—king of fishes" (*Morier's First Journey through Persia*, Lond. 1812, 4to, pp. 230, 231; see also p. 402).

"In no portion of the earth have I seen more luxuriant fruit than in Astrachan, near the shores of the Caspian Sea" (*Humboldt's Cosmos*, edit. Otté, 1848, vol. i. p. 328). There are no herrings, properly so called, on the coast of Greenland (see *Egede*, 8vo, 1818, p. 91, and *Crantz*, 8vo, 1767, p. 94). It is said that the herring fishery was established at Dieppe, in the eleventh century (*Turner's Tour in Normandy*, Lond. 8vo, 1820, vol. i. p. 22); for this Mr. Dawson Turner quotes Goube, Histoire de Normandie, iii. p. 170. They were so celebrated that in the thirteenth century "harengs de Fecamp" was a proverb (*Turner's Normandy*, i. 67).

1553. NOTE ON THE GEOGRAPHY OF ANCIENT PERSIA.

"Rey is the Rhages of Tobit, and is the city where Alexander rested five days in his pursuit after Darius. . . . . Rey was reduced by Hubbe, the general of Jenghiz Khan, and from its scattered population arose the town of Teheran" (see also pp. 403, 404). "Currimabad is perhaps the Corbiana of geography" (*Morier's First Journey through Persia*, Lond. 1812, 4to, p. 233).

### 1554. ETYMOLOGY ETC. OF THE TITLE OF MIRZA.

"The only hereditary title in Persia is Mirza or Meerza, the derivation of which word is from *emir* (*ameer*, a nobleman), and *zade*, a son, &c. This species of nobility is traced very far, and is not creative. The title descends to all the sons of the family, without exception. In the royal family it is placed after the name, instead of before it; thus Abbas Mirza and Hosseim Ali Mirza. Mirza is a civil title, and khan is a military one. The title of khan is creative, but not hereditary. The sons of khans are called Aga or esquire, which is a Tartar title, and more common in Turkey than in Persia" (*Morier's First Journey through Persia*, 4to, 1812, pp. 234, 235).

Even Tamerlane "never assumed the title of khan" (*Malcolm's History of Persia*, 8vo, 1829, vol. i. p. 308).

### 1555. ETYMOLOGY OF TABRIZ.

"The inhabitants extol the fruitfulness of the territory and the salubrity of the air of Tabriz. Its very name, according to the Persian etymology indicates the excellence of its situation, for it is composed of *tab*, a fever, and *riz*, fled. . . . . The same derivation of the name from the qualities of the situation is given by Sir William Jones" (*Morier's First Journey through Persia*, 4to, 1812, pp. 276, 277).

But Morier has no right to quote Sir W. Jones's authority for this etymology. All that Jones says (*Works*, vol. v. p. 570, Lond. 1799, 4to) is, "It is *said* to have taken its name from its quality of resisting any noxious infection," &c.

### 1556. THE FAUCES HYRCANIÆ THE PRESENT PILE REEDBAR.

"He told me there were two entrances into Mazenderan,—one by the Pile Reedbar. . . . . The Pile Reedbar is, perhaps, the ancient Fauces Hyrcaniæ; and the accounts of Olearius and other modern travellers, as well as the intelligence that I received, confirm the original tremendous descriptions" (*Morier's First Journey through Persia*, Lond. 1812, 4to, p. 287).

### 1557. NOTE ON THE TURCOMANS.

See Morier's First Journey through Persia, 4to, 1812, pp. 288–290. He says (p. 288) "They are Sunnis, and in consequence execrated by the Persians, who call them Giaours or infidels." They kill their slaves when they become old and unfit for service, but "comfort their consciences by placing the skin of the de-

ceased at the threshhold of their door, in the belief that he approaches Paradise in proportion as his skin gets pierced with holes and worn out" (p. 289).

. . . . . .

1558. NOTE ON THE WAHABEES.

"The first mention of the Wahabees is in Niebuhr (Description de l'Arabie, pp. 17, 296, 302); and Gibbon first noticed the singular coincidence that they sprung from the same province, Nedsjed, in which Moseilama, the great contemporary adversary of Mahomed, had propagated his faith (vol. v. p. 277). It may be added that the Carmathians, who triumphed over the Mahomedans, like the Wahabees of the present day, and like them took Mecca (and plundered it indeed much more effectually than their successors are said to have done), in the same manner took possession first of the provinces on the Persian Gulf. See Gibbon, v. 449; Sale's Koran, p. 184; D'Ohsson, Tableau de l'Empire Ottoman, tome i. p. 105" (*Morier's First Journey through Persia*, Lond. 1812, p. 372).

1559. ISPAHAN THE SAME AS ASPA AND ASPADAMA.

"Ispahan had been for ages one of the greatest cities in the east; and was possibly the Aspa and Aspâdama of the ancients. In 1472, it contained one hundred and fifty thousand souls, a number which, according to Barbaro, was but the sixth of its former population" (*Notes to Morier's First Journey through Persia*, Lond. 4to, 1812, p. 397).

1560. TAXATION BY HIDES PRACTISED IN PERSIA.

Morier (*First Journey through Persia*, 4to, 1812, p. 236), says that the taxes paid on the produce of the land are assessed by the number of oxen which a man keeps, and not by the immediate produce. See also the notes at p. 404, where he observes, "This measure of taxation by hides was not uncommon; it is sufficient to add that it still seems to regulate the collection of other parts in the east," &c.

In Guzerat, "when a dispute occurs about a piece of land, it is decided by the form of pacing it. The man who lays his claim to it covers himself with a raw hide and walks over the ground, after which it becomes his own" (*Transactions of the Literary Society of Bombay*, vol. i. p. 288, 4to, 1819).

1561. ETYMOLOGY OF ASSASSIN.

"These mountains were in the middle ages, the seats of the Dilemites, the subjects of Hassan, Sheik al Jebal Hassan, 'the chief of the old man of the mountains,' whose power is familiar to every reader, and from whose name the word assassin has been derived with an evil import in half the modern languages of Europe. The constant recurrence of the tale of his enchanted palace in the old travellers, Marco Polo, Haithon, &c., is sufficient evidence of some general foundation in truth" (*Morier's First Journey through Persia*, 1812, 4to, notes, p. 404).

1562. NOTE ON COUNTRIES IN WHICH JEWS ARE FOUND.

"Distinct from these is a tribe of Jews at Cochin, inhabiting a distinct quarter of the town, the investigation of whose history would be curious and interesting" (*Morier's Second Journey through Persia*, Lond. 1818, 4to, p. 13).

—"a tribute paid by five hundred families of Jews resident at Bokhara" (*Morier's Second Journey through Persia*, 4to, 1818, p. 379).

Mungo Park (*Travels*, 8vo, 1817, vol. i. pp. 211, 212), when at Benoum, was told by a shereef, "who seemed to be a well-informed man," that "there were many Jews at Timbuctoo, but they all spoke Arabic, and used the same prayers as the Moors."

For an account of the Jews at Aden see Wellsted's Travels in Arabia, 8vo, 1838, vol. ii. pp. 393–395.

Niebuhr says (*Description de l'Arabie*, 1774, 4to, p. 22), that in the mountains of the Hedjaz there are "des tribus entières de juifs qui y vivent sous leurs Schechs independans." He adds (p. 58), that in Yemen the Jews are obliged to wear *blue*. He says (p. 163) that in the territory of the Imaun alone there are 5,000 Jewish families.

In 1774, Captain Topham writes from Edinburgh, "What is marvellous to tell, there never was a Jew seen in the country" (*Topham's Letters from Edinburgh*, 8vo, 1776, p. 46).

1563. NOTE ON THE PIGEONS OF PERSIA.

"The dung of pigeons is the dearest manure that the Persians use; and as they employ it almost entirely for the rearing of melons, it is probably on that account that the melons of Ispahan are so much finer than those of other cities. . . . The great value of this dung will probably throw some light upon that passage in Scripture, where, in the famine in Samaria, 'the fourth part of a cab of dove's dung was sold for five pieces of silver' (2 Kings, vi.

25). . . . The Persians do not eat pigeons, though we found them well flavoured. It is remarkable that neither here nor in the south of Persia, have I ever seen a white pigeon, which Herodotus remarks was a bird held in aversion by the ancient Persians (Clio, 138). It is a curious fact that in the West of England an extraordinary superstition is preserved in more than one ancient family, that when the principal of the family dies, a white pigeon is seen hovering over the bed of the deceased. Was such a bird anciently considered the prophetical precursor of death?" (*Morier's Second Journey through Persia*, Lond. 4to, 1818, p. 141).

See also Morier's First Journey through Persia, 4to, 1812, p. 155, where he mentions "an immense number of pigeon-houses, in ruins or still entire." Dr. Mavor (Note in *Tusser's Husbandry*, 8vo, 1812, p. 18), speaking of the mischief done by pigeons, says, "It is calculated that a pair of them would eat a quarter of corn in a year." Tusser says, "Dove dung worth gold" (*Five Hundred Points of Husbandry*, 8vo, 1812, p. 78). It was particularly used for hops (p. 37). "At one meal swallow a hundred pounds in very dove's dung" (*The Meeting of Gallants at an Ordinary*, 1604, p. 4, Percy Soc. vol. v.)

### 1564. PERSIAN SUPERSTITION RESPECTING THE COMET.

See also ART. 2357.

"The Persians look upon a comet, which they call *sitarch dumdar*, or the star with a tail, as portentous of evil, announcing wars, dissensions, famine, scarcity, &c." (*Morier's Second Journey through Persia*, 4to, 1818, p. 157).

In March, 1555, a comet was seen in England, and excited such universal fears that the French ambassador at London mentions it in his dispatch to the king (*Ambassades de Noailles*, tome v. p. 320). Bede says, they forebode revolutions, &c. (*Wright's Biog. Brit. Lit.* vol. i. p. 277, 8vo, 1842).

1. See the remarks of Humboldt (*Cosmos*, edit. Otté, 1848, vol. i. pp. 96, 97) on the working of this widely-spread horror of comets. He adds that in the valleys of the Rhine and Moselle "a belief has arisen ascribing to these once ill-omened bodies a beneficial influence on the ripening of the vine." 2. See Cook's Voyages, 8vo, 1821, vol. i. p. 274. 3. Autobiography of Sir Simon d'Ewes, edit. Halliwell, 8vo, 1845, vol. i. pp. 122, 123, 136. In the middle ages they were, in the works written about them, "regularly distributed into several classes, accordingly as they assume the form of a sword, of a spear, of a cross, and so on" (*Whewell's Philosophy of the Inductive Sciences*, 8vo, 1847, vol. ii. p. 32).

### 1565. BELIEF OF THE PERSIANS IN THE MEDICAL EFFICACY OF TEARS.

See the curious account given by Morier, in his Second Journey through Persia, 4to, 1818, p. 179. He says that on the occasion of a Persian tragedy the priests collect and preserve in a bottle the tears of the spectators, which, as he observes, illustrates the passage in the fifty-sixth Psalm, "Put thou my tears into a bottle." The Persians collect them in the belief that a single drop will restore a dying man.

### 1566. NOTE ON THE RAMAZAN OF THE MOHAMMEDANS.

Morier (*First Journey through Persia*, London, 4to, 1812, pp. 40, 41) mentions the rigidity with which this is kept by the Persians. He says, "When the feast of the Bairam occurs in summer, the Ramazan, or month of fasting, which precedes it, becomes extremely severe; every man, of every kind of business, the labourer in the midst of the hardest work, is forbidden to take any kind of nourishment from sunrise to sunset during the longest days of the year." See also his Second Journey through Persia, 4to, 1818, p. 244, for an additional proof of the rigour with which the Persians really keep the fast.

The Moors of Western Africa "observe the fast of Rhamadan with great strictness" (*Mungo Park's Travels*, 8vo, 1817, vol. i. pp. 487, 488). Bruce (*Travels*, Edinburgh, 4to, 1790, vol. i. pp. 117–119) relates an amusing anecdote illustrating the rigour with which it is kept in Egypt. At Kouka its violation is cruelly punished (see *Denham and Clapperton's Africa*, 4to, 1826, pp. 255, 258, and *Clapperton's First Journey*, p. 110). At Prince's Island, the inhabitants are Mohammedans, and though there is not a single mosque, they keep the Ramadan with great rigour (*Cook's Voyages*, 8vo, 1821, vol. i. p. 344).

### 1567. HAMADAN THE SAME AS ECBATANA.

For some curious account of Hamadan, see Morier's Second Journey through Persia, 4to, 1818, pp. 267–270. He says, "It has been decided by the best modern authorities, D'Anville and Rennel, that Hamadan occupies the site of the ancient Ecbatana; and that the mountain of Alwend is the Orontes of the ancient geography. Such observations as we were enabled to make on the spot have tended to confirm their decision. The situation of Hamadan, so much unlike that of other Persian cities, would of itself be sufficient to establish its claim to a remote origin, considering the propensity of the ancients to build their cities on

elevated positions. Ispahan, Shiraz, Teheran, Tabriz, Khoi, are all built upon plains; but Hamadan occupies a great diversity of surface, and, like Rome and Constantinople, can enumerate the hills over which it is spread. Its locality agrees with that of Ecbatana, built on the declivity of Orontes, according to Polybius, and is also conformable to Herodotus," &c. Morier says (p. 269), "On the whole, we found that Hamadan presented more objects of research to the antiquary than any other city we had visited in Persia; and there is every probability that excavations, particularly on the site of what I suppose to be the ancient palaces of the kings, would lead to valuable discoveries."

### 1568. NOTE ON MOUNT ARARAT.

Morier (*First Journey through Persia*, 4to, 1812, p. 306) says, "The Armenian priests assured me with a very grave face that the ark is still there." (See also his *Second Journey through Persia*, 4to, 1818.) He says (p. 318), "No one since the flood seems to have been on its summit, for the rapid ascent of its snowy top would appear to render such an attempt impossible." See also p. 344, where he says "The Pasha of Bagazid offered large rewards to anyone who should reach the top, but although many Courds who live at its base have attempted it, all have been equally unsuccessful."

Morier disbelieves the existence of snow-worms. He says (p. 345), "The snow-worms, so confidently mentioned by Strabo as existing in the Caucasus (lib. xi.), and as generally believed by the Persians and Armenians to exist at the present day in the snows of Ararat, appear to be fabulous. We repeatedly offered rewards to those who would bring us one, but never succeeded. The Persians represent them as a small white worm, so extremely cold that one will effectually cool a large bowl of sherbet."

### 1570. BENEFICIAL EFFECT OF TORNADOES OF WESTERN AFRICA.

See an account of the Gold Coast of Africa, by Henry Meredith, London, 8vo, 1812, pp. 14–17.

"They most commonly commence in March, and cease when the rains set in. . . . They invariably blow from the eastward, that is to say, from the SE. to the NE. When they incline to the southward of SE., they have more the appearance of steady gales of wind than tornadoes." "*Tornado* is a corruption of the Portuguese word *trevado*, a thunderstorm (Dalzel's History of Dahomey, p. 14)." Meredith says (p. 17) that without these

tornadoes, "vegetation would be destroyed, and tropical Africa would be a scorching desert, unfit for the habitation of man."

1. See also *Laird and Oldfield's Expedition into the Interior of Africa by the Niger*, 8vo, 1837, vol. i. pp. 57–59. Mr. Laird mentions its beneficial results. "The sensation it produces afterwards is cheering and delightful; . . . the air is fresh and clear, and everything around is exhilarating." 2. Meredith (*Account of the Gold Coast*, 8vo, 1812, pp. 8–14) also observes that the harmattan is healthy. He says it is derived from the Fantee word *karmanta*; and Mungo Park (*Travels*, 8vo, 1817, vol. i. pp. 393, 394) says, "The harmattan, in passing over the great desert of Sahara, acquires a very strong attraction for humidity, and parches up everything exposed to its current. It is, however, reckoned very salutary, particularly to Europeans."

### 1571. SEVERE LAWS AGAINST WITCHCRAFT ON WESTERN COAST OF AFRICA.

Meredith (*Account of the Gold Coast*, 8vo, 1812, p. 28) says, "The law against witchcraft is particularly severe, inasmuch as it generally extends to all under the same roof, as it is supposed they possess some portion of the malign influence."

In Ashantee, "Those accused of witchcraft, or having a devil, are tortured to death" (*Bowdich, Mission to Ashantee*, 4to, 1819, p. 260).

In a letter to the sovereigns of Spain, Columbus complains of the witchcraft of the Americans (see *Irving's History of Columbus*, 8vo, 1828, vol. iii. p. 217).

1. The Malagasy believe that the crocodile never kills any one, unless he is "guilty of witchcraft" (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 55). "In 1828, three natives were put to death for being sorcerers" (*Ibid.* i. 92). The punishment is always capital (pp. 102, 242, 373, 389), and in 1828 a law was enacted to that effect (p. 382; see also pp. 487–490). Mungo Park (*Travels*, 8vo, 1817, vol. i. p. 451) says, "No trial for this offence came under my observation while I was in Africa, and I therefore suppose that the crime and its punishment occurs but seldom." Some have said that the Abyssinians disbelieve in it, but this is denied by Bruce (*Travels*, Edinburgh, 1790, vol. ii. pp. 18, 19). It is believed in in Massuah (vol. iii. p. 29). In Iceland the persecution chiefly raged from 1660 to 1690, during which period sixteen persons were burnt alive (see *Account of Iceland*, p. 183, Edinburgh Cabinet Library, 1840).

1572. IN WESTERN AFRICA, ON OCCASION OF A DEATH, SOMETHING EQUIVALENT TO THE IRISH WAKE IS PRACTISED.

"On the death of any person it is an invariable custom to solemnize the event by a conjunction of condoling and carousing. If the person be of consequence, this custom is observed very extravagantly; . . . and until the body is deposited in the ground it is a continual scene of dancing, singing (or rather shouting), firing volleys of guns, and at intervals lamentable exclamation," &c., &c. (*Meredith, Account of the Gold Coast*, 8vo, 1812, p. 31).

The same custom exists among the inhabitants of the banks of the Congo (*Tuckey's Expedition to the Zaire*, 1818, 4to, pp. 114, 306). At Marsuah and in Abyssinia it is customary on such occasions to dance (see *Bruce's Travels*, Edinburgh, 1790, vol. iii. p. 50). Mr. Croker notices "the great similarity which exists between Abyssinian and Irish customs in their respective funeral ceremonies" (*Introduction to the Keen of the South of Ireland*, pp. xii–xviii. Percy Society, vol. xiii.)

1573. THE INHABITANTS OF WESTERN AFRICA WORSHIP THE MOON RATHER THAN THE SUN.

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"They have some idea of a Supreme Being, but it is so imperfect and confused that nothing pleasing or satisfactory can be extracted from it. They appear to hold the moon in greater veneration than the sun, for they welcome her appearance with rejoicing" (*Account of the Gold Coast of Africa, by Henry Meredith*, 8vo, 1812, pp. 33, 34).

At Embomma, on the Congo, "they have no other manner of reckoning or keeping an account of time than by moons" (*Tuckey's Expedition to the Zaire*, p. 126, 4to, 1818).

1. "The Burettas never undertake anything of importance between the full and new moon" (*Dobell's Travels in Kamtchatka and Siberia*, Lond. 8vo, 1830, vol. ii. p. 16). 2. Rapeto, the mythical hero of the Malagasy, after carrying everything before him, imprudently engaged in a contest with the moon, by which, "notwithstanding his gigantic formation and strength, he was vanquished and slain" (*Ellis, History of Madagascar*, 8vo, 1818, vol. i. p. 90); and their art of casting nativities "depends wholly on a reference to the moon. No observation is made on any other planet whatever" (p. 444), and their year is lunar (p. 445). 3. "The Booshuanas dance in a circle the whole night of the full moon" (*Journey in Southern Africa*, at the end of *Barrow's Cochin China*, 4to, 1806, p. 399). See also ART. 619.

### 1574. NOTE ON THE PALM WINE OF THE AFRICANS.

Meredith (*Gold Coast of Africa*, 8vo, 1812, pp. 55, 56), has described the manner in which the natives make this wine. He says it is "very agreeable, imparting a richness and delicacy of taste to the palate scarcely to be excelled by any artificial liquid whatever. . . . Palm wine will not keep more than a few hours; it is drunk in a state of effervescence." And Oldfield calls it "very refreshing" (*Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. ii. p. 170), and (p. 213) "very pleasant." In Ashantee it is universally used (see *Bowdich, Mission to Ashantee*, 1819, 4to, pp. 69, 152, 279, 293, 386), but his report of it is not favourable (see pp. 100, 392). Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. p. 48) calls it "a beer made from Indian corn;" and adds (vol. ii. pp. 118, 119) that the Mahommedans do not think it wrong to drink it.

The Ceylonese "distil from the palm-tree a species of liquor called toddy, with which they regale themselves until they are no longer able to stand" (*Percival's Account of Ceylon*, 2nd edit. 4to, 1805, p. 93).

### 1575. NOTE ON THE FETISH OF WESTERN AFRICA.

"Their object of worship, no matter what it is, goes by the indefinite term Fetish; and those persons, Fetish men or women, for *women* are considered as capable of concealing the mysteries of their superstition and expounding the perfections of their Fetish, as the men. . . . . Fetish is derived from the Portuguese *fetischo* —witchcraft (Dalzel's History of Dahomey).[1] . . . Fetish is a word of great licence and applied in a great variety of ways; it frequently means anything forbidden. One man refuses to eat a white fowl, another a black one, saying 'It is fetish!' There are places into which they do not wish a white man to enter; inquiring why? They are fetish! To kill an alligator or a leopard is fetish in some places. If a person be poisoned or unwell in a way they cannot account for, it is fetish. In lieu of an oath to prove the truth of any assertion, they take fetish. Fetish is the *Obio* of the West Indies, fetish people the conjurors, the physicians, the lawyers, the priests of the country" (*Meredith's Account of the Gold Coast of Africa*, 8vo, 1812, pp. 34, 35); see also pp. 185, 186, 194, and at p. 66 an instance of the influence of the fetish.

"All the worshippers of the fetish pour forth a little of anything before drinking; and also set apart some of their victuals

[1] Corrupted from the Portuguese feihiço. *Duncan's Western Africa*, 8vo, 1847, vol. i. p. 25, and *Milman's History of Christianity*, vol. i. p. 11. See also *The Doctor*, 8vo, 1848, p. 378. Southey adds, "The vernacular name is Bossum or Bossifoe."

before they eat" (*Bowdich's Mission to Ashantee*, 1819, 4to, p. 414; see also p. 269). See also ART. 1686. The Chippewas of North America "believe that animals have souls, and even that inorganic substances, such as kettles, &c., have in them a similar essence" (*Prichard's Physical History of Mankind*, vol. v. p. 389, 8vo, 1847). Duncan's Travels in Western Africa, 8vo, 1847, vol. i. pp. 79, 80, 92, 93, 124, 125, 174, 195, 196. Tuckey's Expedition to the Zaire, 1818, 4to, pp. 64, 95, 105, 106, 375–382, and 162.

1576. TRIAL BY ORDEAL PRACTISED BY THE INHABITANTS OF WESTERN AFRICA.

—"agreeably to the ordeal of the country, which seldom fails of its intended purpose. This trial consists of administering the bark of a tree deemed poisonous, and other substances, mixed in water, which if retained on the stomach generally proves fatal; if it be rejected, it confirms the innocence of the person" (*Meredith's Account of the Gold Coast of Africa*, 8vo, 1812, p. 63). See also p. 108, where Meredith mentions that the innocence or guilt of a suspected wife is ascertained in this way. In this case, if the trial is in public, she must be exposed in a state of nudity. At Badagry, Lander was obliged to go through the ordeal by poison (see *Clapperton's Second Expedition*, 1829, 4to, pp. 325, 326). 1. The ordeal by poison is mentioned by Oldfield (see *Laird and Oldfield's Expedition into the Interior of Africa*, 8vo, 1837, vol. ii. p. 278), and by Bowdich (*Mission to Ashantee*, 4to, 1819, pp. 145, 297). 2. The New Zealanders have no sort of trial by ordeal (see *Manners and Customs of the New Zealanders, by J. S. Polack*, Lond. 8vo, 1840, vol. i. p. 88). 3. Trial by ordeal is practised by *all* the Malagasy tribes (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 141, 146). It is sometimes administered to "fowls or dogs, two of which are supposed to represent the two parties opposed to each other" (p. 381). The most general ordeal is by the Tangena, which is a nut about the size of an English horse-chestnut. See a full account of it in *Ellis*, vol. i. pp. 457, 458. He says that those who administer it can by regulating the dose make it a poison or an emetic; and assures us (p. 460) that "the deception practised in the whole transaction is evident to every sensible native." On the occasion of the trial, a lamb is brought to the place by *two lepers* (p. 462). Before taking the *tangena*, the accused has to swallow whole three pieces of the skin of a fowl (p. 464), which, if, after taking the poison, he can vomit, he is acquitted (p. 471); but if he does not, they beat him to death with the rice pole, "unless he has previously died by the poisonous action of the tangena itself."

On the coast the pieces of skin are *not* given (p. 476). From what Ellis relates at p. 485, it is clear that it *is* believed in. About one-tenth of the population take the tangena in the course of their lives, and of those one-half die (p. 487).

1577. WHITE IS HIGHLY VALUED BY THE INHABITANTS OF WESTERN AFRICA.

For proof of this see Meredith's Account of the Gold Coast, Lond. 8vo, 1812. He says (p. 108) that when the innocence of a suspected wife has been ascertained by ordeal, "she is at liberty to show herself abroad habited in white, and her body chalked, emblematic of her innocence." Again (at p. 194) "The Fetishmen are usually habited in white, a colour held here, as well as all over the country, in great veneration. It is considered as emblematic of innocence and perfection, and on all occasions where Fetish obtrudes or where it is consulted, a white vestment is displayed by the Fetishmen or priests." See also ART. 1711.

1. In Ceylon "a white man or a woman with child are looked upon as omens particularly fortunate" (*Percival's Ceylon*, 2nd edit. 4to, 1805, p. 210). It is perhaps owing to the same principle that in Candy the king is the only person who may whiten the walls of his house (*Ibid.* p. 266), and when the king appears in public, a procession of flags and streamers of *white* calico or cloth are carried before the procession (p. 267), and at p. 382 he says, "Profound respect is always paid to white, which is the royal colour." 2. The Ashantees and Fantees recognise the inherent superiority of the white men (see *Bowdich's Mission to Ashantee*, 1819, 4to, pp. 261, 262). The Moors account for it by the eagerness with which Japhet covered the nakedness of his father, "which Ham discovered, and hence the subjection of black men, the descendants of Ham, to Europeans, the descendants of Japhet" (p. 273; see also p. 387). 3. One of the two principal Malagasy gods forbids, "within a wide circumference of his residence, anything of a black colour" (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 402, 403). Among the Southern Africans it is a common expression, "I am perfectly happy; my heart is whiter than milk because you have visited me" (see *Moffat's Southern Africa*, 8vo, 1842, pp. 397, 405, 537, 540).

1578. IN WESTERN AFRICA THE RIGHT OF SUCCESSION DEVOLVES ON THE SISTER'S SON.

"According to the right of succession in this country—Appollonia (which devolves on the sister's son) there was no lawful heir to the kingdom" (*Meredith's Account of the Gold Coast*, 8vo, 1812, p. 68).

The existence of this law is also mentioned by Bowdich (*Mission to Ashantee*, 4to, 1819, p. 234), who somewhat coarsely thinks it "founded on the argument that if the wives of the sons are faithless, the blood of the family is entirely lost in the offspring, but should the daughters deceive their husbands, it is still preserved." For curious succession at Cairo, see Bruce's Travels, Edinburgh, 4to, 1790, vol. i. p. 27.

This may have arisen originally from the connection of the kingly and priestly offices combined with the wide-spread and natural superstition that priests should not be married. The guardianship of the sacred island of Ramiseram belongs to the family of devotees called Byragees, "the chief of whom is always doomed to celibacy, the succession being carried on by the sisters, or the collateral branch, who only are permitted to marry" (*Percival's Account of Ceylon*, 2nd edit. 4to, 1805, p. 80). Ellis (*History of Madagascar*, 8vo, 1838, vol. i. p. 164) says that among the Malagasy "affinity to the sixth generation forbids intermarriage, yet the principal restriction against intermarriages respect descendants on the *female side*. Collateral branches on the male side are permitted in most cases to intermarry," &c. He adds, "This preference for preserving uncontaminated the female line, and the custom of tracing the genealogy of the sovereign and the nobles by the female and not by the male line, involves a censure on the existing morals of the country," and the king is the high priest (p. 359).

### 1579. NOTE ON THE ALBINOS.

Mr. Laird visited Fundah up the Niger, and speaking of his reception there, says, "Among other annoyances they thrust a disgusting albino close to me, and asked if he was my brother" (*Narrative of an Expedition into the Interior of Africa by the River Niger, in* 1832, 1833, 1834, *by Macgregor Laird and R. A. Oldfield*, Lond. 1837, 8vo, vol. i. p. 198).

Catlin's North American Indians, 8vo, 1841, vol. i. p. 94. Bowdich's Mission to Ashantee, 4to, 1819, p. 450. Park only mentions having seen *one* albino in Africa, and that was at Dindikoo, long. 9° 10′ West, lat. 13° 30′ North (*Travels*, 8vo, 1817, vol. i. p. 524). Sir Joseph Banks saw one at Otaheite (*Cook's Travels*, 8vo, 1821, vol. i. p. 102), and Cook afterwards saw in the island "about five or six others" (p. 188). He also found one at New Caledonia (vol. iv. p. 104), and some at the Friendly Islands (vol. v. p. 434). Voltaire says they are a small nation in the middle of Africa (*Essai sur les Mœurs* in *Œuvres*

*de Voltaire*, Paris, 1821, tome xv. p. 7). There are some curious details respecting albinos in Lawrence's Lectures on Man (8vo, 1844, pp. 192–196).

1580. THE AFRICANS BELIEVE THAT THE DEVIL IS WHITE.

"I was told these men were leopard hunters, and were painted white, with the feathers for horns, to represent the devil; for as we believe Satan to be black, the Africans on the contrary represent him as being white" (*Laird and Oldfield's Expedition into the Interior of Africa up the Niger*, 8vo, 1837, vol. i. p. 332; see also vol. ii. p. 239).

The Ashantees "represent the devil to be white" (*Bowdich's Mission to Ashantee*, 4to, 1819, p. 270).

1581. NOTE ON HONEY.

Great quantities are gathered at Rabbah up the Niger (see *Laird and Oldfield's Expedition into the Interior of Africa*, 8vo, 1837, vol. ii. p. 90; see also vol. i. p. 134). Bees sometimes make poisoned honey (see *Moffat's Missionary Labours in Southern Africa*, 8vo, 1842, pp. 120, 121).

Respecting the honey of Canaan mentioned in the Bible, see Wellsted's Travels in Arabia, 8vo, 1838, vol. i. p. 320, and Michaelis, Recueil de Questions, Amsterdam, 1774, 4to, pp. 41, 42, no. 27; see also ART. 1759.

Park (*Travels*, 8vo, 1817, vol. ii. pp. 48, 49) mentions how numerous and troublesome the bees of Western Africa are (see also *Isaacos Journal*, p. 246). Duncan (*Travels in Western Africa*, 8vo, 1847, vol. ii. p. 101) says that at Seka, "Honey is abundant, but as dark in colour as molasses." It was dear in the middle of the sixteenth century, for Tusser tells us (*Five Hundred Points of Husbandry*, 1812, 8vo, p. 155) that a swarm of bees was worth a crown—at present it would be worth fifteen shillings, according to Dr. Mavor.

1582. NOTE ON THE DIFFERENT MODES OF ADMINISTERING OATHS.

Oldfield says that at Iddah, "Placing a naked sword or knife to the throat is looked upon as the strongest proof of innocence, and the most solemn form of oath they can administer. In this manner the king is sworn, or sometimes on the point of a poisoned arrow" (*Laird and Oldfield's Expedition into the Interior of Africa by the Niger*, 8vo, 1837, vol. ii. p. 272).

In Canton, when they wish to swear a witness, a live cock and

a knife are presented to him, and he is obliged to cut off the cock's head at the moment he takes the oath. Indeed, the cutting off the cock's head is considered in the same light as we do kissing the Bible; though I doubt much, if it be really held equally sacred in a country where morals are so debased" (*Dobell's Travels through Kamtchatka and Siberia*, Lond. 8vo, 1830, vol. ii. p. 164).

Ellis (*History of Madagascar*, 8vo, 1838, vol. i. p. 262) says, "The people swear neither by God nor by their idols, but chiefly by their mother or by the sovereign," and for a description of the oath of allegiance, see pp. 367–369. It is twofold—to "strike the water," and to "spear the calf" (see also vol. i. p. 102). "It appeared that if a Kaffir swore by a deceased relation his oath was considered as inviolable" (*Barrow's Journey in Southern Africa*, 4to, 1806, 2nd edit. vol. i. p. 168). Bruce (*Travels*, Edinburgh, 4to, 1790, vol. iii. p. 472) mentions this mode of swearing in Abyssinia. "They took the two forefingers of my right hand, and, one after the other, laid the two forefingers of their right hand across them, then kissed them—a form of swearing used there, at least among those that call themselves Christians."

### 1583. ACCOUNT OF THE BEDAS OR VADDAHS OF CEYLON.

For some information respecting this singular people, see Percival's Account of the Island of Ceylon, second edit. Lond. 4to, 1805. He says (p. 6) that when Almeyda in 1505 arrived at Ceylon, "the savage Bedas then as now occupied the large forests, particularly in the northern parts; the rest of the island was in possession of the Cingalese." They are now chiefly to be found to the NE. of Candy (see p. 283). At p. 74 he says, "An extraordinary race of savages, supposed to be the aboriginal inhabitants of the island, and known by the name of Bedahs or "Vaddahs." He adds that many persons had resided years on the island without having seen any of them. See also in particular chap. xiii. pp. 282–287. And Percival says (p. 283), "I had lived a considerable time in the island of Ceylon before I even heard that there was such a race in existence; and numbers residing there to this day know nothing of the fact." He says (p. 282), "The origin of the Bedahs or Vaddahs, who inhabit the deepest recesses of the Ceylonese forests, has never been traced, as no other race can be found in the eastern world which corresponds with them. . . . They are generally supposed to have been the aboriginal inhabitants of the island, who upon being overwhelmed by their Cingalese invaders, preferred the independence of savages to a

tame submission. A current tradition, however, assigns them a different origin. It is related that they were cast away on the island, and chose to settle there; but refusing upon a certain occasion to assist the king in his wars against some foreign enemies, they were driven out from the society of the natives and forced to take up their abode in the most unfrequented forests." Percival rejects (p. 283) a third opinion, which supposes them an uncivilized part of the native Candians. Martin is under no difficulty. He says (*History of the Colonies of the British Empire*, 8vo, 1843, p. 375), "The Veddas, or Beddas, the aborigines of the island." Percival describes them (p. 283) as "a race entirely different from the Ceylonese; their complexions were fairer, and inclining to a copper colour; they were remarkably well made, wore long beards, and their hair tucked up close to the crown of their head; their bodies had scarcely any other covering than what they had received from nature." The Bedahs subsist entirely by hunting, never cultivate the ground, and sleep either on trees or at the foot of them (see p. 284). Percival (p. 285) describes the method by which the less barbarous among them carry on trade with the Cingalese. They come to a certain place by night, deposit there some of their goods, and the next night return to take what may be left for them. "This trade," adds Percival, "can only be carried on in the manner I have already described; for no native of the woods can be more afraid of approaching a stranger than the Bedahs" (p. 285). See also p. 286. "The wilder class, known by the name of Ramba Vaddahs, are more seldom seen even by stealth, than the most timid of the wild animals." Percival says (p. 286), "There is a prevalent idea that they employ honey to embalm their dead."

At p. 287, Percival says, "Their religion is little known. They have their inferior deities corresponding to the demons of the Cingalese, and observe certain festivals." If this statement may be relied upon, it is highly curious, and forms an argument in favour of their being the aborigines, or at all events having preceded the Cingalese. See Tournour's edition of the Mahwanso, where it is said that Gotama's religion superseded the *demon*-worship.

See also Mission to Ceylon and India, by W. M. Harvard, London, 8vo, 1823, pp. xxx–xxxii. He says (p. xxxii), "The total number of the Veddas cannot be ascertained. It is, probable, however, from the importance which was attached to their connection with the rebellion of 1817, that their number is considerable." For some account of the demon-worship, or Kappoism, of the Ceylonese, see pp. xlix. lii. He says (p. li.) that their

priests, the Kappoas, "are devoted to the study of astrology. He says (p. lvi), "The followers of Budhu, and even the priests themselves, will perform acts of worship to the Kappoistic deities, and have figures of demons painted on the walls of their own temples. But this, so far as I have been able to learn, is a corruption of the Budhuist system."

### 1584. ACCOUNT OF THE PEARL FISHERY OF CEYLON.

see also ET. 1546.

See Chapter III. of Percival's Account of the Island of Ceylon, Lond. 4to, 1805, 2nd edit., pp. 86–99. "The Bay of Condatchy is the most central rendezvous for the boats employed in the fishery" (pp. 86, 87). He says (p. 88), "The oysters are supposed to attain their completest state of maturity in seven years; for, if left too long, I am told the pearl gets so large and so disagreeable to the fish that it vomits and throws it out of the shell." Harvard (*Narrative of the Mission to Ceylon and India*, 8vo, 1823, p. xi), says, "The oysters, when caught, are buried, and taken up again when they have reached a state of putrefaction, by which the pearl is taken out without injury." Percival says (p. 91), "The exertion is so violent, that upon being brought into the boat, the divers discharge water from their mouths, ears, and nostrils, and frequently even blood. But this does not hinder them from going down again in their turn. They will often make from forty to fifty plunges in one day; and at each plunge bring up about a hundred oysters. Some rub their bodies over with oil, and stuff their ears and noses to prevent the water from entering; while others use no precaution whatever. Although the usual time for remaining under water does not much exceed two minutes, yet there are instances known of *divers who could remain four*, and *even five minutes*, which was the case with a Caffre boy the last year I visited the fishery. The longest instance ever known was that of a diver who came from Anjango in 1797, and who *absolutely remained under water full six minutes*. Harvard (*Narrative of the Mission to Ceylon and India*, Lond. 8vo, 1823, p. x), says, "It is very common for the divers to remain under water two or three minutes, and some for nearly double that time, without taking breath. In the year 1797, it is said, a native of Anjango remained immersed full six minutes!" Mungo Park (*Travels*, 8vo, 1817, vol. i. p. 319) speaks of an African fisherman who "dived for such a length of time that I thought he had actually drowned himself." Wellsted (*Travels in Arabia*, 8vo, 1838, vol. i. p. 266), says that the extreme length of time he ever knew a diver to remain under water in the Persian Gulf was a minute

and fifty seconds, and that was for a wager. He adds, "In Ceylon they rarely exceed fifty seconds." They *do* take precaution (p. 267). Wellsted mentions (vol. ii. pp. 238, 239) having *seen* a man dive in the Red Sea thirty fathoms; and, being "credibly informed" that he had dived thirty-five fathoms. The Otaheitans are most extraordinary divers. See *Cook's Voyages*, 8vo, 1821, vol. i. p. 137. Percival says (p. 97), "The pearls found at this fishery are of a whiter colour than those got in the Gulf of Ormus, on the Arabian coast, but in other respects are not accounted so pure or of such an excellent quality; for, though the white pearls are more esteemed in Europe, the natives prefer those of a yellowish or golden cast."

For an interesting account of the ingenious way in which the natives drill and string the pearls, see pp. 97, 98.

1585. NOTE ON BANG, WHICH IS MUCH USED BY THE MALAYS.

"Before entering upon any desperate enterprise, it is customary with the Malays to take opium, or, as they call it, to *bang* themselves. This plant, the *bang*, which is used among the natives of India as an instrument of intoxication, is found all over that continent as well as in Ceylon. It is a small shrub, with a leaf in shape and texture resembling that of the tobacco, but not larger than the leaf of the sage. From this plant a species of opium is extracted, and, being made into balls, is taken internally, and operates in the same manner as a dram of spirits among the European nations. The leaf of the bang is also dried and smoked like tobacco, with a still stronger intoxicating effect than the opium" (*Percival's Account of the Island of Ceylon*, 2nd edit. 4to, 1805, p. 177).

1586. A MARRIAGE CEREMONY OF THE CEYLONESE CONSISTS IN TYING TOGETHER THE THUMBS.

"The bride and bridegroom, in the presence of this assembly, eat out of one dish, to denote that they are of the same rank. Their thumbs are then tied together, and the ceremony concludes by the nearest relations, or the priest when he is present, cutting them asunder. This, however, is accounted a less binding ceremony, and, indeed, scarcely intended for continuance. When it is desired to make the marriage as firm and indissoluble as the nature of their manners will allow, the parties are joined together with a long piece of cloth, which is folded several times round both their bodies, and *water* is then poured upon them by the priest, who always officiates at this ceremony, though rarely at the former" (*Percival's Account of Ceylon*, 4to, 1805, 2nd edit. pp. 197, 198).

### 1587. NOTE ON THE ICHNEUMON.

See Percival's Account of Ceylon, 2nd edit. Lond. 4to, 1805. He says (p. 301), "The Indian ichneumon is a small creature, in appearance between a weasel and a mungoose." He adds that the ichneumon will immediately attack the largest snake, if a certain herb which he knows to be an antidote to its poison is so near as to be at once procurable. And Percival mentions (p. 302) that he once saw an experiment of this sort tried in a room, but the ichneumon, finding that there was no egress by which he might procure the herb, refused to attack the snake. However, both the ichneumon and the snake being removed from the house into an open place, the former immediately flew at and destroyed his enemy. "He then suddenly disappeared for a few minutes, and again returned as soon as he had found the herb and eat of it." This useful instinct impels the animal to have recourse to the herb on all occasions, where it is engaged with a snake, whether poisonous or not" (p. 302). What this antidote, this "*certain herb*"! may be, Percival does not tell us; but he says (p. 309), "The bite of the cobra-capello, or hooded-snake, is mortal; the natives find the herb pointed out by the ichneumon a remedy, if timely applied."

### 1588. NOTE ON THE DRAGON OF ANTIQUITY.

"A species of flying lizard is found here, furnished with membranes extending along its sides in the form of wings, with which it is enabled to take its flight from tree to tree. It is not above nine inches long, and is perfectly harmless, although it is the only animal which resembles the fabled dragon" (*Percival's Account of Ceylon*, 4to, 1805, 2nd edit. p. 314).

1. The lizard plays a prominent part in the cosmogony of the New Zealanders, who worship it (see *Earle's Residence in New Zealand*, 8vo, 1832, pp. 142, 266). The dragon, as is well known, used to play a great part in public shows (see two curious figures in *Mr. Fairholt's Civic Garland*, pp. xxvii–xxix. Works of Percy Society, vol. xix).

### 1589. THE MANGHAS TREE SUPPOSED TO PRODUCE THE FORBIDDEN APPLE TASTED BY EVE.

"The *manghas-tree* produces a fruit considerably smaller than the mango, and remarkable for a hollow on one side, which has given rise to the tradition that this was the fatal apple tasted by Eve, and that the mark of the bite has continued on it as a testimony to all future ages. The odium thrown upon it by this

tradition has occasioned a general belief that it is of a poisonous quality, but it is so no more than any other fruit, and is only fatal when eaten to excess" (*Percival's Ceylon*, 2nd edit. 4to, 1805, p. 335).

Harvard (*Narrative of the Mission to Ceylon and India*, 8vo, 1823, p. xv.) says: "I have seen and examined the fruit; the blossom is remarkably and powerfully fragrant, and the form of the apple is singularly coincident with the tradition."

The Otaheitans are *said* to have a tradition the same as that about Adam and Eve (see *Ellis, Polynesian Researches*, 8vo, 1831, vol. i. pp. 110, 111).

### 1590. NOTE ON THE CINNAMON OF CEYLON.

See a tolerably full account in *Percival's Ceylon*, 2nd edit. 4to, 1805, pp. 340–353. He says (p. 340), "The principal woods, or gardens, as we call them, where the cinnamon is procured, lie in the neighbourhood of Columbo. They reach to within half a mile of the fort, and fill the whole surrounding prospect. . . . . The soil best adapted for the growth of the cinnamon is a loose white sand. Such is the soil of the cinnamon gardens around Columbo, as well as in many parts round Nigumbo and Caltura, where this spice is found of the same superior quality. What is gathered at Mattura and Point de Galle differs very little from this, especially in those parts near the sea which are most favourable to the growth of cinnamon. The quantity in the other parts of the island is so trifling as hardly to deserve notice" (p. 341). He adds that the cinnamon from the interior is "coarser and thicker, and of a hot and pungent taste" (p. 341).

"The assertion that cinnamon may be smelt far at sea off the island is, in fact, a mere fiction, as even in passing through the woods I never could perceive any scent from the tree except by pulling off some of the leaves or branches. The flower has even less scent than the leaves or a bit of twig" (p. 343). "Cinnamon is known among the natives by the name of *curunda*" (p. 344). Percival says (p. 345) that before the arrival of the Dutch, cinnamon was never planted; and it was believed that it could only attain perfection in the wild state. But, "during the course of the last century, experience has shown that the cultivated cinnamon is every way equal to the wild." It is the business of the company's surgeons to examine the quality of the cinnamon by chewing it (p. 349). "This is a very disagreeable task. The cinnamon, by the repetition of the operation, excoriates the tongue and the inside of the mouth, and causes such an intole-

rable pain as renders it impossible for them to continue the process above two or three days successively."

Percival remarks (p. 352), "The growth of the cinnamon seems to have been confined by nature to the island of Ceylon; for at Malabar, Batavia, the Isle of France, and indeed every other place to which it has been transplanted, it has uniformly degenerated. Even in Ceylon it is found in perfection only on the south-west coast. In the northern parts and about the harbour of Trincomalee it cannot be reared." He says (p. 368), "Of the cinnamon produce I learnt that about 5,000 bags are annually sent home, or at least brought from the woods to Colombo. Each bag weighs eighty-six pounds." See also p. 6, where Percival mentions that early in the sixteenth century "the tribute paid by the king to the Portuguese consisted of 250,000 pounds weight of cinnamon." Harvard's Mission to Ceylon and India, 8vo, 1823, pp. xix. xx." If the cinnamon of Ceylon exceeded a certain quantity it was burnt!!! (*McCulloch's Commercial Dictionary*, 8vo, 1849, p. 287.)

### 1591. SUPERSTITION RESPECTING LIGHTNING.

"Amongst other observations, I recollect the Moors to have said that lightning was occasioned by God waving his hand to direct the courses of his angels" (*Mission from Cape Coast Castle to Ashantee, by T. E. Bowdich*, 1819, 4to, p. 272).

Moffat (*Missionary Labours in Southern Africa*, 8vo, 1842, p. 259) says, "I have known the natives of Namaqua-land shoot their poisoned arrows at the lightning, in order to arrest the destructive fluid."

### 1592. EGGS NOT ALLOWED TO BE USED AS FOOD.

"The Ashantees are forbidden eggs by the fetish, and cannot be persuaded to taste *milk*, which is only drunk by the Moors" (*Bowdich's Mission to Ashantee*, 4to, 1819, p. 319).

Park (*Travels*, 8vo, 1817, vol. i. p. 114) in his first African journey passed through Tessee (long. 9° 5′ W., lat. 15° 50′ N.), respecting which he says, "No woman is allowed to *eat an egg*. . . . Nothing will more affront a woman of Tessee than to offer her an egg. The custom is the more singular as the men eat eggs without scruple in the presence of their wives, and I never observed the same prohibition in any other of the Mandingo countries." Park adds (vol. i. p. 311) that when at Sansanding, "My landlord brought me seven hens' eggs, and was much surprised to find that I could not eat them raw; for it seems to be a prevalent opinion

among the inhabitants of the interior that Europeans subsist almost entirely upon this diet." The restriction of not eating eggs probably had its origin in a sanitary law. Bruce (*Travels*, Edinburgh, 1790, vol. iii. p. 48), speaking of the diet which a traveller in Africa should observe, says, "Rice and pillaw are the best food; fowls are very bad; eggs are worse." The Sultan of Boussa will not taste milk, because it is his fetish (see *Clapperton's Second Expedition*, 1829, 4to, p. 106). Neither the Dyaks of Borneo, nor the Javanese, nor the Malays will use milk (see *Low's Sarawak*, 8vo, 1848, p. 267). The inhabitants of the banks of the Congo have cows, but do not drink their milk (see *Tuckey's Expedition to the Zaire*, 4to, 1818, p. 111). The Chinese hate milk (see *Huc's Tartary and Thibet*, vol. i. p. 281).

### 1593. THE OURANG-OUTANG PERHAPS THE SATYR OF THE ANCIENTS.

"This has been suggested by Dapper, who says, 'Aussi les nègres rapportent-ils des choses prodigieuses de cet animal; ils assurent qu'il force des femmes et des filles, et qu'il ose s'en prendre à des hommes armés. Et selon tous les apparences c'est le Satyre si célèbre chez les anciens, dont Pline et les poètes ont tant parlé par ouï-dire et sur des rapports incertains'" (*Bowdich's Mission to Ashantee*, 4to, 1819, p. 442).

Voltaire says (*Essai sur les Mœurs*, in *Œuvres*, Paris, 1821, tome xv. p. 9) that satyrs were the offspring of women and monkeys.

### 1594. NUMBER AND VIRULENCE OF THE MOSQUITOES IN KAMTCHATKA AND SIBERIA.

See Dobell's Travels in Kamtchatka and Siberia, London, 8vo, 1830. He complains (vol. i. p. 12) that in Kamtchatka "our ears and faces were swollen with their stings." But it was in Siberia that he suffered most from them. At vol. i. p. 254, he says, "We suffered almost as much from these insects as from fatigue and hunger. Those flying leeches of Siberia never quitted us day or night, unless when on the mountains, or when the wind blew hard enough to sweep them away." See also p. 288. At p. 294, he says: "On the road these insects attack you as fiercely as a wasp. They are rather small, and quite different from the mosquitoes I have seen in any other countries."

Bowdich (*Mission to Ashantee*, 4to, 1819, p. 321) says, "It is a little extraordinary that we never saw a musquito in Ashantee."

### 1595. THE DIFFICULTY OF KILLING A SEAL.

"To kill a seal with a bullet, it is absolutely necessary to hit him in the head or in the heart, though even in the latter case they are sometimes known to get off the ice though at a distance from the water. When shot in the head they never move from the spot" (*Dobell's Travels in Kamtchatka and Siberia*, Lond., 8vo, 1830, vol. i. p. 200).

### 1596. THE CUCKOO IN SIBERIA.

Dobell, when in Siberia, says, "Our ears were tired with the singing of the cuckoo, our daily and nightly music ever since the snow had melted away" (*Travels in Kamtchatka and Siberia*, Lond. 8vo, 1830, vol. i. p. 254).

### 1597. THE NIGHTINGALE IN SIBERIA.

"At Tomsk the nightingale is as common as in Germany, and indeed there was a number of other very fine singing-birds in Siberia" (*Dobell's Travels in Kamtchatka and Siberia*, Lond. 8vo, 1830, vol. ii. p. 108).

There are very few singing-birds in Madagascar (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 41).

### 1598. THE NAMES OF NATIONS AND TRIBES PROBABLY GIVEN THEM BY OTHER TRIBES.

This seems probable *à priori*, as the use of names is to *distinguish*, and as each people would more easily distinguish themselves than be distinguished by others. And we should probably expect that the name of each tribe would be characteristic of their prominent habits. Military nations being, perhaps, called after their weapons, &c. This is confirmed by the etymology of *Lombard*, which is not from *Longobardi*, but from their long weapons called *Barden* (see ART. 1105); also by the etymology of Saxons, of Franks, and of Angles (see ART. 1097).

Dobell (*Travels in Kamtchatka and Siberia*, Lond. 8vo, 1830, vol. ii. p. 15) says, "I found no one who could give me the etymology of the appellation Yakut. It does not exist in the Yakut language, and has been probably bestowed upon them on some particular occasion by the Russians or others."

Ellis (*History of Madagascar*, 8vo, 1838, vol. i. p. 3) says, "The word Madagascar is of uncertain import; and its use to designate the island appears to be of foreign rather than native origin. The inhabitants appear to be acquainted with it only as the designation given by strangers to their country. The natives themselves have no distinct specific name for the whole of the island."

Salt (*Voyage to Abyssinia*, 1814, 4to, p. 378) says, "All those Shangalla with whom I conversed would not acknowledge the appellation." It appears from the context that this name was given to them by the Abyssinians.

The New Zealanders "have no popular epithet for their country" (*Prichard's Physical History of Mankind*, v. p. 124).

Timkowski (*Travels through Mongolia to China*, 8vo, 1827, vol. i. p. 288) says of Kalgan close to the Great Wall, "Kalgan derives its name from the Mongol word *Kalga*, which signifies gate or barrier. As the inhabitants of a district near any town call it merely *the town*, the Russians having always heard the word Kalga, have adopted it as a proper name."

### 1599. NOTE ON THE BAMBOO.

Dobell (*Travels through Kamtchatka and Siberia, with a Narrative of a Residence in China*, 8vo, 1830, vol. ii. pp. 246, 247) has given an amusing catalogue of the uses to which the Chinese apply the bamboo.

### 1600. ABUNDANCE OF RHUBARB IN TIBET.

See Travels in the Himalayan Provinces of Hindustan and the Panjab, in Ladakh and Kashmir, in Peshawar, Kabul, Kunduz, and Bokhara, by William Moorcroft and George Trebeck, from 1819 to 1825. Edited by Horace Hayman Wilson, Lond. 8vo, 1841, vol. i. pp. 300–306. He says (p. 300), "Rhubarb is met with in great abundance in Ladakh. It is found, indeed, in various places on the southern, as well as the northern face of the Himalaya, but nowhere in greater quantity and luxuriance than in this part of Tibet, where it approaches the line of country from which all Europe is supplied. It has been asserted that all the rhubarb of commerce comes from the frontiers of China; and there is no doubt that such is the principal source of its supply." He adds (p. 301), "It was procured almost everywhere in Ladakh. It grows in some spots in such quantities that two men may dig up in a couple of hours more than three men can carry." He adds (p. 301), "Botanists have distinguished three kinds of rhubarb, according to the shape of the leaves, as palmated, undulated, and compact. The plants which occur in Ladakh present undoubtedly varieties of this nature. . . . It seems not improbable, however, that these varieties are not permanent, and that the same plant may present all the differences of leaf according to circumstances. There is no apparent difference in the condition or properties of the root; nor is there reason to think that the plant is not the true rhubarb, although Mr. Sievers, who was directed by Catherine II. to search for the drug on the confines of Siberia and

See also ART. 1642

China, pronounced the plant which he met with in that locality to be spurious." In a note on this passage (p. 302), Wilson says, "Dr. Royle observes of one kind of rhubarb, of which a specimen was forwarded by Mr. Moorcroft, that it was probably *R. spiciforme*, or a new species distinct from *R. emodi* (Illustrations, p. 36). And in another place he remarks, 'Some of the finest rhubarb I have ever seen was sent by Mr. Moorcroft from Ladakh.'" Moorcroft says (p. 302), "Of the rhubarb which is brought by the caravans from China, there are said to be three kinds distinguished and named from a fancied similitude to certain forms; the first and most esteemed is termed *amrudi*, or pear-shaped; the next *at toyaghi*, horsehoof-shaped; and the third *zardiki*, or carrot-shaped. . . . Every piece of rhubarb has a hole in it, through which a string has been passed whilst the root has been hung up to dry; but the larger perforations are probably the relics of a rottenness, to which the roots of this plant seem to be invariably subject. . . . Almost all the roots that have come under my inspection have been found either completely rotten in the middle or in a state more or less approaching to decay" (p. 303). He adds (p. 305), "The medicinal virtues of the root do not seem to be impaired by the disease; and in various trials which we instituted, the Ladakh rhubarb was found to be fully as efficacious as that from China, with a much less nauseous flavour." He adds (pp. 305, 306), "The facility which is thus offered to the supply of rhubarb, either from the British Himalayan provinces or from Tibet, would probably very soon transfer the trade in this article to British enterprise, if it were once directed to the subject. If inferior in quality to the China or the so-called Turkey rhubarb, the inferiority which is by no means established might possibly be remedied by care in the cultivation, in the preparation, and in the packing. There seems a probability that rhubarb might be used extensively as a dye, if it could be brought to market cheap enough for such a purpose" (p. 306).

### 1601. IN TIBET THE FIRST-FRUITS CONSECRATED TO A PRESIDING DEITY.

Moorcroft, who resided some time in Tibet, says that at Ladakh, "It is the custom, I was told, to consecrate the two or three first handfulls of each year's crop to a spirit who presides over agriculture." He adds that such first-fruits (which appear only to be ears of wheat) are put round the pillars of wood which support the main rafters of the houses of the peasantry (see *Moorcroft and Trebeck's Travels in the Himalayan Provinces of Hindustan, &c.*, edited by H. H. Wilson, Lond. 8vo, 1841, vol. i. pp. 317, 318).

In the South Sea Islands, "the first-fruits of their orchards and gardens" were offered to their gods (*Ellis, Polynesian Researches*, 8vo, 1831, vol. i. p. 350).

### 1602. CURIOUS CUSTOMS IN TIBET.

"The Ladakhis have some singular domestic institutions. When an eldest son marries, the property of the father descends to him, and he is charged with the maintenance of his parents. They may continue to live with him if he and his wife please; if not, he provides them with a separate dwelling. A younger son is usually made a Lama. Should there be more brothers, and they agree to the arrangement, the juniors become inferior husbands to the wife of the elder; all the children, however, are considered as belonging to the head of the family. The younger brothers have no authority; they wait upon the elder as his servants, and can be turned out of doors at his pleasure, without its being incumbent upon him to provide for them. On the death of the eldest brother, his property, authority, and widow devolve upon his next brother" (*Moorcroft and Trebeck's Travels in the Himalayan Provinces of Hindustan, &c.*, edited by H. H. Wilson, Lond. 8vo, 1841, vol. i. pp. 321, 322).

1. In Otaheite, the son succeeds to his father's rank the moment he is born, and the father is at once divested of his honours (see *Cook's Voyages*, 8vo, 1821, vol. i. p. 240), but in the Friendly Islands this does not take place until after the father's death (v. 464). Levirate marriage (see *Coryat's Crudities*, vol. iii. sig. L). See also ART. 1298

### 1603. NOTE ON THE TARTAR OR NORTHERN ORIGIN OF CERTAIN RELIGIONS.

Moorcroft resided some time at Ladakh. He says (*Moorcroft and Trebeck's Travels in the Himalayan Provinces of Hindustan, &c.*, 8vo, 1841, vol. i. pp. 343, 344), "One of the principal temples at Le is dedicated to the god Chamba. . . . . The eyes of Chamba are small, with the lids drooping in the centre, indicative, it is said, of contemplation; the character of the countenance in this, as in all the figures in the temples of Tibet, is Tartar; but a colossal representation of Chamba cut out of the rocks near Molbi, had the features of a Hindu, with the peculiarity of wearing the fanu, or sacred cord, of the Brahmins."

The Malagasy look on the north as the place of honour, &c., but consider the south ill-omened (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 158, 159, 231, 240).

### 1604. TIBETAN CUSTOM OF ENGRAFTING HORNS AT THE TIME OF AN ECLIPSE.

Moorcroft, when travelling in Ladakh, "noticed among the orchards several of the trees with ram's horns let into the bark, and so covered by it as to be at first indistinguishable. They were in general inserted in the angle formed between a branch and the stem. Upon inquiring the meaning of this addition, it was stated that the horns were thus engrafted as a propitiatory offering at the time of an eclipse, and that trees so honoured bore ever afterwards an unfailing crop of the choicest fruit" (*Moorcroft and Trebeck's Travels in the Himalayan Provinces of Hindustan, &c*, edited by H. H. Wilson, 8vo, 1841, vol. ii. p. 4).

Archdeacon Hare was very much offended at the levity with which the Parisians witnessed the great eclipse of 1820. (See his absurd remarks in *Guesses at Truth*, 1848, 2nd series, pp. 194, 195).

Crawford's History of the Indian Archipelago, 8vo, 1820, vol. i. p. 305. Ellis, Polynesian Researches, 8vo, 1831, vol. i. p. 331. The Malagasy, on burying their friends, kill bullocks, the horns of which they suspend on the top of poles (see the representation in *Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 247). The Kaffirs twist the horns of their cattle into whimsical forms (*Barrow's Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 156); and so do the Namaaguas (p. 343). Moffat (*Missionary Labours in Southern Africa*, 8vo, 1842, p. 337), says that among the Bechuanas, "The vague though universal notion prevails, when the moon is eclipsed, that a great chief has died." Mungo Park (*Travels*, 8vo, 1817, vol. i. p. 414) says, "An eclipse, whether of the sun or moon, is supposed to be effected by witchcraft." Bruce (*Travels*, 1790, 4to, vol. iv. p. 404), when at Teana, in all probability saved his life by prognosticating an eclipse. The Arabs believe that an eclipse is caused by a great fish, which pursues the celestial bodies; and, to drive away the fish they make a noise with kettles (see *Niebuhr, Description de l'Arabie*, 1774, 4to, pp. 105, 106). Dr. Whewell says, "The records of eclipses are the earliest astronomical informations which we possess" (*Whewell's History of the Inductive Sciences*, 8vo, 1847, vol. i. p. 165). He ingeniously suggests that the notion of their being supernatural arose from merely considering them in relation to space, instead of in relation to *time* (*Philosophy of the Inductive Sciences*, 1847, vol. ii. p. 384).

### 1605. NOTE ON THE CAUSES, ETC. OF GOITRE.

See also ARTS. 29, 1650.

See Moorcroft and Trebeck's Travels in the Himalayan Provinces of Hindustan, &c., edited by H. H. Wilson, 8vo, 1841. Moorcroft mentions (vol. ii. p. 25) that when in Ladakh he passed through a village where "the prevalence of goitre is so great as to have given a name to the place, *Gouh*, meaning enlarged neck. This complaint is almost confined *to the women*, scarcely a woman being free from it, whilst it was rare among the men." He adds (vol. ii. p. 26), "From Gouh we proceeded along a similar valley to Kastse Cheles;" where "goitre was also common, but it prevailed as much amongst the *men as the women*, though it was something *larger* in the *latter*." Moorcroft says (p. 30) that at Pharol, "Goitre was very common; the water was soft; whilst at Gouh it was too hard to mix with soap; but so it was at Le, where goitre does not prevail; at all three it is derived chiefly from melted snow."

It is said that goitre was first cured by the ashes of burnt sponge; and that this gave rise to the discovery that iodine was a specific against it (see *Herschel, On the Study of Natural Philosophy*, 8vo, 1831, p. 51).

### 1606. NOTE ON THE SHAWL MANUFACTURES OF KASHMIR.

See also ART. 1672

See an interesting account in Moorcroft and Trebeck's Travels in the Himalayan Provinces of Hindustan from 1819 to 1825, edited by H. H. Wilson, Lond. 8vo, 1841, vol. ii. pp. 164, 195. Wilson says (note at p. 165), "The creation of the manufacture of British shawls is no doubt to be ascribed in a great degree, if not solely, to Mr. Moorcroft." That is to say, by sending to England shawl wools, patterns of shawls, and information regarding their manufactures." Moorcroft says (p. 166), "The wool was formerly supplied almost exclusively by the western provinces of Lassa, and by Ladakh, but of late considerable quantities have been procured from the neighbourhood of Yarkand, from Khoten, and the families of the great Kughis horde." Respecting the mode of dyeing the shawls, see pp. 175, 176. Moorcroft says, "The dyer prepares the yarn by steeping it in clean, cold water. He professes to be able to give it sixty-four tints, most of which are permanent." The principal dyes Moorcroft mentions are cochineal, lac-chermes, logwood, and indigo. Logwood is imported from Multan, and indigo from India. Carthamus and saffron, growing in the province, furnish means of various tints of orange, yellow, &c. The occupation of a dyer is invariably hereditary." Moorcroft says (p. 194), "The whole value of shawl goods manu-

factured in Kashmir, may be estimated at about thirty-five lacs of rupees per annum, or three hundred thousand pounds. It had, however, latterly much declined, and it was expected that in the year 1822–3, the value would scarcely exceed half the above sum." See also p. 195, where he remarks that "The trade with Hindustan had sustained much detriment from the prevalence of British rule and the loss of wealth by the native courts, in which costly shawls were formerly a principal article of attire."

For a description of the Malagasy method of making indigo dye, see Ellis, History of Madagascar, 8vo, 1838, vol. i. pp. 327–329. The inhabitants of Western Africa have a much simpler process (see *Park's Travels in Africa*, 8vo, 1817, vol. i. pp. 428, 429, and vol. ii. pp. 12–14). Indigo grows in Aliguay (*Duncan's Western Africa*, 8vo, 1847, vol. i. p. 94). It is plentiful and excellent in the kingdom of Bornou (see *Denham and Clapperton's Africa*, 1826, 4to, pp. 69, 317, 333). Clapperton (*First Journey*, p. 60) has described their mode of preparing it in Haussa (see also *Clapperton's Second Expedition*, 1829, 4to, pp. 15, 157, 174, 175, 220). M'Culloch, on the authority of Beckmann and Bancroft, says that the *indicum* of Pliny is the modern indigo (*Dictionary of Commerce*, 8vo, 1849, pp. 726, 727). Phillips has given a superficial history of it (*History of Cultivated Vegetables*, 8vo, 1821, vol. i. pp. 276–293). He says (p. 292), "The indigo plant has been cultivated in our green-houses since 1731.

### 1607. NOTE ON THE HABITS, ETC., OF THE LION.

"The lion being unknown in this country, a bull is with the Malagasy the recognised emblem of courage and strength" (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 251).

Barrow (*Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. pp. 346–348) gives a curious anecdote of the perseverance of a lion in following a Hottentot, and adds, "It seems to be a fact well established, that the lion prefers the flesh of a Hottentot to that of any other creature." Moffat (*Southern Africa*, 8vo, 1842, p. 457) mentions a lion which eat "all the flesh of a good heifer, and many of the bones." Mungo Park (*Travels*, 8vo, 1817, vol. i. p. 315) mentions having passed a lion which did not attack him, and adds, "It is probable the lion was not hungry."

Respecting the Arab lion-eaters, see Bruce's Travels to discover the Source of the Nile, Edinburgh, 4to, 1790, vol. i. pp. xxiv.–xxvi. and vol. iv. p. 322. Bruce also says (vol. iii. pp. 103, 104) that the Abyssinians will not eat anything that "is not regularly killed by the knife"; but "they say they *may* lawfully eat what is

killed by the lion, but not by the tiger, hyæna, or any other beast." I do not remember in Denham and Clapperton's Africa, 1826, 4to, many notices of lions, and Clapperton seems to say that between Kand and Soccatoo they are not common (see p. 80).

Turner (*Sacred History of the World*, vol. iii. pp. 75, 76 note, 8vo, 1837) relates on the authority of the "Cambridge Chronicle" an extraordinary story of a lioness at Cambridge, *under* three years of age, producing at a birth "four young cubs, all doing well," although "the opinion of most naturalists is that the lioness does not attain maturity till five years old."

### 1608. NOTE ON THE COLOUR RED.

The shroud or grave clothes of the Malagasy is always red (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 235, 251); and "the scarlet lamba is worn by the king on sacred festivals and other state occasions; scarlet is the royal colour in Madagascar. . . . The use of the lamba or other dress of entire scarlet is the prerogative of the sovereign alone, to whom belongs also the distinction of using a scarlet umbrella" (*Ibid.* p. 279). Again (at p. 399) "a cloth of red velvet, which covers the idol," and (p. 408), "red velvet, the ordinary symbol of the idol."

"Red, a colour all negroes are passionately fond of" (*Denham and Clapperton's Africa*, 1826, 4to, p. 171); and so are the miserable savages of Terra del Fuego (see *Cook's Voyages*, 8vo, 1821, vol. i. p. 61).

The ancient Egyptians used on particular occasions to assail with insults those who had red hair, "in which they were supposed to resemble Typhon" (*Prichard's Egyptian Mythology*, p. 368).

It was almost a proverb in the middle ages that red people were to be avoided. See p. 249 of Mr. Wright's very valuable Collection of Latin Stories, in vol. viii. of Percy Society, 8vo, 1842. Had this anything to do with red hair being a mark of leprosy? See ART. 1901.

### 1609. NOTE ON THE CUSTOM OF TATTOOING.

"Tattooing can scarcely be said to exist among the Malagasy; yet many of the people are in the habit of making deep incisions of various forms in different parts of the body, chiefly on the arms and chest" (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 285). Ellis thinks that the Malagasy derived this practice from "the natives of the Mozambique shores on the adjacent continent." See also ART. 2089

It is general among the Kaffirs: "Every woman has a tattooed

skin, and their ingenuity in this way is chiefly exercised between the breasts and on the arms" (*Barrow's Southern Africa*, 2nd edit. 1806, vol. i. p. 169). Duncan (*Western Africa*, 8vo, 1847, vol. i. p. 266) says, "Scars or marks on the face. The Yamba people are very much disfigured; but the Dahomans are not marked at all, except such marks or tattooing as the parents may choose to inflict on the lower parts of the person by way of ornament."

"The Bornouese have twenty cuts or lines on each side of the face. . . . . They have also one cut on the forehead in the centre, six on each arm, six on each leg and thigh, four on each breast, and nine on each side" (*Denham and Clapperton's Africa*, 1826, 4to, p. 319). The Tibboos also scar themselves (p. 38).

The Otaheitans tattoo both sexes at the age of twelve or fourteen. The operation is very painful (see *Cook's Voyages*, 8vo, 1821, vol. i. pp. 189, 190). It is considered disgraceful to be without it, and it can only be performed by a priest (i. 238). The inhabitants of Hervey's Island, although speaking nearly the same language as the Otaheitans, do not tattoo (see *Cook's Voyages*, 8vo, 1821, vol. v. p. 278). The inhabitants of the Sandwich Islands are often, but not always, punctured (vi. 214). Captain King says (*Cook*, vii. 125), "It is only at New Zealand and the Sandwich Islands that they tattoo the face."

### 1610. OBSERVATIONS ON THE CROCODILES OF MADAGASCAR.

See also ART. 1675.

See Ellis, History of Madagascar, 8vo, 1838. He says (vol. i. pp. 17, 18), "The crocodile is known to be timid, and if assailed by the human species seeks safety in retreat." "Afraid of noise" (p. 52; see also vol. i. pp. 49, 57). He says (p. 50), "The largest that are found in the lakes on the eastern coast do not usually *exceed fifteen feet* in length; but in the Sakaleva country, they are said to attain a greater size, and to manifest a more perilous ferocity. . . . In the brackish water, extending from the junction of the river with the sea, to a distance of about seven miles or more towards the interior, crocodiles are never found; nor in water absolutely salt" (p. 50). He adds (p. 51), "Besides preying upon the animals that venture within their reach, they seize and eat with great voracity their own young. Ellis says (vol. i. p. 53), "It is generally believed by the natives of Madagascar, that the crocodile never, except to avenge an injury, destroys innocent persons; and the fact of anyone being destroyed by a crocodile makes the people shake their heads with horror at the unknown guilt of the person destroyed. . . . Orators who flatter the sove-

reign are accustomed to say, 'A crocodile in the water art thou, not preying upon the upright, but surely destroying the guilty.'" And in a Malagasy fable the crocodile conversing with a serpent is made to say (p. 55), "As to people, I never touch them unless they are guilty of witchcraft." See also p. 57, where Ellis says that the Malagasy "esteem the crocodile the king of the water. . . . . To shake a spear over a river is regarded as challenging the lord of the waters, and exposing themselves to his wrath the next time they had to pass that or any other stream."

1. Bruce (*Travels*, Edinburgh, 4to, 1790, vol. i. pp. 94, 106) in ascending the Nile, did not see a crocodile until he reached Dendera. He says (vol. iv. p. 428), "The people of Sennaar eat the crocodile, especially the Nuba." He adds (vol. v. p. 85) that they abound in the rivers of Abyssinia, Nubia, and Egypt. Their flesh makes excellent food (see *Denham and Clapperton's Africa*, 1826, 4to, p. 320).

### 1611. NOTE ON THE SUPERSTITIONS, ETC., CONNECTED WITH PORK.

"No pigs are allowed to come to the capital; but pork is eaten in the Sakalava country, and other parts of the island inhabited by the dark-coloured tribes" (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 201; see also pp. 403, 416). See also ARTS. 1323, 1508.

The Egyptians had a great horror of pork, and refused to admit swineherds into their temples; yet at the full moon they sacrificed swine, and eat the flesh (*Prichard's Egyptian Mythology*, 8vo, 1838, pp. 316, 317; see also (at p. 22) the curious extract from *Anaxandr. apud Athenæi Deipnos.*, lib. vii. p. 299, and see p. 364).

See the remarks of Milman (*History of Christianity*, vol. i. p. 238) on the destruction of the swine by Jesus,—"the only act," he says "in the whole life of Jesus in the least repugnant to the uniform gentleness of His disposition."

### 1612. NOTE ON THE CUSTOM OF BLACKENING THE TEETH.

The Malagasy at all events do not practise this. Ellis (*History of Madagascar*, 8vo, 1838, vol. i. p. 133) says, "All the tribes have teeth beautifully white, which is to be ascribed to their practice of washing them regularly, and cleaning or bleaching them by the use of a dye or pigment made from the *lainigo* (*Sophonicus tingum*), a native plant." See also p. 286, where he says, "The juice of the *lainigo* at first produces a deep *black* stain, but at the end of two or three days, being washed off, pre- See also ART. 1481

serves the beautiful colour of their teeth, in the whiteness &c. of which they certainly excel."

"The teeth of the Hottentots are beautifully white" (*Barrow's Southern Africa*, 2nd edit. 1816, vol. i. p. 107). Moffat's Southern Africa, 8vo, 1842, p. 531. "The teeth of the Kaffirs were beautifully white and regular" (*Barrow's Travels in Southern Africa*, 2nd edit. 4to, 1816, vol. i. p. 119; see also pp. 126, 151).

Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. p. 309) says, "The Mahees take great pains in cleaning their teeth, which is generally the case on the whole of the west coast," &c.

### 1613. FIRST NOTICE OF THE SCURVY.

In 1497, Vasco de Gama rounded the Cape of Good Hope. On this occasion, says Murray (*Historical Account of British India*, 8vo, Edinburgh, vol. i. p. 80), having reached the eastern coast of Africa, and preparing to cross the Indian Ocean, "his joy was damped by an unexpected calamity; the crews were attacked by a disease of unknown and terrible symptoms, putrid spots overspreading the body, the mouth filled with flesh which did not seem to belong to it, the limbs unable to move, exhaustion and debility of the whole frame. This appears to be the first mention of scurvy, since so fatally known to mariners." Again (at p. 94) Murray says that Gama, on his return to Portugal in 1499, "had a tedious passage, while the scurvy renewed its terrible ravages among his several crews."

1. It is "extremely frequent and dangerous in Japan" (see *Golownin's Japan*, 8vo, 1824, vol. i. p. 283, and vol. ii. p. 266). 2. Rare in Kamtschatka (see *Lessep's Travels in Kamtschatka*, Lond. 8vo, 1790, vol. i. p. 130). Cook (*Voyages*, 8vo, 1821, vol. vi. p. 491) says, "The scurvy has perhaps destroyed more of our sailors in their peaceful voyages than have fallen by the enemy in military expeditions." In Greenland is found the valuable scurvy-grass (see *Egede's Greenland*, 8vo, 1818, p. 44). The disease is very common there (*Crantz's History of Greenland*, Lond., 1767, 8vo, vol. i. pp. 46, 338). It is mentioned in 1600 (see *Rowland's Knave of Clubbs*, p. 38, Percy Soc. vol. ix). It is said that the kuas of the Russians, which is "a sour liquor obtained by fermentation from grain," is a preventive of scurvy (see *Jackson on the Formation, Discipline, and Economy of Armies*, 8vo, 1845, p. 181). In 1636, John Woodfall pointed out in a work written in English, that lemon-juice was the best remedy for scurvy, and in 1753 a Fellow of the College of Physicians published a tract to the same effect (see *Herschel on the Study of*

*Natural Philosophy*, 8vo, 1831, pp. 53, 54). Not always caused by salt (see *Beechey's Voyage to the Pacific*, 8vo, 1831, vol. ii. p. 319).

### 1614. NOTES ON THE TENETS, ETC., OF THE JUNGUM.

For an account of the Jungum, see Historical Sketches of the South of India by Lieut.-Colonel Mark Wilks, London, 1810–1817, 3 vols. 4to, vol. i. pp. 503–507; Appendix No. iv. Wilks derived his information from "some intelligent Jungum priests," according to whom, they have the name "from a contraction of the three words, *junnana*, to be born; *gummana*, to move; *munana*, to die" (p. 503). The priests of the Jungum are all of the fourth or servile caste. They condemn external ceremonies as useless, and disclaim the authority of the bramins (p. 504). They "deny the metempsychosis altogether" (p. 504). Their reputed founder was Chen Bas Ishwur, who lived in the eleventh century, and was a native of Callian in the Deccan. But, according to the Jungum themselves, he was only the reviver of the pure and general religion (p. 504). The Jungum, in spite of violent persecutions, still exist "in considerable numbers scattered over every part of the South of India, and constitute a considerable portion of the population of Coorg, the Rajah himself being of this persuasion, as were the former Rajahs of Mysoor, Bednore, and Soonda." The Jungum priests, and the more elect among their disciples, abstain altogether from animal food (p. 505). "The Jungum profess the exclusive worship of Siva; and the appropriate emblem of that deity, in its most obscene form, enclosed in a diminutive silver or copper shrine or temple, is suspended from the neck of every votary as a sort of personal god; and from this circumstance they are usually distinguished by the name of Ling-ayet or Ling-count. They profess to consider Siva as the only god; but, on the subject of this mode of devotion they are not communicative, and the other sects attribute to them not very decent mysteries. It is, however, a dogma of general notoriety, that if a Jungum has the mischance to lose his personal god, he ought not to survive that misfortune" (pp. 505, 506). "Mr. Ellis considers the Jungum of the upper countries and the Pandarum of the lower to be of the same sect; and both to deny in the most unequivocal terms the doctrine of the metempsychosis" (p. 566). Wilks adds, "A manuscript in the Mackenzie collection ascribes the origin of the Pandarums, as a sacerdotal order of the servile caste, to the religious disputes which terminated in the suppression of the Jain religion in the Pandian (Madura) kingdom, and the influence which they obtained to the

aid which they rendered to the bramins in that controversy; but this origin seems to require confirmation."

Wilks says (p. 507), "In a large portion, perhaps in the whole, of the braminical temples dedicated to Siva in the provinces of Arcot, Tanjore, Trichinopoly, Madura, and Tinnevelly, the Pandarum is the high-priest of the temple, and has the entire direction of the revenues, but allows the bramins to officiate in the ceremonial part," &c. &c. Wilks says (vol. i. p. 33) "Wadeyar is the title of respect by which the priests of the Jungum are addressed at this day." Wilks tells us (vol. i. p. 200) that "the Jungums hold the bramins in contempt and abhorrence, and stigmatise them with the opprobrious appellation of dogs."

### 1615. NOTE ON THE TENETS, ETC., OF THE JAIN.

For an account of the Jain, see Wilks's Historical Sketches of the South of India, 4to, Lond. 1810–1817, vol. i. pp. 507–514, appendix, no. v. He says that for a particular account may be consulted vol. ix. of the Asiatic Researches. But what he has given is "the result of several conversations with Dhermia, a Jain bramin far advanced in years, and corresponds in what relates to their doctrines with the notes of similar discussions taken by Père Dubois, a worthy and intelligent missionary, who has lived for seventeen years among the Hindoos as one of themselves."

According to Dhermia, the superior being is one God, who looks with indifference on the concerns of the world, leaving to each the full exercise of their *free-will*.[1] After death the good go to Paradise, the wicked to hell for a number of years, and at the end of that period return on the earth to a new state of existence, and go through various transmigrations. But there have been twenty-four Teerteers or Saints, so holy as to have been reunited for ever with the divine spirit. The metempsychosis is a very old doctrine among the Jews, and is still held by most of their learned men (see *Allen's Modern Judaism*, 8vo, 1830, pp. 130, 131, 205, 206).

The Jain say that the doctrines of the Trinity, the Avatars of Vishnu, and the worship of cows, rivers, &c., are corruptions introduced by the bramins whom they accuse of having fabricated the four Vedas and the eighteen Pooranas. The Jain recognise the division into caste, but of their first caste not more than fifty

[1] Cousin says the matter is beneath discussion, and that we *know* we have free will. (*Histoire de la Philosophie*, part i. tome i. Paris, 1846, p. 191.) In the same way Johnson refuted Berkeley by stamping on the ground. Jewel says (*Defence of the Apology*, in *Works*, Cambridge, 1848, 8vo, p. 168), that Augustin is right in saying that free will without God is sin.

or sixty families now remain in all Mysore, and there is only one temple where the rites of their religion are now duly performed. There are, indeed, many other temples where the Jain worship, but the priests are of an inferior caste, and are looked on as unorthodox by the rigid Jain. The Hindoo bramins relate with exultation the sanguinary persecutions which have been directed against the Jain. The earliest persecutor they mention is "Bhutt Acharya," who lived about or before the commencement of the Christian era. But in the south of India the Jain religion continued to flourish, and was professed by "several dynasties of kings," until about A.D. 1133, when "Ramanuja or Ramanjacharee, the famous *Vishnavite* reformer, converted to the Vishnavite religion the reigning king of Mysore; and it is to this period that the bramins exultingly refer for the final extinction of the Jain by the most extensive slaughter and unheard-of torments" (p. 511).

Dhermia, the Jain priest with whom Wilks conversed, told him that the popular term of *Sravana* prefixed to the names of all their temples, is a corruption of *Sramana*, "the most usual term for the sect, or rather for the holy persons belonging to it; he enumerated six other distinctive terms which are indiscriminately applied to them, viz. Arhata, Digumbera, Jenna, Jaina, and Pramâna. It will not, probably, be questioned that the Sramana are the *Sarmanes*, *Germanes*, *Samanes*, and Pramana the Pramnæ of the ancient authors of the west. Strabo would seem to consider the Germanes and the Pramnæ as distinct sects, but both are said to be opponents of the Brachmanes, and the latter particularly to ridicule their study of astrology. It may be noticed as a confirmation of the distinction of doctrine at this period, that Philostratus and Pliny speak of the Brachmanes as worshipping the sun; but although some obscurity may be expected in the imperfect information of the ancients, I do not find this worship anywhere attributed to the Sarmanes or Pramnæ, who to this day hold it in abhorrence. The Zarmanochagas, noticed so much by ancient authors for having publicly destroyed himself at Athens, was probably a Jain. In a note on Strabo (lib. xv. 1048) on this name, we are told that old manuscripts (*veteres libri*) have two distinct words, Zarmanas and Chagas; and Dion Cassius names the person Zarmanes without any addition. *Sramana-gauria*, as Dhermia informs me, is the usual form of speech to indicate the sect of Jain."

Wilks says (pp. 512, 513), that in a Jain Pooranam in the Mackenzie collection, it is stated that Verdammana, the last of the Teerters, studied with his sister's son Parsua Butarick, and that the latter becoming jealous of Verdammana's fame, sought

distinction by the invention of a new religion, chiefly supported by "*magical illusions.*" "Parsua Butarick converted by these means many kings, and chiefly extended his religion to the west, from whence (the Jain very strangely imagine that), after suffering many corruptions and changes, it returned to India, under the form of the Mohammedan religion. This person commenced the promulgation of his new religion when he was thirty-three years of age; the era of his contemporary Verdammana, the last of the Teerters (but whether his birth, death, or sanctification, I do not find in my notes), is the conclusion of the fourth age, according to the chronology of the Jain. Of the fifth, 2,466 had elapsed in 1807, which places its commencement in 659 B.C.; a period sufficiently near to the supposed era of *Zoroaster* to render the coincidence very remarkable. In a curious but mutilated manuscript history of Persia, formerly in the possession of Colonel Close, but now, I fear, irrevocably lost, I recollect the narrative of a war between Iran and Turan, in consequence of the king of the former having embraced *the new religion of Zerdusht*, which the king of Turan, in a letter full of reproach, terms 'the foolish doctrines of a stranger.' If the other circumstances of coincidence should appear to be satisfactory, the difference of names will be found to furnish no objection. Zerdusht, or Zeradusht, the person whom we name Zoroaster, probably assumed that fanciful title (signifying the *leader* of a flock of those descriptions of birds which observe a regular order of flight), when he became the founder of a sect" (p. 513).

Wilks says (p. 514), "The Jain are very commonly confounded with the worshippers of Bhoud by the bramins and Hindoos of every caste. But it is only necessary to state that the Jain have, and the Bhoudists have not, a distinction of caste to prove that the two religions must have been at all times irreconcilable. The Jain assume to themselves the merit of having expelled the worshippers of Bhoud from the southern peninsula at the conclusion of a violent religious war. We have already adverted to a dynasty of Jain kings which ruled at Conjeveram at a very early period; and Colonel Mackenzie has also found at the same place many incontestable remains of a Bhoudist establishment, but no authority for determining the date of their alleged expulsion."

### 1616. NOTE ON THE TELINGA LANGUAGE.

"The Telinga, formerly called the Kalinga language, is that which apparently, by a strange modification of the term Gentile, Europeans have thought proper to name *Gentoo*, a *word unknown* to the Indians. The Telinga language occupies the space to the

eastward of the Mahratta, from near Cicaole, its northern, to within a few miles of Pulicat, its southern boundary, with the intervention, however, in a stripe of small dimensions, of the savage tongue of the Goands" (*Historical Sketches of the South of India in an attempt to trace the History of Mysoor. By Lieut.-Colonel Mark Wilks*, Lond. 4to, 1810–1817, vol. i. p. 6).

1617. NOTE ON THE TAMUL LANGUAGE.

"The Tamul language is spoken in the tract extending to the south of the Telinga, as far as Cape Comorin, and from the sea to the great range of hills including the greater part of the Baramahal and Salem, and the country now called Coimbetoor, along which line it is bounded to the west by the Canara and Malabar. In the southern part of Mysoor, the Tamul language is at this day named the Kangee, from being best known to them as the language of the people of Kangiam. In the central portion of Mysoor it is for a similar reason named the Drauvedee, farther north by the Telingas, and universally by the Mahometans, the Aravee, a term of doubtful origin. Here we have four Hindoo appellations for the same language, and Europeans have added a fifth by miscalling it the Malabar" (*Wilks's History of the South of India*, Lond. 1810–1817, in 3 vols. 4to, vol. i. pp. 6, 7).

1618. ETYMOLOGY, ETC., OF COROMANDEL.

"Coromandel, written Choromandel in the records of Fort St. George, until about the year 1779, is properly Chola or Choramundul. In Sanscrit, the primitive meaning of the latter word is orbit, circle, and thence a region or tract of country. 'In Tamul, it merely signifies a tract of land' (Ellis). . . . . The place near Paliacati, supposed by some to give the name to the coast, is stated by a native of that neighbourhood to be *Curri-Munnul, black sand*; such being the appearance of the shore at that place" (*Wilks's History of the South of India*, 4to, 1810–1817, vol. i. pp. 7, 8).

1619. NOTES ON THE WORSHIP OF SIVA.

Wilks (*History of the South of India*, vol. i. p. 23), says that in India "the practice of erecting monuments seems chiefly to belong to the sect of Siva. . . . . In the island of Elephanta, near Bombay, is a celebrated rock temple, where is depicted the Hindu Trinity, Siva being represented as an hermaphrodite with one breast (Heeren's Asiatic Nations, 8vo, 1846, vol. ii. p. 58). Heeren adds, "Father Paulino has already observed that it is very common to represent Siva, as well as the two other great

deities, under the form of an hermaphrodite, which no doubt contains some deep and mysterious meaning." The Egyptians represented Phtha, the framer of the world, as an hermaphrodite (see *Prichard's Analysis of Egyptian Mythology*, 8vo, 1838, pp. 289, 297). In 1828, Sir Humphrey Davy writes respecting eels, "Sir Everard Home is firmly convinced that the animal is hermaphrodite, and impregnates itself; this, though possible, appears to me very strange in so large an animal" (*Paris, Life of Davy*, 8vo, 1831, vol. ii. p. 311).

Heeren believes that the worship of Siva is more ancient than that of Vishnu, and he observes that in the very ancient rock temples of Elephanta and Salsette there are evident traces of the worship of the former, but none of that of the latter (*Asiatic Nations*, 8vo, 1846, vol. ii. pp. 62, 66–72). "The sects of Siva and Vishnu are subsequent in their origin to the institutions of Veda" (*Prichard's Egyptian Mythology*, 8vo, 1838, p. 261).

### 1621. DIVINE RIGHT OF KINGS, A DOGMA PERHAPS OF INDIAN ORIGIN.

"That the royal authority is an emanation of the divine power is a doctrine strictly, emphatically, and perhaps originally Hindoo. See Menu, seventh chapter, and particularly the eighth verse of that chapter" (*Wilks's History of the South of India*, Lond. 1810–1817, vol. i. p. 24).

### 1622. OPINIONS OF THE HINDOOS ON PREDESTINATION.

"The doctrine of fatality is not so unqualified among the Hindoos as the Mohammedans, but may nevertheless be distinctly traced in all their opinions and modes of action. Victory depends on seizing a fortunate moment offered by heaven (Menu, chap. ix. verse 197); and the conduct of affairs depends on acts ascribed to the deity, as well as on acts ascribed to Menu (Ibid. v. 205). It is well known that nothing will induce the Hindoos to commence any matter of importance except at the preordained moment determined by judicial astrology, which will be found on examination to be a modified fatalism. This imaginary science may instruct us to avoid entering on an undertaking at an unpropitious time, but having once begun, nothing can prevent the termination which has been preordained. 'Bhoo Letchmer (the goddess of territorial dominion) has thrown her arms about your neck, you cannot refuse her embraces,' is a figure of familiar conversation among the Hindoos which well describes their modes of thinking on the whole subject" (*Wilks's*

*History of the South of India*, Lond. 1810–1817, vol. i. pp. 25, 26).

The Malagasy are confirmed fatalists (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 388, 389). Clapperton (*Second Expedition*, 1829, 4to, p. 189), says, "Though the doctrine of predestination is professed by Mahomedans, in no one instance have I seen them act as men believing such a doctrine" (see also p. 224). Burnet (*Own Time*, vol. iii. p. 124) says of William III., "I fancied his belief of predestination made him more adventurous than was necessary. But he said as to that, he firmly believed a Providence." Charles XII. firmly believed in it (see *Œuvres de Voltaire*, tome xxii. p. 101, Paris, 8vo, 1820). Coleridge (*Literary Remains*, ii. 237) says there is so much chance in war, that "superstition of one sort or another is natural to victorious generals."

### 1623. NO PRIMOGENITURE AMONG THE HINDOOS.

"The Hindoo system of policy, jurisprudence, and religion, affects still more strongly than any European code, the rights of hereditary succession; but the sons are all coheirs, and the faint distinction in favour of the eldest son is limited by the express condition that he shall be worthy of the charge. In private life, the distribution of estates among coheirs depends in some cases on this vague condition (Menu, chap. ix. vv. 115, 214); and Jagannatha, after a long and subtle disquisition, determines that kingdoms may or may not be divided, and that merits and not primogeniture ought to determine the succession (Digest of Hindoo Law, vol. ii. pp. 121–123)" (*Wilks's History of the South of India*, Lond. 1810–1817, vol. i. p. 27).

It seems a natural evil incident to an increasing civilisation that wealth should be too concentrated (see *Rae's New Principles of Political Economy*, Boston, 8vo, 1834, p. 325), and yet by our laws we endeavour to increase that tendency. The hereditary spirit is constantly diminishing, as is shown for instance in the abolition of castes. Comte, Philosophie Positive, iv. 474. See also at tome v. pp. 356–360, some interesting remarks on the importance of the celibacy of the clergy, as being the only stand made against the hereditary principle.

### 1624. NOTE ON THE SEIKS.

"The Seiks, when they rejected the Hindoo religion for the doctrines of Nanuck, established the *first and only instance* in the east of an approach, however imperfect, to republican prin-

ciples" (*Wilks's History of the South of India*, 1810–1817, vol. i. p. 28).

See Travels in Bokhara, from India to Cabool, Tartary, and Persia. By Lieut. Alex. Burnes, in 3 vols., Lond. 8vo, 1834. Burnes says (vol. i. p. 9), "We had no sooner set foot on the Punjab than a Sirdar, or chief, of the name of Sham Sing, appeared by order of his master. He presented me with a bow according to the *custom of the Seiks*." Burnes says (*Travels to Bokhara*, vol. iii. p. 101), "presenting at the same time a bow according to the custom of the Seiks" (see also p. 104). Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, p. 187), says, "Je n'ai vu ni arc ni fronde parmi les armes des Arabes."

The Seiks are most tolerant in their religion (vol. i. p. 11). "The Seiks are a most tolerant nation, and evince a merciful consideration with differences of religion that forms a bright contrast to their Mahommedan neighbours" (p. 286).

"A Seik will tell you that tobacco is the most debasing of stimulants, since the founder of their sect, Goroo Govind Sing, proved it by exhibiting the contamination in the interior of a tobacco-pipe as a type of its corruption in the human body. A Seik once told me that tobacco and *flies* were the greatest of ills in this degenerate age" (vol. i. p. 13). "The Sikhs, whose religious creed forbids the use of tobacco, supply its place by opium and an infusion of poppy-heads, to both of which they are much addicted, the former being used by the more wealthy, the latter by the poorer people" (*Travels in Hindustan and the Punjab, &c., by William Moorcroft and George Trebeck*, edited by H. H. Wilson, Lond. 8vo, 1841, vol. i. p. 141). As to its introduction into Java, see Crawford's History of the Indian Archipelago, Edinb. 8vo, 1820, vol. i. pp. 104, 409, 410.

Burnes says (vol. i. p. 14), "His retainers were arrayed in tunics of yellow, which is the favourite colour of the Seiks" (vol. iii. pp. 145, 155). Harvard (*Mission to Ceylon and India*, 8vo, 1823, p. lix.) says, "Yellow is the sacred colour of the Budhuist, it being the colour of the flower which is consecrated to Budhu."

Burnes mentions (vol. i. p. 45) that a venerable Seik chief assured him that "the number of converts to the Seik creed increases, and now averages about 5,000 yearly," and Burnes himself adds, "The Seiks are doubtless the most rising people in modern India." Burnes notices the physiognomical peculiarities of the Seiks. He says (vol. i. p. 46), "As a tribe they were unknown four hundred years ago; and the features of the whole nation are now as distinct from those of their neighbours as the Indian and

the Chinese. With an extreme regularity of physiognomy and an elongation of the countenance, they may be readily distinguished from the other tribes. That any nation possessing peculiar customs should have a common manner and character is easily understood; but that in such a short period of time some *hundred thousand* people should exhibit as strong a national likeness as is to be seen among the children of Israel is, to say the least of it, remarkable."

"At Rawil Pindee," says Burnes (vol. i. pp. 69, 70), "we had a visit from the government officers, among whom was a Seik priest, or Bedee, who had taken the singular vow never to repeat three or four words without the name of 'Vishnu,' one of the gods of the Hindoo Trinity. His conversation was therefore most remarkable; for on all subjects and in all answers, he so interlarded the words 'Vishnu, Vishnu,' that I could not suppress a smile. The sect of Vishnu is said to be subsequent to the Vedas (*Prichard's Egyptian Mythology*, 8vo, 1838, p. 261, and see pp. 283–287). Prichard doubts if Horus can be identified with Vishnu (p. 285), but points out (p. 286) a curious myth common to Vishnu and Osiris. This, however, is part of Prichard's system, to attempt to show that the religions of Egypt and India had a common origin.

At vol. ii. pp. 280–298, Burnes has given an account of the Seiks and Runjeet Sing. He says (p. 281), "The Seiks now called '*Khalsa*, or *Sings*.'"

"It is with distrust that I attempt an enumeration of the people subject to the Punjab; but I am informed that the Khalsa or Seik population does not exceed 500,000 souls" (p. 286).

Burnes says (vol. iii. pp. 117, 118), "At Mooltan we first saw the practice of religion among the Seiks. . . . . The 'Grinth,' or holy book of the Seiks; their reverence for it amounts to veneration, and the priest waves a '*choung*,' or a Tibet cow's tail, over it as if he were fanning an emperor." See also vol. iii. pp. 175, 176, where Burnes mentions "Umritsir, the holy city of the Seiks. We entered the national temple there, and made an offering to the '*Grinth Salub*,' or Holy Book, which lay open before a priest, who fanned it with the tail of a Tibet cow to keep away impurity and to add to its consequence."

"The Seiks are very fond of hog; and ham bids fair to be a standing dish in the Punjab" (*Burnes, Bokhara*, vol. iii. p. 141). Bruce (*Travels*, 1790, vol. iv. p. 421) passed through the village of some Pagan Nuba near Sennaar, "who are immoderately fond of swine's flesh, and maintain great herds of them in their possession." He also says (iv. 477), "Hog's flesh is not sold in the

market, but all the people of Sennaar eat it publicly; men in office who pretend to be Mahometans eat theirs in secret."

### 1625. NOTES ON CALI, THE WIFE OF SIVA.

"Cali, the consort of Siva. This goddess delighting in blood was then, and is now, worshipped under the name of Chamoondee (discomfiting enemies), on the hill of Mysoor, in a temple famed at no very distant period for human sacrifices. The images of this goddess frequently represent her with a necklace of human skulls; and the Mysooreans never fail to decorate their Chamoondee with a wreath composed of the noses and ears of their captives" (*Wilks's History of the South of India*, Lond. 8vo, 1810–1817, vol. i. p. 34).

### 1626. THE JETTI OR ATHLETÆ OF INDIA.

"Mysoor, I believe, is the only country in the south of India in which the institution of the Athletæ (Jetti) has been preserved on its ancient footing. These persons constitute a distinct caste, trained from their infancy in daily exercises for the express purpose of these exhibitions; and perhaps the whole world does not produce more perfect forms than those which are exhibited at these interesting but cruel sports," &c. &c. (*Wilks's History of the South of India*, 1810–1817, vol. i. p. 52).

### 1627. CUSTOM IN INDIA OF ONE WIFE FOR SEVERAL BROTHERS.

"The most daring of these Poligars are of the Tolier caste, among whom may be observed the singular and economical custom which is general throughout Coorg, and may be traced in several other countries from Tibet to Cape Comorin, of having but one wife for a family of several brothers. The elder brother is first married, and the lady is regularly asked whether she consents to be also the spouse of the younger brothers. When the means of the family enable them to afford another wife, the second and successively the other brothers marry, and their spouses are equally accommodating. This custom is traced by tradition to the five sons of Pandoo, the heroes of the Mahabarut. During their expulsion from the government, their sister Draupeda went to seek and comfort them in the forest, where they secreted themselves. The brother who first met her wrote to his mother in these words, 'I have found a treasure; what shall I do with it?' 'Share it with your brethren and enjoy it equally,' was the

answer. She accordingly became their common wife; and in Hindu poetry is frequently distinguished by an epithet signifying 'adorned with five nuptial bands'" (*Wilks's History of the South of India*, 1810–1817, vol. i. pp. 54, 55).

Tuckey's Expedition to the Zaire, 4to, 1818, p. 161.

### 1628. SOVEREIGNS OF INDIA NEVER CONSIDERED PROPRIETORS OF THE SOIL.

Wilks (*History of the South of India*, 1810–1817, 4to, ch. v. vol. i. p. 105, *et seq.*) denies, on apparently good grounds, that the sovereigns of India have *ever* been considered as proprietors of the soil. He ridicules (p. 113) the idea of quoting Diodorus and Strabo to show that the whole property of the soil was invested in the king; and he observes that their information respecting India was very inaccurate. Wilks (p. 116) confesses that Jagganatha pronounces the earth to be the "protective property of powerful conquerors, and not of subjects cultivating the soil;" but probably with reason accuses him of "a courtesy and consideration for opinions established by authority which is peculiar to the natives of India." It appears (p. 121) that "Jagganatha, in his Commentary, informs us that Chandeswara and others explain the word *husbandman* as *owner of the field*, and endeavours to remove the difficulty of reconciling these authorities with his own courtly opinion, already mentioned, by a series of quibbles which I will not attempt to discuss, because I profess myself utterly unable distinctly to comprehend them." Wilks (pp. 121, 122) has also quoted a passage from Menu, c. 9, v. 44, which, as he truly says, "distinctly establishes the existence of private property in land in the days of Menu." He has also (p. 122, *et seq.*) cited a variety of passages from the Digest itself, in which certainly such expressions as "*owners* of the field," &c. constantly occur. But the question arises as to the sense in which the original word, translated *owner*, was used by the authors of the Digest. They may have confounded *property* and *possession*, and it is at least remarkable that if these passages are so clear as Wilks asserts, Jagganatha in the face of them should maintain a contrary opinion.

Wilks mentions (p. 126) that Menu details minutely the various taxes which the king may levy. "Of the produce of the land, a sixth is the largest share which can be taken in ordinary circumstances, and a fourth in times of urgent distress. . . . The sixth part of the crop is the king's share. This share is confirmed by the elegant Hindoo drama of Sacontala (act v.), written probably

two centuries after the expedition of Alexander. I state this from memory. I think this is the æra assigned to it by the learned and accomplished translator. I know that there is reason for placing the age of Calidas considerably later."

Wilks has given in Appendix No. I. vol. i. p. 483–489, the text of the passage in Menu, book viii. verses 239 and 243, accompanied with the remarks of Mr. Ellis upon them. Ellis also says, "Menu in his ninth chapter, verses 41, 52, 53, &c., makes frequent mention of the landowner, and in such terms as to leave no doubt that when this ancient work was written, private property in land existed in India" (p. 483). At p. 485 he censures Sir William Jones's translation of verses 239 and 243 as inaccurate.

1. But it is remarkable that in the ancient Tibetan books translated from the Sanscrit, the first sovereign who was elected is called "the master and proprietor of all our lands" (see the extracts made by Körös from the Ka-gyur, in *Journal of Asiatic Society of Bengal*, vol. ii. p. 390, 8vo, Calcutta, 1833). The Kagyur was translated from Sanscrit into Tibetan in the ninth century (*Ibid.* vol. i. p. 1). 2. In Java, the chiefs are considered sole proprietors of the soil (see *Barrow's Cochin China*, 1806, 4to, p. 225). 3. In China, "the emperor is said to be the proprietor of all the land" (*Dobell's Travels through Kamtchatka and Siberia*, 8vo, 1830, vol. ii. p. 193). 4. The king of Madagascar is "lord of the soil, owner of all property, and master of his subjects" (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 343; see also p. 357). This is the more remarkable since the government is theoretically not despotic (*Ibid.* p. 348). Mungo Park says, in the countries he passed through, the soil was considered as *originally* belonging to the sovereign, but that as soon as another cultivated it, "the condition being fulfilled, the soil became vested in the possessor, and, for aught that appeared to me, descended to his heirs" (*Travels*, 8vo, 1817, vol. i. p. 396). Mr. Jones takes it for granted that the sovereign of India was the absolute proprietor of the soil (*Essay on the Distribution of Wealth*, 8vo, 1831, p. 8, and Appendix at end of the volume, pp. 32–49).

### 1629. THE WORD "PAGODA" UNKNOWN IN INDIA.

"I can offer neither information nor satisfactory conjecture regarding the name pagoda or pagod, which we find applied by Europeans to a gold *coin* and to the *Indian temples*; and can only affirm that the name is not, as stated in the Encyclopædia Britannica, applied to either of those objects by the Indians, nor

known to them in any sense whatever. The Persian etymologies which have been attempted come no nearer than *But-Khana*, and *But Kedda*, the *house*, and the *place of idols*; but neither of these terms approach the sound given to the word pagoda in any of the European languages" (*Wilks's History of the South of India*, 1810–1817, 4to, vol. i. p. 492).

The translator of Heeren derives it from "Bhagavah," "holy house" (see *Heeren's Asiatic Nations*, Lond. 8vo, 1846, vol. ii. p. 84).

1630. POWDERED DIAMOND BELIEVED TO BE A POISON.

"Diamond pulverized is reputed among the Mahommedans of rank in the south of India, to be at once the least painful, the most active and infallible of all the poisons. Whatever doubt may be entertained of the fact, there is none regarding their belief; and the supposed powder of diamonds is kept as a last resource, like the sword of the Roman; but I have never met with any person who from his own knowledge could describe its visible effects. The Mahommedan medical men of that country have seldom much respectability, and frequently are not only ignorant quacks but impostors, perfectly capable of receiving a diamond, and returning arsenic or powdered quartz; like the apothecary in the very strange life of Benvenuto Cellini; who considers the diamond as a *slow poison*, and enters into the rationale of its mode of action from the mechanical effects of its spicula. From the narrative of Cellini, who ascribes his escape from certain death to the dishonesty of the apothecary, who appropriated the diamond and returned glass or sand, the poisonous effects of the diamond would seem to have been considered as a familiar fact in Italy in the sixteenth century, and the fact or the error in both countries may have a common source, which it would be at least an object of curiosity to investigate" (*Wilks's History of the South of India*, Lond. 1810–1817, vol. ii. p. 197).

A belief in the poisonous character of powdered diamond exists in the Punjab (see *Burnes's Travels into Bokhara*, 8vo, 1834, vol. ii. p. 310). Camden says, "The vulgar sort always suspect them to be poisoned whom they esteem and love" (*Annals of Elizabeth*, in *Kennett*, vol. ii. p. 457). But there is no doubt that not only in the middle ages, but during the sixteenth century, poisoning was a very common crime. See on this some curious information in Southey's Doctor, edit. Warter, 8vo, 1848, pp. 297–300. In the seventeenth century the crime began to die away, owing partly to increasing civilisation, and perhaps still more to the rapid improvement in medicine and physiology, which

both supplied tests and suggested remedies. As to the famous poisonings in France in the seventeenth century, I look on them rather as episodical than characteristic. "The powder of the diamond taken inwardly is almost mortal poison" (*Harleian Miscellany*, i. 265). In 1560, Cecil advises the queen to follow the prescription of her physician by taking twice a week a preservative against poison (*Haynes's State Papers*, 368). In 1586 we hear of plots for taking away the life of Elizabeth "by powder, by poisoning, or by other Italian devise" (*Murdin's State Papers*, p. 581). Poisoning is the natural resource of women. We find on an average that out of 116 individuals accused of crime against the person, only sixteen are women, but for accusations of poisoning alone, the number of accused is nearly the same in both sexes (*Quetelet, Sur l'Homme*, Paris, 1835, tome ii. pp. 214–217, and Quetelet's remarks at p. 219).

### 1631. MEANING OF SHAH OR SULTAUN.

"The royal designation Shah or Sultaun, the conqueror of his passions, the spiritual lord, the king of the affairs of another world, as the temporal monarch is of this. . . . In some extracts from the Dâbistân lately communicated to me by Mr. Jonathan Scott, the learned translator of Ferishta's History of the Deccan, the author states that shah (the more usual adjunct of these saints) in its primitive meaning signifies *pure*. The orthography of the royal adjunct in the Dâbistân, and in all works I have examined, is the same. I am far from desiring to discredit the authority of the Dâbistân, but if this were the primitive meaning of this word, it has certainly long been disused; and I believe that it cannot be produced in the sense of *pure* in any Persian author from the date of the Dâbistân until the present day; and that it is universally applied by the religious and by all others in the sense which I have endeavoured to explain. If this received sense of the word *shah* were doubtful, it would be confirmed by the adoption of the Arabic synonyme *sultaun*, from a root which signifies *prevalence, power, authority*" (*Wilks's History of the South of India*, 1810–1817, vol. ii. p. 567).

Clapperton says, "The governor, commonly called in this and other African towns sultan, although holding a subordinate command" (*Denham and Clapperton's Africa*, 1826, 4to, p. 7).

### 1632. GREEK POETS NOT TRANSLATED INTO ARABIC.

"It has been affirmed in Le Sage's Political Atlas and elsewhere, that translations of the Greek poets and philosophers were

made into Arabic; with regard to the former I believe the assertion to be entirely erroneous, the mythology pervading almost every line of Greek poetry is intolerable to the true believer. The Iliad and the Koran could not co-exist; and this obvious reason renders impossible the translation of a Greek poet into Arabic. . . . In a Persian biographical collection, I have seen a life of Homer, in which he is stated to have held the same estimation as a poet among the Greeks as Amarilkeis among the Arabs; but not a line of quotation" (*Wilks's History of Southern India*, vol. iii. p. 270).

### 1633. NOTE ON THE HISTORY OF SMALL-POX.

Wilks (*History of Southern India*, vol. iii. pp. 16–21) has taken some particulars respecting small-pox from Moore's History of that disease. He says that "Moore (History of the Small Pox, p. 110) has established in the most satisfactory manner that it was equally unknown in Arabia and Persia, and in those Asiatic countries which are deemed to be the cradle of the human race, before A.D. 569, when it was first introduced into Arabia by vessels trading with India." It then spread over the remainder of Asia and part of Africa. But according to an Arabian author cited by Bruce (*Travels*, Edinburgh, 4to, 1790, vol. i. p. 514) it first appeared at the siege of Mecca in A.D. 356; and according to the latest account in 522 (see p. 518). In the eighth century the Arabs introduced it into Spain, Sicily, Italy, and France. "Saxony, Switzerland, and England received it certainly in the tenth, and probably in the ninth century, and lastly it travelled into Hispaniola, and soon afterwards to Mexico in the beginning of the sixteenth century." In England in the tenth century it seems to have been uncommon, or at all events little dreaded (see *Wright's Biog. Britannica Literaria*, vol. i. p. 99, 8vo, 1842). "Mr. Moore thinks that the small-pox has been known in China and India for at least 3,000 years; but there are reasons which shall presently be discussed for assigning to it a more modern origin." Wilks assigns as a reason for this opinion that there was an intercourse between India and Arabia 1,200 years before the introduction of the small-pox into Arabia from India, and that if it had been so long known in India it would have been communicated earlier. "The inference, therefore," says Wilks (p. 21), "appears to rest on something more than probability, that in the sixth century the small-pox was a disease new in India, and, according to a similar chain of probability, in China also."

### 1634. NOTE ON THE POETRY OF MADAGASCAR.

In No. 3 of the Journal of the Asiatic Society of Bengal, Calcutta, 8vo, 1832, vol. i. pp. 86, 96, is an interesting paper from the Rev. Mr. Baker on the Poetry of Madagascar. He says (p. 86), "The most prominent characteristic of the Malagasy language in reference to poetry is a total averseness to rhyme." This arises from the paucity of the language in terminations; at least $\frac{19}{20}$ of their words terminate in *a* or *y*. Nor do their poets seem to have an accurate idea of quantity (p. 87). A great peculiarity is that each line must be "in some degree an independant sentiment, or at least a clause of a sentence bearing a natural division in the sense" (p. 88), and yet from the specimens Baker has given (pp. 90–96), each line of their poetry never seems to exceed twelve syllables. And as their language has "exceedingly few monosyllables, and perhaps the greater portion of the words are of five syllables" (p. 88), the consequence is that "their poetry has no superfluous ornaments of language," its merits entirely consisting in the figure under which the sense is conveyed. "Of poetical adjectives scarcely an instance occurs in an entire song" (p. 88). Baker (pp. 90–96) has translated some of the Malagasy poems, which display some vigour and even tenderness, but are perfectly free from extravagant hyperbole.

None of the Slavonic popular poetry is in rhyme (see *Talin's Slavic Nations*, New York, 8vo, 1850, p. 229).

### 1635. THE GEOGRAPHY OF TIBET.

See a valuable paper on the Geography of Tibet by Mr. Alexander Goma de Körös, the great Tibetan scholar, in No. 4 of the Journal of the Asiatic Society of Bengal (vol. i. pp. 121–127, Calcutta, 8vo, 1832). He defines Tibet to lie between 27° and 38° north latitude, and 73° and 98° east longitude, for all the inhabitants within those limits speak the same language, have the same manners, and profess the same faith (p. 121). The native name of Tibet is Pot or Bod (p. 121). The country is called Bod-yul, a male native Bod-pa, a female native Bod-mo; the Indian name of Tibet is Bhot. But the name Bot-pa is more particularly and *par excellence* given to a native of Middle Tibet; Khamba to one of East Tibet; Naripa to one of West Tibet; and Lho-pa to one of Butan (p. 122)—Lho meaning the south (p. 121).

Tibet has several large lakes, and the whole of it is high ground among snowy mountains (p. 122). Tibet proper (Bot or Pot *par excellence*) lies to the immediate north of Assam, Bhutan, and

Nepal, and its inhabitants are the "most industrious, skilful, and polite of all the Tibetan races" (p. 123). Lhassa, its capital, is also the capital of Tibet, of whose kings, from the seventh to the tenth century, it was the residence. The Chinese ministers now reside there. Potala near Lhassa is the residence of the great Lama, the head of the sect called *Geluk-pa* or *Geldan-pa* (p. 123). The inhabitants of Great or Eastern Tibet "differ very much from the rest of the Tibetans in stature, features, dress, customs, and in the manner of speaking the Tibetan language" (p. 124).

Some gold-dust is gathered, but "mines are rarely excavated in Tibet; if they knew how to work mines they might in many places find gold, copper, iron, and lead" (p. 126). In Tibet gold is exceedingly abundant (see *Huc's Travels in Tartary*, vol. ii. p. 146).

There is a "deficiency of wood in the whole of Tibet, both for fuel and building" (p. 126). "Rice is nowhere cultivated" (p. 127). "No rice is grown in Oman" (*Wellsted's Arabia*, 8vo, 1838, vol. i. p. 278, but see p. 286). The Tibetans derive their own origin from the union of an ape with a she demon (p. 127). Their language "has little affinity to the Chinese, Mongolian, or Turkish" (p. 127). It is certain that both their literature and religion are of Indian origin (p. 127), and it is probable that from B.C. 250 to the tenth century the reigning family in Tibet was Indian. Körös has not stated the population of Tibet in the aggregate. But he says (p. 123) that Tibet proper contains 130,000 families, that Nari and Ladak do not exceed 50,000 families (p. 124), that the population of Butan is 40,000 families (p. 126). He has not stated the population of Great Tibet—i.e. the most eastern part of Tibet. "According to such information as could be obtained, the whole population of Ladakh may be between one hundred and fifty thousand and one hundred and eighty thousand, of which two-thirds at least are females" (*Moorcroft and Trebeck's Travels in Hindustan and the Punjab, in Ladakh and Kashmir*, &c., edited by H. H. Wilson, 8vo, 1841, vol. i. p. 320). These travels were performed from 1819 to 1825.

See also ART. 1871.

### 1636. NOTES ON THE PRACTICE OF BURNING THE DEAD.

Foley in his account of the island of Rambree on the Anacan coast (*Journal of the Asiatic Society of Bengal*, vol. iv. pp. 32, 33, 8vo, Calcutta, 1835), says that when a Phoongree or Buddhist priest dies, his body is embalmed and exposed for many weeks to the public view, after which it is *burnt*. He adds, "The Mughs hold the practice of burning the dead to be more honourable than that of committing the body to the earth or sea. . . . Funerals are, however, conducted in either way."

A Dutch sailor died in Japan, and it was said that the Japanese took up his corpse after it was buried and burnt it. See Thunberg's Voyage to Japan (in his *Travels*, Lond. 1795, 8vo, iii. 26), who adds, "but I could not arrive at any degree of certainty." But Thunberg adds (vol. iv. p. 53), that they "either burn their dead to ashes or else bury them in the earth. This former method, as I was informed, was in ancient times much more customary than it is at present, though it is still practised with persons of distinction."

The Koriacs in Kamtschatka burn their dead, and at the same time burn a part of his wealth and provisions (see *Lessep's Travels in Kamtschatka*, Lond. 8vo, 1790, vol. ii. pp. 98, 99). The religion of the Koriacs "is also that of the Tchouktchis, and before the introduction of Christianity was the system of the Kamtchadales" (*Lesseps*, ii. 100).

Knox says that the Ceylonese burn their dead, but this is doubted by Percival, who says (*Account of Ceylon*, 4to, 1805, 2nd edit. p. 230), "if this practice still subsists in any part of Ceylon it has entirely escaped my researches."

The Kaffirs do not burn their dead (see *Barrow's Southern Africa*, 2nd edit. 1806, vol. i. pp. 174, 175).

Pinkerton (*Russia*, 8vo, 1833, p. 204) remarks "Nestor, the father of all the Russian historians, says that it was the custom of the ancient Slavonians to burn their dead. . . . . But the Sarmatians committed the bodies of their dead to the earth, and raised over the graves of their chiefs tumuli. . . . . This practice was found prevalent among the Russians on their becoming Christians, and *accounts* for the *great number of tumuli*, which I have observed in every part of European Russia, but especially in the extensive plains and steppes of the southern provinces."

See also ART. 1793.

### 1637. THE MYSTIC "OM" COMMON TO BUDDHISM AND BRAHMANISM.

—"a mention of the triad of the Buddhists under that symbolic literal form which is common to them and to the Brahmanists, viz., 'the triliteral syllable *om*,' composed of the letters A, U, and M, typifying with the Brahmanists, Brahma, Vishnu, and Mahesa, but with the Buddhists, Buddha, Dharma, and Sanga" (*Hodgson on an Inscription in Nepal*, in *Journal of the Asiatic Society of Bengal*, vol. iv. p. 196, 8vo, Calcutta, 1835).

Prinsep says (p. 198), "The mantra is quite unknown to the Buddhists of Ceylon and the eastern peninsula." Hodgson (*Transactions of the Royal Asiatic Society of Great Britain*, vol. ii. p. 249,

Lond. 4to, 1830), says "it is probable that the mystic syllable Aum is altogether a comparatively recent importation into Buddhism" (see also p. 232). Has it anything to do with the *Hom* of Zoroaster and the *Omomi* of Plutarch? (see note in *Du Perron's Zendavesta*, tome i. part ii. pp. 116, 118.) It is constantly mentioned (see Index at end of the Zendavesta; see also p. 262). Klaproth's Note in Timkouski's Travels to China, 8vo, 1827, vol. ii. p. 349. Huc's Travels in Tartary, vol. ii. p. 195.

### 1638. NOTE ON THE GEOGRAPHY OF COCHIN CHINA.

See an interesting paper on the Geography of Cochin China, by Jones, bishop of Isauropolis, in Journal of the Asiatic Society of Bengal, vol. vi. pp. 737–745, 8vo, Calcutta, 1837. He says (p. 739), "a residence of many years in Cochin China has enabled me to run over all the province from the seventeenth to the ninth degree." The natives always call Cochin China *Annam*, "Peace of the South"—*an*, peace, and *nam*, south (p. 738). See also Barrow's Voyage to Cochin China, 1806, 4to, p. 245. Malte Brun fancies that its name of Cochin China was given by the Japanese, "Cotchin djina," i.e. "West of China," but Jones says (p. 738) that "The Portuguese who came first to the Indies having fancied some resemblance between the coast of Annam and that of Cochin on the Malabar side of India, and connecting this with its proximity to China, gave it the joint name of Cochin China, that is Chinese Cochin." Cochin China extends from 9° to 17° 30′ N. lat. (p. 739), and may be divided into three provinces. Upper Cochin China, or Hue, extends from 17° 30′ to 16°. Central Cochin China from 16° to 10° 45′. In it, near the fine port of Touron (or Han) is found the canelle or cinnamon (p. 741). In this province are also "cocoa-nut trees, the areca (betel), and silk . . . . and fine fields of *rice*, and the *mulberry* tree" (p. 741); and "ebony is very common" (p. 742). Lower Cochin China extends from 10° 45′ to 9°. Tonking, which since 1802 has been reunited to Cochin China, extends from 17° 30′ to 23° 20′ (p. 743). Its ancient capital *Kecho*, was built in the seventh century, when Tonking was a Chinese province (p. 743).

None of the rivers in Cochin China have a name applicable to their whole course (p. 744). The natives employ the general name of song (river), and add to it the name of the principal place through which it passes, so that each river is constantly changing its name.

Barrow's Voyage to Cochin China, London, 1806, pp. 340, 341.

1639. IN THE PUNJAB THEY BELIEVE THAT THE TOMB OF JUHANGEER IS SUSPENDED IN AIR BY LOADSTONES.

See also ART. 46.

—"We quitted Lahore in the forenoon of the 11th of February, and alighted at the tomb of Juhangeer, a splendid mausoleum across the Ravee. . . . . We put up for the night in one of the garden houses which surrounded this royal cemetery, and listened to the puerile stories of the people, who assured us that the body of the emperor, like the fabled tale of that of Mahommed, was suspended by loadstones. One has only to enter a chamber underneath to see it resting on the ground" (*Travels from India into Bokhara. By Lieutenant Alexander Burnes*, 1834, 3 vols. 8vo, vol. i. p. 39).

1640. ALEXANDER CROSSED THE HYDASPES AT JELUM, AND NOT AT JULAPOOR.

"It has been conjectured that Julapoor is the scene of Alexander's battle with Porus, where he crossed the stream by a stratagem, and defeated that prince. There is much to favour this opinion; for, in the words of Quintus Curtius, we have 'islands in the stream, projecting banks, and waters dilated.' Yet the mention of 'sunken rocks' seems to point higher up the river near the village of Jelum. The high roads from the Indus pass this river at two places, at Julapoor and Jelum; but the latter is the great road from Tartary, and appears to have been the one followed by Alexander. The rocky nature of its banks and bed here assists us in identifying the localities of the route, since the course of the river is not liable to fluctuation. At Jelum, the river is also divided into five or six channels, and fordable at all times, except in the monsoon" (*Burnes's Travels into Bokhara*, vol. i. p. 57, Lond. 1834, 8vo).

See the remarks on Alexander in *Esprit des Lois*, livre x. chap. xiv. *Œuvres de Montesquieu*, Paris, 1835, pp. 261, 262.

1641. MANIKYALA THE SAME AS TAXILLA.

"I was much struck with the position of Manikyala, for it stands on a spacious plain, and the 'tope' is to be distinguished at a distance of sixteen miles. Various surmises have been thrown out regarding this site, but I do not hesitate to fix upon it as Taxilla, since Arrian expressly tells us that 'that was the most populous city *between* the Indus and Hydaspes,' which is the exact position of Manikyala," &c. (*Burnes's Travels into Bokhara*, vol. i. pp. 67, 68, 8vo, 1834).

### 1642. CABOOL CELEBRATED FOR ITS RHUBARB.

Burnes (*Travels into Bokhara*, vol. i. p. 100, 8vo, 1834), mentions that when he was in Cabool he interrogated the sons of the chief respecting it, and they mentioned eight good qualities of Cabool, one of which was "its incomparable 'ruwash' or rhubarb." See also ART. 1647.

### 1643. A GATE AT PESHAWUR COVERED WITH HORSE SHOES.

"Passing a gate of the city of Peshawur, I observed it studded with horse-shoes, which are as superstitious emblems in this country as in remote Scotland. A farrier had no customers; a saint to whom he applied, recommended his nailing a pair of horse-shoes to a gate of the city; he afterwards prospered, and the farriers of Peshawur have since propitiated the same saint by the same expedient, in which they place implicit reliance" (*Burnes's Travels into Bokhara*, vol. i. p. 202, 8vo, 1834).

A hundred years ago, we learn from Dr. Shebbeare, that the English (and he speaks of them generally) "believe that one medicine can dissipate all diseases, and that a horse-shoe nailed on the threshold of the door will keep all evil beings from the house" (*Letters on the English Nation, by Angeloni*, 8vo, 1755, vol. i. p. 191). "Because there be secrets in nature a horshoo must be heat red hot, and then put into a kettle seething upon the fire to drive away the witches spirit" (*Giffard's Dialogue concerning Witches*, 1603, p. 61, Percy Society, vol. viii.)

### 1644. A BELIEF THAT ONE IS ACCLIMATED BY EATING ONIONS.

Burnes (*Travels into Bokhara*, vol. i. p. 105) says that when at Peshawur, "Moollah Nujieb suggested that we should *eat onions* in all the countries we visited, as it is a popular belief that a foreigner becomes sooner acclimated from the use of that vegetable." The same belief prevails in Persia. Morier (*Second Journey through Persia*, 4to, 1818, p. 355) says, "Those who seek for sulphur which is found at the highest accessible point of the mountain of Demarvend, go through a course of training previous to the undertaking, and fortify themselves by eating much of garlic and onions."

### 1645. THE AFGHANS ARE ANNUALLY BLED.

"The bleeding of the people would alone have furnished employment to a medical man, for the Afghans let blood annually at the vernal equinox till they reach their fortieth year" (*Burnes's Travels into Bokhara*, vol. i. p. 108).

1. Moffat (*Southern Africa*, 8vo, 1842, p. 591) says, "The natives are passionately fond of medicine, and of being bled, believing that all diseases lie in the blood." See also ART. 1693. 2. And Mungo Park says (*Travels*, 8vo, 1817, vol. i. p. 82) "bloodletting, that great African specific;" but he found (p. 154) that they had no idea of amputation.

### 1646. NOTE ON THE SIMOOM.

"Our route from Huzarnoro to Julalabad lay through a wild stony waste, a part of which is known under the name of the 'Deshl,' or plain of Buttecote, and famed for the pestilential wind or *simoom* that prevails here in the hot season, though the mountains on both sides are covered with perpetual snow. . . . . Horses and animals are subject to the simoom as well as man; and the flesh of those who fall victims to it is said to become so soft and putrid that the limbs separate from each other and the hair may be pulled out with the least force" (*Burnes's Travels into Bokhara*, vol. i. pp. 120, 121).

Bruce's Travels, Edinburgh, 4to, 1790, vol. iv. pp. 557, 581. Michaelis (*Recueil de Questions*, Amsterdam, 1774, 4to, pp. 32, 35, no. xxiv.) has no doubt of its deadly effects; and Niebuhr is equally confident, though he confesses that he never saw one (*Description de l'Arabie*, 1774, 4to, pp. 7, 8). Denham likewise only speaks from report (*Denham and Clapperton's Africa*, 1826, 4to, p. xix.)

### 1647. AN ACCOUNT OF THE CITY OF CABOOL.

For an account of the city of Cabool see *Burnes's Travels into Bokhara*, vol. i. pp. 147, 166, Lond. 8vo, 1844. He says (p. 147), "It is thickly peopled, and has a population of about sixty thousand souls." "It is in the mouth of everyone that Cabool is a very ancient city. They call it six thousand years old" (p. 147). "It is said that Cabool was formerly named Zabool, from a Kaffre or infidel king, who founded it; hence the name of Zaboolestan" (p. 148). Some authors have stated that the remains of Cabool, or Cain, the son of Adam, are pointed out in the city; but the people have no such traditions (p. 148). "It is, however, a popular belief that when the devil was cast out of heaven, he fell in Cabool" (p. 148).

Burnes says (p. 153), "Cabool is particularly celebrated for its fruit, which is exported in great abundance to India. Its vines are so plentiful that the grapes are given for three months of the year to cattle. . . . . The wine of Cabool has a flavour not unlike

Madeira; and it cannot be doubted that a very superior description might be produced in this country with a little care." He says (p. 154) that "rhuwash," or rhubarb of Cabool, grows spontaneously under the snowy hills of Pughman; and Cabool has a great celebrity from producing it. The natives believe it exceedingly wholesome, and use it both raw and cooked as vegetables. They tell an anecdote of some Indian doctors, who practised for a short time at Cabool, and waited for the fruit season, when the people would probably be unhealthy. Seeing this rhubarb in May and June, these members of the faculty abruptly left the country, pronouncing it a specific for the catalogue of Cabool diseases. This, at all events, proves it to be considered a healthy article of food. When the rhubarb is brought to market, the stalks are about a foot long, and the leaves are just budding. They are red; the stalk is white; when it first appears above ground it has a sweet taste like milk, and will not bear carriage. As it grows older it gets strong, stones being piled around to protect it from the sun. The root of the plant is *not* used as *medicine*." "Cabool is famous for its mulberries; but almost every description, particularly stone fruits, thrive in Cabool" (p. 155). "The banks of the river in Cabool are beautifully shaded with trees of mulberry, willow, and poplar" (p. 159).

See also ARTS. 1600, 1642.

"During our stay [in Cabool] the '*Eed*' occurred, which is a festival kept in commemoration of Abraham's intention to sacrifice his son Isaac. It was observed with every demonstration of respect; the shops were shut, and the chiefs proceeded to prayer at an appointed place, with a great concourse of people" (p. 159).

### 1648. JEWISH ORIGIN OF THE AFGHANS.

"The Afghans call themselves 'Bin i Israeel,' or children of Israel, but consider the term 'Yahodee,' a Jew, to be one of reproach. They say that Nebuchadnezzar, after the overthrow of the temple of Jerusalem, transplanted them to the town of Ghore, near Bameean; and that they were called Afghans, from their chief, Afghana, who was a son of the uncle of Asof (the vizier of Salomon), who was the son of Berkia. The genealogy of this person is traced from a collateral branch, on account of the obscurity of his own parents, which is by no means uncommon in the east. They say that they lived as Jews until Khaleed (called by the title of Caliph) summoned them in the first century of Mohammedanism to assist in the wars with the infidels. For their services on that occasion, Kyse, their leader, obtained the title of Abdoolrusheed, which means the son of the mighty. He

See also ART. 322.

was also told to consider himself the '*butan*' (an Arabic word) or *mast* of his tribe, on which its prosperity would hinge, and by which the vessel of their state was to be governed. Since that time the Afghans are sometimes called *Putan*, by which name they are familiarly known in India. I never before heard this explanation of the term. After the campaign with Khaleed, the Afghans returned to their native country, and were governed by a king of the line of Kyanee or Cyrus, till the eleventh century, when they were subdued by Mahmood of Ghuzni. A race of kings sprung from Ghore, subverted the House of Ghuzni, and conquered India. As is well known, this dynasty was divided at the death of its founder into the divisions east and west of the Indus, a state of things which lasted till the posterity of Timourlane reduced both to a new yoke. Having precisely stated the traditions and history of the Afghans, I can see no good reason for discrediting them, though there be some anachronisms, and the dates do not exactly correspond with those of the Old Testament. In the histories of Greece and Rome we find similar corruptions, as well as in the later works of the Arab and Mahommedan writers. The Afghans look like Jews; they say they are descended from Jews; and the younger brother marries the widow of the elder, according to the law of Moses. The Afghans entertain strong prejudices against the Jewish nation, which would at least show that they had no desire to claim, without a just cause, a descent from them. Since some of the tribes of Israel came to the east, why should we not admit that the Afghans are their descendants converted to Mahommedanism? I am aware that I am differing from a high authority (see Mr. Elphinstone's Cabool, vol. i. p. 244, *et seq.*), but I trust I have made it appear on reasonable grounds" (*Burnes's Travels into Bokhara*, 8vo, 1834, vol. i. pp. 162, 164).

### 1649. NOTE ON GHUZNI OR GHIZNEH.

"The famous Ghuzni is only sixty miles from Cabool. This ancient capital is now a dependency on that city, and a place of small note; it contains the tomb of the great Mahmood, its founder. . . . It is worthy of remark that the ruler of the Punjab, in a negotiation which he lately carried on with the ex-king of Cabool, Shooja-ol-Moolk, stipulated as one of the conditions of his restoration to the throne of his ancestors, that he should deliver up the sandal-wood gates at the shrine of the emperor Mahmood, being the same which were brought from Somnat in India, when that destroyer smote the idol, and the precious stones fell from his body. Upwards of eight hundred

years have elapsed since the spoliation, but the Hindoo still remembers it, though these doors have so long adorned the tomb of the sultan Mahmood" (*Burnes's Travels into Bokhara*, vol. i. pp. 174, 175).

1650. INHABITANTS OF VERY HIGH MOUNTAINS FREE FROM GOITRE.

See also ARTS. 29, 1605.

Burnes (*Travels into Bokhara*, vol. i. pp. 178, 179) says of the Huzaras, who live in the mountains three days' journey to the northward of Cabool, "I observed that these mountaineers, though some of them living at elevations of 10,000 feet, were altogether free from that unseemly disease, the goitre, which I had observed in the same range—the Himalaya—eastward of the Indus, even below 4,000 feet. Perhaps bronchocele is a disease confined to the lesser altitudes; an opinion held by members of the faculty of the first eminence on this continent, as I find from a paper in the Transactions of the Medical Society of Calcutta, by Dr. M. J. Bramley, of the Bengal army. That gentleman, however, in his treatise on the disease, which is founded upon personal experience during a residence in the mountainous regions of Nipal, adduces facts that would lead to a contrary conclusion regarding its locality, which he states to be more general on the crest of a high mountain than in the valley of Nipal."

Mungo Park (*Travels*, 8vo, 1817, vol. i. p. 420) says, "The negroes attribute to bad water the goitres which are very common in some parts of Bambarra." Cretinism is first mentioned by Höfer in 1675 (see *Feuchtersleben's Medical Psychology*, Sydenham Society, 1847, p. 48). Burnt sponge was used as a remedy for goitre before it was even suspected to owe its efficacy to the presence of iodine (see *Prout's Bridgewater Treatise*, 8vo, 1845, p. 113). In 1655, Sir John Reresby observed goitre in the inhabitants of Valcomonica, on the road to Brescia, "The reason of this they impute to the ill water of the country, being nothing but melted snow from the hills, which they drank with their wines" (*Reresby's Travels and Memoirs*, 8vo, 1831, p. 56). Low's Sarawak, 8vo, 1848, pp. 306, 307.

1651. SILPHIUM THE SAME AS ASSAFŒTIDA.

See also ART. 1475.

"From Sighan we crossed the pass of 'Dundan Shikun,' or the Tooth-breaker, so called from its steepness and difficulty. We have found the assafœtida plant in exuberance, which our fellow-travellers ate with great relish. This plant, I believe, is the silphium of Alexander's historians, for the sheep cropped it most greedily, and the people consider it a nutritious food" (*Burnes, Travels into Bokhara*, vol. i. p. 193).

Syghan is thirty miles from Bameean (*Burnes*, i. 188) on the road from Cabool to Balkh. And Burnes (vol. ii. p. 243) found it on the Hindoo Koosh "at an elevation of seven thousand feet, flourishing in great luxuriance."

Moffat (*Southern Africa*, 8vo, 1842, p. 591) says that the natives are very fond of it; "they will lick their lips even after a dose of assafœtida." In Congreve's Way of the World (act ii. scene vi. p. 268 B) Mrs. Millamant says, "Fools are physic for the vapours next to assafœtida."

### 1652. SUPERSTITION RESPECTING THE STING OF A SCORPION.

Burnes, on entering the plains of Tartary to the northward of Cabool, says (*Travels into Bokhara*, vol. i. p. 204), "One of our servants was stung by a scorpion, and as there is a popular belief that the pain ceases if the reptile be killed, it was put to death accordingly."

In Java the people believe that "the topical application of the same animal which gave the wound will heal it" (*Barrow's Cochin China*, 4to, 1806, p. 199).

### 1653. AN ACCOUNT OF BALKH.

For a short account of Balkh see Burnes's Travels into Bokhara, 8vo, 1834, vol. i. pp. 237–241. "Its ruins extend for a circuit of about twenty miles, but present no symptoms of magnificence" (p. 237). "None of its ruins are of an age prior to Mahommedanism, though Balkh boasts an antiquity beyond most cities on the globe" (p. 237). "Within the last eight years Balkh has been seized by the king of Bokhara, whose deputy now governs it. Its present population does not amount to 2,000 souls, who are chiefly natives of Cabool" (p. 238). "In its wide area the city appears to have enclosed innumerable gardens, which increased its size without adding to its population; and from the frail materials of which its buildings are constructed, the foundations being only brick, I doubt if Balkh ever were a substantial city" (p. 238). "The people have a great veneration for Balkh, believing it was one of the earliest peopled portions of the earth, and that the reoccupation of it will be one of the signs of the approaching end of the world" (p. 239). The king of Persia, in a conversation with Burnes, "asked particularly for Balkh, and the modern condition of that 'Am ool bulad,' or mother of cities" (*Burnes's Bokhara*, ii. 137).

But according to the Schah-namah, Balkh was completely destroyed by Ardjasp in the time of Zoroaster (see *Anquetil du Perron, Vie de Zoroastre*, p. 58 in *Zendavesta*, tome i. part. ii).

Du Perron thinks (p. 266, note) the word is derived from the Zend, Bâkdhi, *gain* or *propre*.

### 1654. AN ACCOUNT OF KURSHEE.

"Our halt at Kurshee gave us some opportunity of seeing the place. It is a straggling town a mile long, with a considerable bazaar, and about ten thousand inhabitants. . . . Kurshee is the largest place in the kingdom of Bokhara next to the capital. Its oasis is about twenty-two miles broad, but the river expands itself in the surrounding fields" (*Burnes's Travels into Bokhara*, 8vo, 1834, vol. i. pp. 261, 262).

At vol. ii. p. 184, Burnes says, "Kurshee has not a population of ten thousand souls."

### 1655. NOTE ON THE CITY OF BOKHARA.

For an account of the city of Bokhara, see Burnes's Travels into Bokhara, 8vo, 1834, vol. i. pp. 267–312. He says (p. 277), "The love of the Bokharees for tea is, I believe, without parallel, for they drink it at all times and places, and in half a dozen ways, with and without sugar, with and without milk, with grease, with salt, &c." The abundance of ice is one of the greatest luxuries in Bokhara. . . . No one ever thinks of drinking water in Bokhara without icing it, and a beggar may be seen purchasing it as he proclaims his poverty, and entreats the bounty of the passenger" (p. 278). He says (p. 278) that in the Registan, a great bazaar of Bokhara, "almost everything may be purchased—the jewelry and cutlery of Europe (coarse enough, however), the tea of China, the sugar of India, the spices of Manilla, &c. &c. One may also add to his lore both Toorkee and Persian at the book-stalls, where the learned, or would be so, pore over the tattered pages." See ART

Burnes says (p. 302), "Bokhara has a population of 150,000 souls; for there is scarcely a garden or a burying-ground within the city walls." At vol. ii. p. 184, he says, "*about* 150,000." "The circumference of Bokhara exceeds eight English miles; its shape is triangular, and it is surrounded by a wall of earth, about twenty feet high, which is pierced by twelve gates" (p. 300). "Tradition assigns the foundation of Bokhara to the age of Sikunder Zoolkurnulu, or Alexander the Great, and the geography of the country favours the belief of its having been a city in the earliest ages. A fertile soil, watered by a rivulet, and surrounded by a desert, was like a haven to the mariner" (p. 300). "The affix of '*Shureef*' or Holy was soon added to Bokhara, by its Mahommedan conquerors. . . . The affix of holy is much

more modern than the days of the prophet, since I have seen coins which did not bear it, and were less than eight hundred and fifty years old" (p. 304). Burnes says (p. 301), "Bokhara is intersected by canals, shaded by mulberry trees, which bring water from the river of Samarcand." See ART. 1664.

"The Hindoos of Bokhara appear to enjoy a sufficient degree of toleration to enable them to live happily. . . . . They live unmolested, and in all trials and suits have equal justice with the Mohammedans. I could hear of no forcible instance of conversion to Islam, though three or four individuals had changed their creed in as many years" (p. 285). "There are about three hundred Hindoos in Bokhara, living in a caravansary of their own" (p. 286).

See also ART. 1488. "The ladies of Bokhara stain their teeth quite black" (p. 287). "If jealousy is a passion rarely known among them, it is replaced by a more debasing vice, 'Formosum pastor Corydon ardebat Alexin'" (p. 288).

Burnes (pp. 294–296) mentions having seen some of the Russian slaves. An embassy sent to Bokhara to negotiate their liberation had failed in its object, but "the sale of the Russians had ceased in Bokhara for the last ten years." This was the information given to Burnes by a Russian slave in Bokhara, who added "that there were not a hundred and thirty natives of Russia in the kingdom, but in Khiva their number increased as before."

"Bokhara has an elevation of about twelve hundred feet above the sea" (vol. ii. p. 158).

### 1656. NOTE ON SARMACAND.

Burnes did *not* visit Sarmacand, but received some information respecting it (*Travels into Bokhara*, vol. i. pp. 316, 317). He says, "It is only a hundred and twenty miles from Bokhara. . . . Samarcand has now declined from its grandeur to a provincial town of eight thousand, or at most ten thousand inhabitants, and gardens and fields occupy the place of its streets and mosques; but it is still regarded with high veneration by the people. Till a king of Bokhara has annexed it to his rule, he is not viewed as a legitimate sovereign. . . . . The situation of Sarmacand has been deservedly praised by Asiatics, since it stands near low hills in a country which is everywhere else plain and level."

### 1657. THE OXUS ALWAYS CALLED IN THE EAST JIHOON AND AMOO.

See also ARTS. 1537,1665. "The Oxus is particularly mentioned under that name by the historians of Alexander, though it appears to have been ever un-

known by such a title to the Asiatics, who call it Jihoon and Amoo" (*Burnes's Travels into Bokhara*, vol. ii. p. 6, Lond. 1834).

### 1658. NOTE ON THE PACE AT WHICH THE CAMEL TRAVELS.

Burnes, speaking of the passage of the desert south of the Oxus says (*Travels into Bokhara*, 8vo, 1834, vol. ii. p. 17), "Our caravan advanced at a firm and equal pace among the sand; nor can I discover that the progress of a camel is much impeded in the desert. They moved at the rate of two miles and one eighth in the hour (3,740 yards); and I have since found that the judicious Volney assigns the distance of 3,600 yards as the hourly journey of a camel in the sands of Egypt and Syria." See also vol. ii. pp. 148–149, where Burnes has given the result of his observations respecting the pace of the camels, which, he says, averages 3,800 yards per hour. In Arabia their pace is much greater. See ART. 1887. At p. 18 of vol. ii. Burnes adds, "Camels are very patient under thirst; it is a vulgar error, however, to believe that they can live any length of time without water. They generally pine and die on the fourth day; and, under great heat, will even sink sooner." And (at vol. ii. p. 177) Burnes says, "It is erroneous to believe that the camel can subsist for any great number of days without water. In summer they suffer much on the second day; and in winter time they will only travel without it for double the time." But Mungo Park (*Travels*, 8vo, 1817, vol. i. p. 239) says, that the camels of Ludamar, a Moorish kingdom south of the Sahara, "are enabled by the particular conformation of the stomach to carry a supply of water sufficient for ten or twelve days;" and Bruce (*Travels*, 4to, 1790, vol. i. p. 389) says, "The camel is endowed with power at one watering-place, to lay in a store with which he supplies himself for thirty days to come." But at vol. iii. pp. 596, 597, he softens this extravagant assertion down to "fourteen or sixteen days." He adds, that he drank some of the water taken from the stomach of a camel he killed. See, however, ART. 1887, where it is said they can sometimes go *without* water. See Huc's Travels in Tartary and Thibet, vol. i. pp. 206–209. Huc says (p. 206), "The camel can remain a fortnight, and even a month, without eating or drinking."

See also ART. 188

### 1660.[1] DO THE TOORKUMS BELIEVE IN METEMPSYCHOSIS

Burnes (*Travels into Bokhara*, vol. ii. p. 113) met on the south-eastern shores of the Caspian a "Synd of the Toorkums," an old man of mild and agreeable manners. He said to Burnes,

[1] ART. 1659 cancelled by the Author.

"musing aloud with himself, 'There must be something peculiar in our destiny which has brought you and me together. Our spirits (*roh*) must have had intercourse in another world to meet in this.'"

The South Sea Islanders believe in a sort of transmigration (see *Ellis, Polynesian Researches*, 8vo, 1831, vol. i. p. 352).

1661. THE CASPIAN IS RECEDING ON THE SOUTHERN SIDE.

"There is a prevalent belief that the waters on the southern side of the Caspian have been receding; and during these twelve years they have retired about three hundred yards, of which I had ocular proof. . . . . I did not leave the Caspian without endeavouring to verify the opinions regarding its level, which is clearly below that of the ocean. A thermometer which boils at the sea at 212½° here boiled at 213⅝°, which, according to Humboldt, would give a depression of eight hundred feet, which is much too great. I did not, however, use proper water for the experiment, and we shall rest satisfied simply with its being a corroboration of received opinions of the depression of this inland sea" (*Burnes's Travels into Bokhara*, vol. ii. pp. 121, 122).

1662. THE "PYLÆ CASPIÆ" THE SAME AS THE PASS OF GUDOOK.

"It appears to me that the pass of Gudook may be identified with the 'Pylæ Caspiæ,' or the Caspian Gates, through which Alexander the Great pursued. Their distance from Rhages, or Rei, which lies near the modern city of Tehran, is said to have been a two days' march, and the journey is ninety miles. I have before observed that this is the greatest of the passes into Mazenderan, and we have seen that it is hallowed by Persia's greatest muse. By this road Alexander reached Hecatompylos, from which he advanced into Parthia. On the way he attacked the *Taburi*; and it is a very extraordinary fact that in the modern coinage of Mazenderan, that province is yet denominated *Taburistan*" (*Burnes's Travels into Bokhara*, vol. i. p. 130).

See Morier's Second Journey through Persia, 4to, 1818, pp. 365, 366.

1663. GOLD FOUND IN BOKHARA, BUT NO GOLD MINES.

"There are no gold mines in the kingdom of Bokhara, but that precious metal is found among the sands of the Oxus in greater abundance, perhaps, than in any of the other rivers which flow from Hindoo Koosh. From its source to the lake of Aral, the inhabitants wash the sand after the floods with great profit; and

find grains or particles of gold larger than those in the Indus. A piece of virgin gold, about the size of a pigeon's egg, was picked up last year on the banks of the Oxus, and is now in possession of a merchant in Khooloom. All the other metals, such as silver, iron, and copper, are imported from Russia. *Sal-ammoniac* is found in its native state among the hills near Juzzak. I know of no other mineral productions in the kingdom but the salt deposits" (*Burnes's Travels into Bokhara*, vol. ii. pp. 165, 166).

### 1664. NOTE ON THE KINGDOM OF BOKHARA.

See also ART. 1655.

For an account of the kingdom of Bokhara, see *Burnes's Travels into Bokhara*, vol. ii. pp. 153–185, 8vo, 1834. He says (p. 184), that there are only two towns in all the country, the city of Bokhara, with a population of about 150,000, and Kurshee, which has a population of less than 10,000. "There are some large villages, but none of them contain above 2,500 people. The villages are also few and widely separated from one another; they amount to about four hundred; nor can I estimate the whole population of the kingdom of Bokhara at a million of human beings; and one half of this population is made up of the nomade tribes that wander in its deserts."

Burnes says (vol. ii. pp. 179, 180), "The most valuable insect is the silkworm, which is reared in all parts of the kingdom where there is water. Every stream or rivulet is lined with the mulberry. . . . . This silk is imported to India and Cabool, and from its abundance may be purchased at a very cheap rate."

The inhabitants of Bokhara are subject to a very distressing disease, the guinea-worm, or Dracunculus. It is confined to the city, and is said to be produced by the water. See an account of it in Burnes, vol. ii. pp. 180–182. He says (p. 181), "It is supposed that one-fourth of the whole population of Bokhara are annually attacked with guinea-worm." Respecting the curious worm disease in the eastern part of Africa, see Bruce's Travels, Edinburgh, 1790, 4to, vol. iii. pp. 38, 39. He ascribes it to the water.

"Another disease of the country is the 'mukkom,' or 'kolee,' a kind of leprosy. Those afflicted with it are considered unclean; it does not cover the body with spots, as in common leprosy, but the skin becomes dry and shrivelled, the hair of the body falls off, the nails and teeth tumble out, and the whole body assumes a horrible and unseemly appearance. The disease is believed to be hereditary, and to originate from food. . . . It is incurable. The most humane people will tell you that *it is a curse* from

God, and drive the unfortunate creature from them. A separate quarter of the city is assigned for the residence of those who are afflicted, as was the case among the Jews" (p. 182).

### 1665. NOTE ON THE OXUS.

See also ARTS. 1476. 1537, 1657.

Respecting the Oxus, see Burnes's Travels into Bokhara, vol. ii. pp. 186–199. He thinks that the Oxus formerly, as now, terminated in the Aral Sea; and says (p. 188), "After an investigation of the subject, and the traditions related to me, as well as much inquiry among the people themselves, I doubt the Oxus having ever had any other than its present course. . . . I conclude that the dry river beds between Astrabad and Khiva are the remains of some of the canals of the kingdom of Kharasm, and I am supported in this belief by the ruins near them, which have been deserted as the prosperity of that kingdom declined." "The Tartars inform you that the word '*Aral*' implies '*between*'" (p. 188), i.e. *between* the Jaxartes and the Oxus. "Burnes says (pp. 193, 194), "It would not have been suspected that so vast a river in so low a parallel as 38° N. lat. should be frozen during winter, which is no rare occurrence with the Oxus. The upper part of its course above Koondooz freezes annually, and passengers and beasts of burden cross it on the ice, on their route to Yarkund; but there it flows in an elevated region. In the desert, however, its waters are also congealed in a severe winter. Below Khiva it freezes annually, and at Charjooee, which is about seventy miles from Bokhara, it was frozen last year from bank to bank. The season was remarkably cold, and the caravans passed it on the ice."

### 1666. CUSTOM OF SHOEING HORSES WITH THE ANTLERS OF MOUNTAIN DEER.

Burnes says (*Travels into Bokhara*, vol. ii. p. 205), "North of Khoondooz and Budukshan, and beyond the Oxus, we have the small hill states of Hissar, Koolab, Durwaz, Shoognan, and Wakkan; the whole of them are mountainous." He adds (p. 207), "The whole of the population is Mahommedan; and I did not hear of any trace of pristine superstition. They designate the Deity by the Persian word Khooda. I heard of a singular practice among the people of these districts, who shoe their horses with the antlers of the mountain deer. They form the horn into a suitable shape, and fix it on the hoof with horn pins, never renewing it till fairly worn out. It is said that the custom is borrowed from the Kirgizzes."

### 1667. REPUTED DESCENDANTS OF ALEXANDER THE GREAT IN THE VALLEY OF OXUS AND INDUS.

Respecting "the reputed descendants of Alexander the Great in the valley of the Oxus and Indus," see Burnes's Travels into Bokhara, 8vo, 1834, vol. ii. pp. 214–219. He says (p. 214), "Marco Polo is the first author who mentions the existence of such a tradition, and informs us that the Meer of Budukshan laid claim to a Grecian origin. The emperor Baber corroborates the testimony; and Abool Fuzzul, the historian of his grandson Acbar, points to the Kaffir country north of Peshawur as the seat of these Macedonians." He adds that Elphinstone has refuted this supposition, for "the Kaffirs are a savage and mountainous tribe without a tradition on the subject." But, says Burnes (p. 215), "Elphinstone confirms the statement of Marco Polo by the information that the chief of Durwaz, in the valley of the Oxus, claimed a descent from Alexander, which was admitted by all his neighbours." From these authorities it was believed that "the chiefs of Budukshan and Durwaz alone laid claims to these hereditary honours," but Burnes found (p. 215) to his surprise, that there were *six other* personages established, to the satisfaction of the people, in like honours. They are "the chiefs that extend eastward from Durwaz, and occupy the provinces of Koolab Shugnan and Wakkan, north of the Oxus," and "to the eastward of Budukshan and extending to Cashmere lie the hill states of Chitral, Gelgil, and Iskardo, where the claims to a Grecian descent are likewise conceded to each of the princes." Burnes adds (p. 216), "Nor is this the ultimate limit of the tradition, for the soldiers of the Toonganee tribe, who are sent from the western provinces of Chinese Tartary, and garrison Yarkund and the neighbouring cities, claim also a Grecian origin. They, however, seek with greater modesty a descent from the soldiers of Alexander's army, and not from the conqueror himself."

Burnes remarks (p. 216) that "it is in some degree confirmatory of their claim that the whole of these princes are Tajiks, who were the inhabitants of the country before it was overrun by Toorkee or Tartar tribes." "These Tajiks being now converted to Islam, revere Alexander as a prophet" (p. 217). Burnes confesses (p. 216) that the supposition of their being descendants of Alexander is inconsistent "with the histories that have travelled down to our times, whence we learn that the son of Philip did not even leave an heir to inherit his gigantic conquests, much less a numerous list of colonies." He also says (p. 217), "I have had opportunities of conversing with some members of the

Budukshan family, but there was nothing in form or feature which favoured their Grecian lineage." And yet in spite of this, Burnes says (p. 218), "Till some well-grounded argument can be brought forward to the contrary, I cannot, for my own part, deny their right to the honours which they claim." Burnes conjectures that a Grecian colony, after the death of Alexander, settled in Bactria, that it ascended the valley of the Oxus, and that it entered Little Tibet or Baltee and the neighbourhood of Cashmere (p. 218). And this string of suppositions is without a tittle of evidence, and solely supported by the assertions of the native chiefs.

Morier (*Second Journey through Persia*, 4to, 1818, pp. 124, 125) seems to think that the Bakhtiarees, who inhabit Louristan, are descended from the Greek colony planted by Alexander at Bactria.

### 1668. THE SNOW-WORM IN HINDOO KOOSH.

"But the most singular phenomenon of nature in Hindoo Koosh appears to be the snow-worm, which is described to resemble the silk-worm in its mature state. This insect is only found in the regions of perpetual congelation, and dies on being removed from the snow. I do not suppose that the existence of the creature will be doubted, because I have not seen it, since I speak on the united testimony of many who have passed Hindoo Koosh" (*Burnes's Travels into Bokhara*, vol. ii. p. 248).

### 1669. ETYMOLOGY, ETC., OF THE TOORKUMS.

"The Toorkmuns belong to the great family of the Toorkee or Tartar race; they differ from the Uzbeks in being exclusively a nomade tribe. The name of Toorkmun is obscure. Toorkumæ, I am informed, means a wanderer; and I have been so assured by the Toorkmuns themselves. Toorkmun, it is also said, is 'Toorkmanind,' which in Persian means like a Toork, from the mixture of races produced by the inhabitants of Toorkmania seizing on the neighbouring nations. Toork-mun, I am a Toork, may likewise be assigned as a derivation. Turci and Comani, a mixed people, seems far-fetched, though nothing which has been recorded may prove more satisfactory to some critics, for the mind wanders in etymology. We, however, deduce from these that the Toorkmuns are Toorks, though differing from Uzbeks, and many other tribes denominated Tartars by Europeans. . . . The Toorkmuns themselves believe that they came from Mangusluk, and the north-eastern shores of the Caspian, till they gradually overran "the territories which our historians have given in the time

of the Roman world to the valorous Parthians. I have indeed heard a vague and uncertain tradition among the Toorkmuns which states them to be the descendants of garrisons transplanted from other countries by Alexander the Great" (*Burnes's Travels into Bokhara*, vol. ii. pp. 251, 252).

### 1670. NOTE ON THE KALMUKS.

"The Kalmuks are not Mahommedans. . . . The Kalmuk and Uzbek are said to have sprung from one tribe. . . . The Uzbeks themselves believe the Kalmuks and Kutghun Uzbeks one tribe. In their native seats, a colony desiring to migrate took the name of 'Kutghurn,' which means, 'we go,' and the greater portion which remained were afterwards called 'Kalmuk,' which signifies 'we stop'; such at least is the popular belief and tale of the Uzbeks" (*Burnes's Travels into Bokhara*, vol. ii. p. 268).

1. Henderson (*Biblical Researches, &c., in Russia*, 8vo, 1826, pp. 412, 413), says that there is an intimate connection between the language of the Kalmuks and that of the Mongolians, and see ART. 1538.

### 1671. NOTE ON THE KINGDOM OF KHIVA.

Respecting Khiva, see Burnes's Travels into Bokhara, vol. ii. pp. 382–388. He says (p. 382), "This delta of the Oxus, before falling into the Aral, forms the state of Khiva, which is more generally called *Orgunje* by inhabitants. It is the ancient *Kharasm*, and occurs in Arrian under the name of the country of the Chorasim. . . . It is small, but fertile. The inhabited part is about two hundred miles from north to south, and half that distance from east to west. It is surrounded on all sides by deserts, and claims a superiority over these that extends its power to the Caspian, and brings it in contact with Persia" (p. 382). He says (p. 382) that the only two places of note in it are Orgunje, the commercial capital, with a population of about 12,000 and Khiva, the residence of the Khan, about half that size. "The Khan of Khiva is an Uzbek" (p. 383). "Orgunje itself has no internal trade, and is thinly peopled. It is doubtful if the population amounts to 200,000 souls" (p. 384). "I have it on undoubted information that there are about 2,000 Russian slaves in Khiva" (p. 386).

### 1672. NOTE ON THE CASHMERE SHAWLS.

"The staple commodity of the Punjab is found in the shawl manufactures of Cashmere . . . . which no exertion on the part

See also ART. 160

of foreigners can imitate. . . . . If implicit reliance is to be placed on the people, the shawl derives its beauty from the water in which the wool is dyed, and which is peculiar to Cashmere" (*Burnes's Travels into Bokhara*, 8vo, 1834, vol. ii. pp. 397, 398).

1673. TATTA THE SAME AS PATTALA.

"Tatta does not contain a population of fifteen thousand souls. . . . . The antiquity of Tatta is unquestioned. The Pattala of the Greeks has been sought for in its position, and I believe with good reason; for the Indus here divides into two great branches; and these are the words of the historian: 'Near Pattala, the river Indus divides itself into two vast branches,' Arrian, lib. vi. Both Robertson and Vincent appear to have entertained the opinion of its identity with Tatta. The Hindoo rajas named it Sameenuggur before the Mahommedan invasion, which I believe to be the *Minagur* of the Periplus" (*Burnes's Travels into Bokhara*, vol. iii. pp. 30, 31).

1674. ALEXANDER THE GREAT, IN DESCENDING THE INDUS, DID NOT ENTER CUTCH.

"I look upon it, therefore, as conclusive that Alexander the Great descended by the Buggaur and Sata, the two great branches below Tatta, and never entered Cutch, as has been surmised, but that his three days' journey after descending the eastern branch was westward, and between the two mouths in the direction his fleet was to sail" (*Burnes's Travels into Bokhara*, 8vo, 1834, vol. iii. p. 36).

1675. SUPERSTITIOUS HORROR OF THE CROCODILE.

See also ART. 1610.

"The sailors of Sinde are Mahommedans. They are very superstitious; the sight of a crocodile below Hydrabad is an evil omen which would never be forgotten; and, in that part of the Indus, these monsters certainly confined themselves to the deep" (*Burnes's Travels into Bokhara*, 8vo, 1834, vol. iii. p. 53).

The inhabitants of Java believe that women are frequently delivered of crocodiles, and such families "constantly put victuals into the river for their amphibious relation" (*Cook's Voyages*, 8vo, 1821, vol. ii. pp. 329–332).

1676. SEHWUN THE SAME AS THE CITY OF SAMBUS.

"The town of Sehwun stands on a rising ground at the verge of a swamp, two miles from the Indus, close to a branch of that river called Arul, which flows from Laikhann. It has a popula-

tion of about 10,000 souls, and is commanded on the north side by a single castle or mound of earth. Sehwun is sometimes called Sewistan, and is a place of antiquity. . . . As it stands near the Lukhee mountains, I believe it may be fixed on as the city of Sambus, raja of the Indian mountaineers, mentioned by Alexander. The Sindomanni cannot refer to the inhabitants of Lower Sinde, which is always called Pattala, and its ruler the 'prince of the Pattalans.' Sindee is the modern term for the aboriginal inhabitants" (*Burnes's Travels into Bokhara*, 8vo, 1834, vol. iii. p. 55).

1677. SMOKING PRACTISED BEFORE TOBACCO WAS KNOWN.

"While at Bukkur, I visited the ruins of Alore, which is said to have been once the capital of a mighty kingdom ruled by the Dulora Rae. . . . It sunk under the Mahommedan arms so early as the seventh century of the Christian era. . . . The particulars of its history are to be found at great length in the Chuchnama, a history of Sinde in Persian, believed to be authentic. . . . The description of the battle which overwhelmed the city of Alore, and terminated the life and reign of Dulora Rae, affords some clue to the manners of the age. . . . The Mahommedans, unable to oppose the elephants, retired from the field to provide themselves with combustibles; they filled their pipes and returned with them to dart fire at the elephants, which fell into dismay and disorder. It would appear from this that they smoked in that age; it must have been bang or hemp, since tobacco was unknown till the discovery of America" (*Burnes's Travels into Bokhara*, vol. iii. pp. 76–78).

1. And it is observable that the Malagasy, who use tobacco for chewing, prefer for smoking the *rongona*, or native hemp (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 212, 213; see also p. 263). 2. The Kaffirs "smoke hemp, and retain the oriental custom of drawing the smoke through water" (*Barrow's Travels in Southern Africa*, 2nd edit. 1806, vol. i. p. 170). In the sixteenth century a great deal of hemp was grown in England (see *Tusser's Five Hundred Points of Husbandry*, edit. Mavor, 1812, p. 20). The North American Indians smoked before they were acquainted with tobacco (see *Catlin's North American Indians*, 8vo, 1841, vol. i. p. 234).

1678. ALORE THE SAME AS MUSICANUS.

"We have recorded the splendour of Alore, ruled by the Brahmins so late as the seventh century of our era; and history, I

think, identifies it with the kingdom of Musicanus, which Alexander found to be governed by Brahmins, and the richest and most populous in India. . . .

". . . . Bukkur is the ancient Munsoora, and has likewise been supposed to be Minagur, which, I believe is erroneous. The second Arrian, in his Periplus, speaks of that city as the metropolis of Sinde, to which the cargo of the ships was carried up by the river 'from Barbarike, a port in the middle branch of the Indus.' It has apparently escaped notice, that Minagur is to be identified with Tatta, as proved by a singular but convincing fact. The Jhareja Rajpoots of Cutch, who trace their lineage from Tatta, invariably designate it in these days by the name of Sa-Minagur, of which Minagur is evidently an abbreviation. I look upon the identity of Tatta and Minagur as conclusive, though the author of the Periplus never mentions Pattala. In Reechel we may also have the harbour of Barbarike" (*Burnes's Travels into Bokhara*, vol. iii. p. 79).

### 1679. OPINION OF THE INHABITANTS OF SINDE RESPECTING FISH.

See also ART. 574.

"The natives of the neighbouring countries, and the higher classes of people in Sinde, have a singular notion regarding the fish diet of the inhabitants. They believe it prostrates the understanding; and in palliation of ignorance in any one, often plead that 'he is but a fish-eater.' The lower order of the Sindians live entirely on fish and rice; and the prevailing belief must be of an old date, as they tell an anecdote of one of the emperors of Delhi, who addressed a stranger in his court with the question from whence he came; he replied from Tatta, and the king turned away his head. The stranger, recollecting the prejudice against his country, immediately rejoined that he was not a 'fish-eater.' I am not prepared to say how far a fish diet may affect the intellect of the Sindian, but I certainly remarked the prolific nature of the food in the number of children on the banks of the Indus" (*Burnes's Travels into Bokhara*, vol. iii. p. 87).

1. Dobell (*Travels through Kamtchatka, &c.*, 8vo, 1830, vol. ii. p. 324) says, "The Chinese are very fond of fish. . . . Almost every one who is rich enough to have a garden has always plenty of fish in the ponds." 2. The Kaffirs, along "the whole extent of their coast, do not possess a single boat or canoe, nor anything that resembles a floating vessel. . . . It is a fact that they scarcely know what kind of a creature a fish is" (*Barrow's Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 164), and Moffat

(*Missionary Labours in Southern Africa*, 8vo, 1842, p. 55), who resided many years in the interior, says, "The natives of South Africa have an aversion to fish," but from this the Bushmen appear to form an exception. Mungo Park passed through Sibikillin, in 10° 50′ W. long. 13° 30′ N. lat. He says (*Travels*, 8vo, 1817, vol. ii. p. 51), "Here the water which supplies the town is collected in a deep rocky hollow. There are plenty of fish in the pool, but the natives will not eat any of them, nor allow them to be taken, imagining that the water would immediately dry up." The inhabitants of Popæ have no such scruples (see *Duncan's Western Africa*, 8vo, 1847, vol. i. p. 101). Bruce (*Travels*, 4to, 1790, vol. iv. pp. 275, 276), between Gondar and Tcherkiu, fell in with the Kemnout. He says they were originally Fatasha, but, being baptized separated from them. "They have great abhorrence for fish, which they not only refrain from eating, but cannot bear the sight of; and the reason they give for this is, that Jonah the prophet (from whom they boast they are descended) was swallowed by a whale, or some such other great fish." At Loogun, about a hundred miles south of Lake Tchad, the inhabitants *prefer* fish putrid (*Denham and Clapperton's Travels*, 4to, 1826, p. 234). The inhabitants of Savu, an island which lies between the meridians of New Guinea and Borneo, and in 10° S. lat., dislike fish (see *Cook's Voyages*, vol. ii. p. 265, Lond. 1821, 8vo).

### 1680. NOTE ON MOOLTAN.

For an account of Mooltan, see Burnes's Travels into Bokhara, vol. iii. pp. 110–115. He says that Elphinstone was prevented by the jealousy of the government from seeing much of it. "The city of Mooltan is upwards of three miles in circumference. It contains a population of about 60,000 souls, one-third of whom may be Hindoos. The rest of the population is Mahommedan, for, though it is subject to the Seiks, their number is confined to the garrison, which does not exceed five hundred men (p. 110). . . . We have little reason to doubt Mooltan's being the capital of the Malli of Alexander; Major Rennell has supposed that metropolis to have been higher up, and nearer the banks of the Ravee, because Arrian states that the inhabitants fled across that river. This is high authority, but Mooltan is styled '*Mallithan*,' or '*Malitharun*,' the *place* of the *Malli, to this day*, and we have no ruins near Tolumba, the site pointed out by Rennell, to fix on as the supposed capital (p. 114). . . . Mooltan may in some degree be considered to answer the description of the Brahmin city and its castle which Alexander captured, before

attacking the capital of the Malli; but, in that case, we should have no site to fix on as the capital" (p. 115).

1681. THE SEIK METHOD OF CURING A WOUND RECEIVED FROM A TIGER.

"The faculty will be surprised at the Seik mode of curing a wound received from a tiger, at variance as it is with European practices. They entertain an opinion that if a person who has been so wounded be allowed to sleep, he will see the tiger in his dreams, and thus lose his heart and inevitably die. They therefore furnish the patient with the strongest stimulants, and set people to prevent his falling asleep for five or six days. By that time the wounds assume a certain appearance, and they then permit the man to rest. In the instance which I have mentioned I can answer for the copious use of stimulants, as we supplied the brandy" (*Burnes's Travels into Bokhara*, vol. iii. p. 140).

1682. ALEXANDER VISITED LAHORE, NEAR TO WHICH PERHAPS WAS SINGALA.

"It seems certain that Alexander the Great visited Lahore, and to this day the remains of a city answering to Singala, with a lake in the vicinity, are to be seen south-east of the capital" (*Burnes's Travels into Bokhara*, 8vo, 1834, vol. iii. p. 182).

1683. NOTE ON HUMAN SACRIFICES.

See also ART. 1314.

I have not seen any proof of their being practised by the Malagasy, although from the anecdote related by Ellis (*History of Madagascar*, 8vo, 1838, vol. i. p. 345), it would appear that they were not quite unknown; and it seems that in one province (Vangardrano) "human sacrifices were formerly offered" (i. 422). In the South Sea Islands they are "comparatively of modern institution" (*Ellis, Polynesian Researches*, 8vo, 1831, vol. i. p. 106; see also vol. iv. p. 150). They are practised in the Friendly Islands (see *Mariner's Account of the Tonga Islands*, 2nd edit. 8vo, 1818, vol. i. pp. 217, 366).

Moffat (*Missionary Labours in Southern Africa*, 8vo, 1832, p. 243), who resided many years amog the Bechuanas, says that human sacrifices are not practised by them, indeed he says (pp. 276–279) that they have no idea of any sacrifices. Mungo Park, as far as I can remember, makes no mention of human sacrifices, but Isaaco says that at Sego the custom is, when a male child of the king's wives is born on a Friday, that his throat should be cut, which is done immediately" (see *Isaaco's Journal* in *Park's*

See also ART. 1719.

*Travels*, 8vo, 1817, vol. ii. p. 283). We know with certainty, both from ancient writers and from extant monuments, that the ancient Egyptians practised human sacrifices (see *Prichard's Egyptian Mythology*, 8vo, 1838, pp. 361–363).

See the two notes at Milman's History of Christianity, 8vo, 1840, vol. i. pp. 27, 28. He observes that they were certainly practised by the Greeks and Romans, but he thinks that in regard to the latter, we merely see "the sanguinary spirit of the age of proscriptions taking for once a more solemn and religious form." However, he adds, "Human sacrifices are said to have taken place under Aurelian (Aug. Hist. Vit. Aurel.) and even under Maxentius."

Human sacrifices were practised by the ancient Slavonians, and we find an instance as late as A.D. 983 (*Pinkerton's Russia*, 8vo, 1833, pp. 197, 200).

The Otaheitans offer human sacrifices, but *perhaps* only criminals or enemies. See Cook's Voyages, 8vo, 1821, vol. iii. p. 194, and compare vol. vi. pp. 30–34, 37, 38, 39, 40, 51. They look on them as food for their gods (vi. 41). The Sandwich Islanders offer human sacrifices (*Cook*, vi. 188), and appear to have appropriated Cook's body to some such purpose (vii. 65, and see p. 75). King says (*Cook*, vii. 149), "Human sacrifices are more frequent here, according to the account of the natives themselves, than in any other islands we visited." The inhabitants of the Friendly Islands offer human sacrifices, according to Cook (*Voyages*, 1821, vol. v. pp. 407, 457), who however does not say he *saw* them. The New Zealanders generally offer some on the death of a chief, with circumstances of peculiar cruelty (see *Earle's New Zealand*, 8vo, 1832, pp. 78–124).

Chevenix considers human sacrifices as the result of cruelty acting upon ignorance in fertile countries, where labour is of little value (*Essay on National Character*, 8vo, 1832, vol. i. pp. 181–187). The remark is acute; and I do not remember any instance of human sacrifices being extensively offered by nations inhabiting a country where the soil is barren and the climate cold.

But they are known to the North American Indians (see *Catlin's North American Indians*, 8vo, 1841, vol. i. p. 133). Mackay's Progress of the Intellect, vol. ii. pp. 406–413.

### 1684. NOTE ON THE WORSHIP OF THE SERPENT.

"The snakes or serpents which abound in Madagascar are supposed to be the special agents of the idols, and as such are regarded with superstitious fear by the people" (*Ellis, History of*

*Madagascar*, 8vo, 1838, vol. i. p. 398). Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. pp. 126, 127) says of the people of Whydah, "It is disgusting to witness the homage paid to snakes by the natives. When one of them is picked up by any one, others will prostrate themselves as it is carried past, throwing dust on their heads and begging to be rubbed over the body with the reptile. After taking the snake up, a very heavy penalty is incurred by laying it down, before it is placed in the fetish house," &c. The Dahomans have a similar superstition; indeed under the preceding king of Dahomey it was a capital offence to kill a fetish snake, "even by accident" (*Duncan*, i. 195, 196).

Bruce (*Travels*, Edinburgh, 4to, 1790, vol. iii. pp. 733, 734) found the worship of the serpent practised by the Agows, who pray to them and keep them in their houses. He says (vol. v. p. 199), "There are no serpents of any kind in Upper Abyssinia that ever I saw, and no remarkable varieties even in Low, excepting the large snake called the boa."

A. W. Schlegel (*Preface to Prichard's Egyptian Mythology*, 8vo, 1838, p. xxxvi) supposes that it was the cobra di capello which was worshipped, and which thus excited veneration on account of the "peculiarity of erecting itself with its pectoral cartilages inflated'!!! The Egyptians evidently worshipped the serpent (see *Prichard's Egyptian Mythology*, 8vo, 1838, pp. 324–326).

Malcolm's History of Persia, 8vo, 1829, vol. i. p. 13. Mackay's Progress of the Intellect, 8vo, 1850, i. 420–434.

1685. IF A MALAGASY CRIMINAL SEES THE KING, HE IS PARDONED.

"A custom prevails among the Malagasy, that if a criminal can obtain sight of the sovereign, he is pardoned, whether before or after conviction; or if the sovereign should accept a hasina, sent to him by the accused. Even criminals at work on the high road, if they can catch sight of the monarch as he passes by, may claim their pardon. Hence, by a sort of anomaly in this singular law, they are ordered to withdraw from the road when the sovereign is known to be coming by" (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 376).

It is to be observed that the king of Madagascar is also high-priest (p. 359).

1686. CUSTOM IN MADAGASCAR BEFORE DRINKING OF POURING A LITTLE ON THE GROUND.

"It is a frequent custom with the Betsimisaraka, before they drink spirits, to pour a little on the ground to propitiate the

Angatia, that he may not injure them" (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 422).

Bowdich (*Mission to Ashantee*, 4to, 1819, p. 414), says, "All the worshippers of the fetish pour forth a little of anything before drinking, and also set apart some of their victuals before they eat" (see also p. 269).

When the king of Dahomey drinks, his face is hid (*Duncan's Western Africa*, 8vo, 1847, vol. i. p. 222).

### 1687. THE CROCODILES OR ALLIGATORS OF CEYLON.

"Very large crocodiles, or more properly speaking, alligators, are numerous in the rivers of Ceylon, and often prove fatal to bathers. During the progress of an embassy into the interior country in the year 1800, an English soldier of the 19th regiment, being employed in washing some clothes on the bank of a river, was suddenly seized by an alligator which sprung at him, and dragged him into the deeper parts of the river; the unfortunate man was seen no more! One of these terrific creatures was killed about thirty miles from Colombo, and, being sent for the inspection of the lieutenant-governor, it was measured and found to be full twenty feet in length, and as thick around the body as a horse; two carts drawn by eight bullocks, were required to convey its body, which, on being opened, was found to contain the head and arm of a black man not completely digested. The skin was of a hard knotty texture, impenetrable to a musket-ball. A few days previous to my arrival at Galle, an alligator was caught near that place, and the remains of an unfortunate native were taken out of his stomach. This creature had destroyed several people, and the inhabitants at length united to accomplish his destruction" (*Narrative of the Establishment and Progress of the Mission to Ceylon and India, by W. M. Harvard*, Lond. 8vo, 1823, pp. vii. viii.)

These statements of the size and ferocity of the alligators are confirmed by Percival, from whom, indeed, Harvard seems to have copied them without acknowledgment (see *Percival's Account of the Island of Ceylon*, 4to, 1805, 2nd edit. pp. 311, 380). Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. p. 179) denies from experience that the alligator's back is bullet-proof.

### 1688. ORIGIN OF THE WORD MALABAR.

"The Malabars of Ceylon were originally from the west coast of the Indian peninsula, which is still denominated the *Malabar Coast*. In ancient maps we observe on that coast a town of the

name of *Male*, or *Malee*, situated near Cananore or Tillicherry, which in the seventh century was one of the most frequented of the Indian ports, and which, from its commercial importance, is very likely to have given its name to that part of India. This supposition is confirmed by Dr. Robertson, who observes, 'From Male it is probable that this side of the continent has derived its modern name of Malabar; and the cluster of islands contiguous to it, that of the Maldives'" (*Harvard's Mission to Ceylon and India*, 8vo, 1822, p. xxix.)

### 1689. NOTES ON THE PRACTICE OF POLYGAMY.

Barrow (*Travels into the Interior of Southern Africa*, 2nd edit. Lond. 4to, 1806, vol. i. p. 159) says among the Kaffirs "polygamy is allowed in its fullest extent, and without any inconvenience resulting from the practice, as it is confined nearly to the chiefs." Even among them it is not universal (see p. 151). It is practised by the Bushmen (*Barrow*, i. 195, 232; *Moffat's Missionary Labours in Southern Africa*, 8vo, 1842, pp. 110–251). Mungo Park (*Travels in Africa*, 8vo, 1817, vol. i. p. 32) says of the Mandingos, "Every man of free condition has a plurality of wives" (see also p. 58 and 407). Bruce (*Travels to Discover the Sources of the Nile*, Edinburgh, 4to, 1790, vol. i. pp. 281–288) has some sensible observations on polygamy, and very properly rebukes those who from a statistical equality of sexes in Europe, infer a similar equality in Asia and Africa. It is practised by the Abyssinian Christians (iv. 267). Duncan's Western Africa, 8vo, 1847, vol. i. pp. 56, 141, 262.

### 1690. NOTE ON LEAD.

Lead "uncommonly rich in silver" is found in the southern extremity of Africa (see *Barrow's Travels in Southern Africa*, 4to, 1806, vol. i. pp. 91, 92).

In Oman there are many mines of lead, which are very rich (see *Niebuhr, Description de l'Arabie*, 1774, 4to, p. 125).

In 1599, Nashe writes, "Of lead and tin is the most scarcity in forraine dominions, and plenty with us" (*Harleian Miscellany*, vol. vi. p. 159), and Elizabeth, in 1560, enumerates among the "rich commodities of the realm," "wool clothe, lead, tinne, leather, tallowe" (*Harleian Miscell.* viii. 69); and Stafford, in his Brief Conceipt of English Policy, in 1581, speaks of lead as one of our staple exports, "which thing every man will be glad to sell for the most they can get" (*Harleian Miscellany*, ix. 159).

In 1516, the price of lead was from 4*l.* to 4*l.* 6*s.* the fother of

2,000lbs (see *Lodge's Illustrations of British History*, 1838, vol. i. pp. 20, 29).

1691. RACES OF MANKIND BY INTERMIXTURE INCREASE IN FERTILITY.

See also ART. 125.

"Those Hottentots who do marry, have seldom more than two or three children, and many of the women are barren. This, however, is not the case when a Hottentot woman is connected with a white man. The fruit of such an alliance is not only in general numerous, but are beings of a very different nature from the Hottentot men, of six feet high, and stout in proportion, and women well made, not ill-featured, smart and active" (*Travels into the Interior of Southern Africa, by John Barrow*, 2nd edit. 4to, 1816, vol. i. p. 97).

Lindley's Introduction to Botany, 8vo, 1848, ii. p. 250. Balfour's Botany, 8vo, 1849, p. 249.

Bruce (*Travels*, 4to, 1790, vol. iv. p. 468) says that a white Arab marrying a black woman has white children. Paris and Fonblanque (*Medical Jurisprudence*, 8vo, 1823, vol. i. pp. 168, 169) assert very positively that intermarriages long continued in the same family produce mental and bodily deficiencies. But these able writers have not produced the least evidence for this; unless indeed the argument from the analogy of brutes may be considered evidence. Dr. Seybert says, "A mixture of races most conduces to increase" (*Sadler on Population*, 1830, vol. i. p. 638). Combe takes it for grantedas a "*law*," that "marriages between blood relations tend to the deterioration of the physical and mental qualities of the offspring" (*The Constitution of Man*, Edinburgh, 8vo, 1847, p. 226). See *Prichard's Physical History of Mankind*, 8vo, 1841, vol. i. pp. 138–150. He allows (p. 138) that Rudolphi has shown that all hybrid productions are not sterile. Still, he says (p. 146), that generally, "the energy of propagation is very defective in the union of different species," but "the undoubted fact is, that all mixed races of men are remarkable for their tendency to multiplication" (p. 147). Combe (*Lectures on Moral Philosophy*, 8vo, 1840, pp. 116, 117) takes for granted that in men as in the lower animals, the intermarriage of near relations causes deterioration.

1693. THE BUSHMEN THINK TO CURE ILLNESS BY CUTTING OFF THE JOINTS OF THE FINGERS.

"In every sickness, of what kind soever, it is usual with them to take off the extreme joints of the fingers, beginning with the

little finger of the left hand, as the least useful. This operation is performed under the idea that the disease will run out with the effusion of blood" (*Barrow's Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 246).

1. See also ART. 1645. 2. The inhabitants of the Friendly Islands almost universally cut off one or both of their fingers; and this they do "when they labour under some grievous disease, and think themselves in danger of dying. They suppose that the deity will accept of the little finger as a sort of sacrifice efficacious enough to produce the recovery of their health. They cut it off with one of their stone hatchets. There was scarcely one in ten of them whom we did not find thus mutilated in one or both hands" (*Cook's Voyages*, 8vo, 1821, vol. v. p. 455; see also vol. iii. p. 228).

### 1694. CAMELEONS PLENTIFUL IN SOUTHERN AFRICA.

"Cameleons were also plentiful, particularly of the small species peculiar to the Cape; the *pumila* of the *Systema Naturæ*. This reptile is supposed to be always found of the same colour with the body on which it may happen to rest. Though in general this perhaps may be the case, yet the rule does not always hold good. I have seen it remain black for many minutes on a white ground, and white when placed upon a black hat. Previous to its assuming a change of colour, it makes a long inspiration, the body swelling out to twice its usual size; and, as this inflation subsides, the change of colour gradually takes place. The only permanent marks are two small dark lines passing along the sides. The cameleons are characterised from the rest of the lizard tribe by their perching on the extremities of the branches of shrubby plants, from whence, holding themselves fast by their prehensile tails, they with their outstretched tongue catch the passing flies. Hence seems to have originated the idea that this class of reptiles *live* upon *air*" (*Barrow's Travels in Southern Africa*, 2nd edit. 1806, vol. i. p. 261).

### 1695. NOTE ON THE HONEY-BIRD, OR INDICATOR.

See an interesting account of this in Barrow's Travels in Southern Africa, 4to, 2nd edit. 1816, vol. i. pp. 279, 280). He says "it is a small brownish bird, nothing remarkable in its appearance, of the cuckoo genus, to which naturalists have given the specific name of Indicator from its pointing out and discovering by a chirping and whistling noise, the nests of bees; it is called by the farmers the honey-bird," &c. &c. Barrow adds, "By the like conduct, it is also said to indicate with equal cer-

tainty the dens of lions, tigers, and other beasts of prey and noxious animals."

It is found in Ceylon (see *Percival's Account of Ceylon*, 2nd edit. 4to, 1805, pp. 306, 307).

### 1696. NOTE ON THE PUNISHMENT OF ADULTERY.

Barrow (*Travels in Southern Africa*, 4to, 1806, 2nd edit. vol. i. p. 160) says that among the Kaffirs "the punishment is a fine, and if the man chooses it, the dismissal of his wife; but should a husband surprise his wife in the act of adultery, the law would justify him in putting the parties to death." Mungo Park (*Travels*, 8vo, 1817, vol. i. p. 451) says, "When adultery occurs, it is generally left to the option of the person injured, either to sell the culprit, or accept such a ransom for him as he may think equivalent to the injury he has sustained." Among the Fantees "the adulterer is compelled to pay the original price for which the adulteress was purchased by her husband, and the culprit then takes the woman to himself" (*Duncan's Western Africa*, 8vo, 1847, i. 78, 79); but at Whydah the punishment is much severer (p. 141). Among the Shangalla it "is punished with death" (*Salt's Voyage to Abyssinia*, 4to, 1814, p. 379).

According to Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, p. 34), the injured husband is not allowed to kill his wife, but *her* relations may, it being considered that they are more dishonoured by the crime than is her husband.

In Bornou it is punished by the death of both parties (see *Denham and Clapperton's Africa*, 1826, 4to, p. 319).

In Otaheite it is "not otherwise punished than by a few hard words, or perhaps by a slight beating" (*Cook's Voyages*, 8vo, 1821, vol. i. p. 206), but (at p. 242) he says, "if the parties are caught in the fact, it is sometimes punished with death." In New Zealand, both the lover and the adultress are generally put to death (see *Earle's New Zealand*, 8vo, 1832, pp. 82, 83).

In Dahomey, "the laws are very strict; treason, murder, adultery, cowardice, and theft, are punishable with death" (*Dahomey and the Dahomans, by Frederick E. Forbes*, 8vo, 1851, vol. i. p. 26).

### 1697. NOTE ON THE WORSHIP, ETC., OF THE MOON.

"The only chronology of the Kaffirs is kept by the moon, and is registered by notches in pieces of wood" (*Barrow's Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 171).

See also ARTS. 1573, 1717.

The Namaguas say "that the moon had told to mankind that we must die, and not become alive again, that is the reason that when the moon is dark, we sometimes become ill" (*Missionary Labours in Southern Africa, by Robert Moffat*, London, 8vo, 1842, p. 12): and see at p. 260 Moffat's remarks on the refreshing beauty of an African moon. He adds (p. 337) that among the Bechuanas "the vague though universal notion prevails, when the moon is eclipsed, that a great chief has died." Mungo Park (*Travels*, 8vo, 1817, vol. i. pp. 412, 413) says that he frequently put questions to the Africans respecting what became of the sun during the night, &c.; but found they considered the *question as very childish*. . . . The moon, by varying her form, has *more attracted their attention*. On the first appearance of the new moon, which they look upon as being newly created, the Pagan natives, as well as Mahomedans, say a short prayer; and this seems to be the only visible adoration which the Kaffirs offer up to the Supreme Being. . . . At the conclusion they spit upon their hands and rub them on their faces. This seems nearly the same ceremony which prevailed among the heathens in the days of Job (chap. xxxi. verses 26–28)." Bruce (*Travels*, Edinburgh, 4to, 1790, vol. iv. pp. 420, 421) found near Sennaar some Pagan Nuba, who "pay adoration to the moon. . . . They testify great joy by motions of their feet and hands, at the first appearance of the new moon. I never saw them pay any attention to the sun either rising or setting." Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. p. 219) says that, in Abomey, "all reckoning is by the moon." Clapperton (*Second Expedition*, 1829, 4to, p. 130) says that at Koolfu, "This night the new moon was seen, and Mahommedans joined in the cry of joy." Borlase (*Antiquities of Cornwall*, London, 1769, p. 61) supposes that the worship of the moon being performed in the night, "introduced every kind of pollution, which the day in some measure would have shamed." Prichard (*Analysis of Egyptian Mythology*, 8vo, 1838, pp. 136–138) has collected some proofs of the general superstition that things prospered more at the full moon than when the moon was waning; and he supposes that Boubastis, or the Egyptian Diana, signified the beneficent influence exercised by the moon over pregnant women. See also p. 156 for the opinions of the Greenlanders (see also pp. 371, 372). There is a widely-spread belief that the moons and tides influence disease. To this Mrs. Quickly alludes in her account of Falstaff's death in Henry V. On this subject there are some curious remarks in Southey's Doctor, edit. Warter, 8vo, 1848, pp. 207–209; and the danger of a flowing tide to the sick is mentioned by Tusser (*Five Hundred Points of*

*Husbandry*, edit. Mavor, 1812, p. xl. "The Otaheitans, in speaking of time either past or to come, never used any term but Malama, which signifies moon," but they are acquainted with the solar year (*Cook's Voyages*, 8vo, 1821, vol. i. p. 225). "The Arabs alone, who practise neither agriculture nor navigation, have a year depending upon the moon only, and borrow the word from other languages when they speak of the solar year" (*Whewell's History of the Inductive Sciences*, 8vo, 1847, vol. i. p. 125).

1698. NOTE ON LOCUSTS.

In South Africa they are most abundant, and no effort can drive them away (see *Barrow's Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 196, 203, 258). At p. 212 he mentions "an area of sixteen or eighteen hundred square miles, where the whole surface of the ground might literally be said to be covered with them. The water of the river was scarcely visible on account of the dead carcases that floated on the surface, which had perished in the attempt to devour the reeds that were growing in the water" (see also pp. 213, 214, 355). At vol. i. p. 211, Barrow mentions having seen "the locust-eater, a species of thrush which is only met with in places where the migrating locust frequents."

Mungo Park (*Travels in Africa*, 8vo, 1817, vol. i. p. 175) observed on the road to Sampaka, "immense quantities of locusts; the trees were quite black with them." Sampaka is in long. 6° W. lat. 16° 10′ N. See also Duncan's Travels in Western Africa, 8vo, 1847, vol. i. pp. 132, 213, 214.

See Michaelis, Recueil de Questions, &c., Amsterdam, 1774, pp. 55–65. He seems inclined (pp. 57, 58), on the authority of Roesel, to think that locusts are not fit for food. See Niebuhr, Description de l'Arabie (Amsterdam, 1774, 4to, pp. 148–155). He says (p. 148), they are not so numerous in the east as is generally supposed. He mentions (p. 151) the common practice of eating locusts. See Moffat's Missionary Labours in Southern Africa, 8vo, 1842, pp. 447–450. He says (p. 449), "They are, on the whole, not bad food; . . . when well fed, they are almost as good as shrimps." They are eaten by the Shangalla (see *Salt's Voyage to Abyssinia*, 4to, 1814, p. xxiv. of Appendix). "They are sold in the markets of Yembo, and also at Jeddah," and "one sort of them is considered wholesome and nutritious food" (*Wellsted's Travels in Arabia*, 8vo, 1838, vol. ii. p. 222). "The natives of Bornou eat locusts with avidity" (*Denham and Clap-*

*perton's Africa*, 1826, 4to, p. 320, and see *Clapperton's Second Expedition*, 1829, 4to, p. 323).

### 1699. NOTE ON IRON.

Barrow (*Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 182) says, "There is scarcely a mountain in Africa that does not produce iron ores, and ochres are everywhere found in the greatest abundance" (see also pp. 287, and vol. ii. pp. 79, 80). Duncan (*Travels in Western Africa*, 8vo, 1847, vol. ii. pp. 130, 131) says that the hills in the neighbourhood of the river Ofo (and particularly near Kasso Kano) abound in iron; and he adds (vol. ii. p. 310) that he saw it in the Kong mountains. Iron is found in the neighbourhood of Sofala, on the eastern coast of Africa (see *Salt's Voyage to Abyssinia*, Lond. 1814, p. 58). In the hills of Mandara south of Lake Tchad iron is abundant, but it is said that no other metal is found (*Denham and Clapperton's Africa*, 4to, 1826, pp. 122, 146, 325). Moffat (*Southern Africa*, 8vo, 1842, p. 494) says, "The Bechuanas display much ingenuity in the manipulation of iron instruments;" and for the general abundance of iron see p. 584. Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, p. 124) expresses his surprise that the Greeks should complain of the deficiency of iron in Arabia Felix, "car il y en a encore aujourd'hui des mines exploitées dans le district de Saade." In 1599 Nashe says, "As for iron about Isenborough and other places of Germany, they have quadruple the store that we have" (*Harleian Miscellany*, edit. Park, vi. 159). And in 1581, Stafford, enumerating the commodities we imported, mentions among them "yron" (*Brief Conceipt of English Policy*, in *Harleian Miscellany*, ix. 147). Indeed, he speaks of our being entirely dependent on foreign countries for iron (pp. 154, 157, 158, 165, 168), and (at p. 165), "steele we have none at all."

### 1700. ACCOUNT OF THE RAIN-MAKERS OF SOUTHERN AFRICA.

For an account of them see Moffat's Missionary Labours in Southern Africa, 8vo, 1842, pp. 305–325. He says (p. 306) that among the Bechuanas "the rain-maker possesses an influence over the minds of the people superior even to that of their king, who is likewise compelled to yield to the dictates of this arch-official." He mentions (p. 309) an instance where the Bechuanas, "after years of drought, sent for a rain-maker of renown from the Bahurutsi tribe, two hundred miles north-east of the Kuruman station." He says (p. 325), "It is a remarkable fact that a rain-maker seldom dies a natural death. . . .

There is not one tribe who have not embrued their hands in the blood of these impostors, whom they first adore, then curse, and lastly destroy." Moffat (see p. 468), when holding forth one day "on divine subjects," was interrupted by the pertinent question, "Art thou a rain-maker?"

1. Lord Kames (*Sketches of the History of Men*, vol. iv. p. 252, Edinburgh, 1788, 8vo) says the Kamtschatkhans say rain is some deity pissing upon them, and they imagine the rainbow to be a party-coloured garment put on by him in preparing for that operation. The Arabs also have their rain-makers; an account of one of them is given by Niebuhr, Description de l'Arabie, Amsterdam, 1774, 4to, pp. 237, 238.

### 1701. AMONG THE BECHUANAS, KIDNEYS ARE ONLY EATEN BY THE AGED.

Moffat (*Missionary Labours in Southern Africa*, 8vo, 1842, p. 353) in a great Bechuana assembly heard one of the orators say to the old men, "Be silent, ye kidney eaters, ye who are of no further use but to hang about for kidneys when an ox is slaughtered!" In a note on this passage Moffat says, "Kidneys are eaten only by the aged, and young people will not taste them on any account, from the superstitious idea that they can have no children if they do so."

### 1702. HYENAS ARE FOND OF HUMAN FLESH.

"One night we heard a woman screaming in the town, and on enquiring in the morning, found that a hyena had carried away her child, which had happened to wander a few yards from the door. . . . We were informed that such occurrences were very common. . . . As these animals were thus accustomed to gorge themselves with human flesh, it becomes exceedingly dangerous to pass the night in the open fields, particularly on the confines of a town. . . . One evening we found three children who had been drawing water closely pursued by hyenas, which were on the point of seizing them" (*Moffat's Missionary Labours in Southern Africa*, 8vo, 1842, pp. 400, 401).

1. Bruce (*Travels*, Edinburgh, 1790, vol. ii. p. 19) says, "It is always believed by every individual Abyssinian that the number of hyenas the smell of carrion brings into the city of Gondar every night are the Falasha from the neighbouring mountains, transformed by the effect and for the purposes of enchantment" (see also vol. iv. p. 83, and vol. v. p. 109). He says (vol. iii. p. 171), "The hyena of this country is a different species from those I had

seen in Europe, which had been brought from Asia or America." 2. See further ART. 1751. 3. Salt (*Voyage to Abyssinia*, 4to, 1814, pp. 426, 427) mentions the superstition respecting hyenas, but seems to say that the Abyssinians think that the power of transformation is only possessed by workers in iron. 4. In an Icelandic legend of the twelfth century, it is said that the opponents of St. Patrick in Iceland were compelled to become wild beasts, and that their descendants "every seven years undergo this metamorphosis" (*Antiquarian Repertory*, vol. iv. p. 630). In the middle of the seventeenth century some of the Prussian peasants would go into the woods and fancy themselves wolves (see *Reresby's Travels and Memoirs*, 8vo, 1831, p. 141.

### 1703. NOTE ON THE BELIEF, ETC., IN THE RESURRECTION.

See also ART. 1636.

Moffat (*Missionary Labours in the South of Africa*, 8vo, 1842, pp. 404, 405) details a conversation he had with Makaba, which shows how much this dogma offended the untutored intellect of the Africans (see also p. 245). Mungo Park (*Travels in Africa*, 8vo, 1817, vol. i. p. 415), speaking of the negroes, says, "I have conversed with all ranks and conditions upon the subject of their faith, and can pronounce without the smallest shadow of doubt, that the belief of one God, and of a future state of reward and punishment is entire and universal among them." The Fantees often bury ornaments belonging to the dead with them (*Duncan's Western Africa*, 8vo, 1847, vol. i. p. 27), and the Dahomans believe in the separate existence of the soul (i. 125, 126), and in "the great Fetish" (ii. 246).

Milman (*History of Christianity*, 8vo, 1840, vol. i. pp. 75, 76) observes that there is much difficulty in deciding on the opinion of the earlier Jews on this point; but that it is clear from various passages in Daniel and Ezekiel, that the later Jews believed "in a final resurrection." He adds, what is well worthy of remark, "This belief appears, however, in its more perfect development soon after the return from the Captivity" (i.e. after the Jews had become acquainted with eastern philosophy). We find in 2 Maccabees (xii. 44) "a solemn ceremony performed for the dead," and from henceforth the doctrine of the resurrection becomes the great point of contention between the Sadducees and Pharisees, and even Tacitus (Hist. v. 5) was struck with the effect of this opinion on the Jews." Milman proceeds to remark, on the authority of Hyde, Beausobre, Klenker, and Gesenius, that "in the Zoroastrian religions a resurrection holds a place no less prominent than in the later Jewish belief." See ART. 1814. Tertul-

lian (Ad Uxorem, cap. i.) says that in the future world there will be no distinction of sexes; and yet he says (Ad Gent. lib. i. capp. xviii. xix.) that the resurrection will be effected by uniting the soul with the *same* body. In Apol. cap. 48, he again affirms the general resurrection of the body. So also in De Resur. Carnis, where he, however, adds that our body, though it will still be by nature passible, will receive the gift of impassibility (see *Ceillier*, tome ii. pp. 391, 411, 426, 452, 455).

Saint Hippolyte, in the third century, wrote on the resurrection of the body. A fragment of his work remains (see *Hist. Lit. de la France*, tome i. part. i. p. 381, and pp. 389, 398); and the resurrection of the body is asserted by Irenæus (*Hist. Lit.* tome i. pt. i. p. 333).

### 1704. FATNESS CONSIDERED IN WESTERN AFRICA A BEAUTY.

For proof of this see Laird and Oldfield's Narrative of an Expedition into the Interior of Africa by the Niger, 8vo, 1837, vol. i. pp. 91, 206, 385. It is even customary (vol. i. p. 202) on state occasions, "for the king and his attendants to puff themselves out to a ridiculous size with cotton wadding" (see also p. 227). The same opinion is held by the Moors at Benowm in N. lat. 16° 10′, W. long 6° 55′ (see *Park's Travels in Africa*, 8vo, 1817, vol. i. p. 201), and the Moorish mothers fatten their daughters by compelling them "to devour a great quantity of kouskous, and drink a large bowl of camel's milk every morning" (pp. 229, 230). Duncan (*Western Africa*, 8vo, 1847, vol. i. p. 99) mentions that the inhabitants of Popoe have the same standard of beauty. Bruce (*Travels*, 4to, 1790, vol. iv. p. 448), at Sennaar, saw the king's favourite wife; she was "about six feet high, and corpulent beyond all proportion." "Large bellies and large heads are indispensable for those who serve the court of Bornou" (see *Denham and Clapperton's Africa*, 1826, 4to, p. 78). M. Souvestre (*Les Derniers Bretons*, Paris, 1843, p. 302) says, "En Bretagne aux yeux des paysans, la corpulence est une grande beauté; c'est un sigue de distinction, de richesse, de loisir, comme chez nous, dans la classe élevée, le potelé des mains et la blancheur du visage."

But it would appear that the natives of Southern Africa are of a different opinion. Moffat (*Missionary Labours in Southern Africa*, 8vo, 1842, p. 249) says, "I have even heard the king, if we may call him such, inveighed against for making women his senators, and his wife prime minister, while the audience were requested to look at his body, and see if he were not getting

too corpulent, a sure indication that his mind was little exercised in anxieties about the welfare of his people."

### 1705. IS WEEPING CONSIDERED HONORABLE AND MANLY AMONG BARBARIANS?

I have seen it so stated, I think, by Lessing. But see Moffat's Missionary Labours in Southern Africa, 8vo, 1842. He says (p. 496), "To see females weep was nothing extraordinary; it was, according to Bechuana notions, their province, and theirs alone. Men could not weep. After having by the rite of circumcision become men, they scorned to shed a tear."

The Otaheitan men seem by no means ashamed of weeping (see *Cook's Voyages*, 8vo, 1821, vol. i. pp. 106, 116). Roussel (*Système de la Femme*, Paris, 1845, p. 69), wishes to account for the tears of women by the inferior consistency of their organs. Lawrence (*Lectures on Man*, 8vo, 1844, p. 161) says, "That many animals besides man secrete tears is well known, but whether they weep from grief is doubtful." Archdeacon Hare says that our "consciousness of a sinful nature" makes us unwilling to expose the naked form and to weep; while the ancients, not having that consciousness, had no such reluctance (*Hare's Guesses at Truth*, first series, pp. 162, 163, 3rd edit. 8vo, 1847).

### 1706. NUMERALS WHICH FROM ONE TO TEN HAVE DIFFERENT ROOTS.

*Berber.*—"Ouan, thenat, kerad, quouz, summus, sedis, set, tem, dza, meraoua" (*Prichard's Researches into Physical History of Mankind*, 3rd edit. 1837, vol. ii. p. 39).

*Shillah.*—"Yean; seen; crat; koost; summost, suth; eart; sad; tempt; tzan; marrooo" (*Prichard's Researches*, vol. ii. p. 39, 3rd edit. 8vo, 1837).

*Barabra.*—"Warum, owum, tosk, kemsou, didjou, gordjou, koldodou, idou, iskodou, dimnou" (*Prichard's Researches*, vol. ii. p. 39, 8vo, 1837).

*Amhara.*—"And, quillet, sost, arrut, aumist, sedist, subhat, semint, zetti, assir" (*Prichard's Researches*, vol. ii. p. 39, 3rd edit. 8vo, 1837).

*Mandingo.*—"Killin, foola, sabba, nam, looloo, woro, orouglo, sie, conunta, tang" (*Park's Travels in Africa*, 8vo, 1817, vol. i. p. 26).

*Serawoollies.*—"Barri, fillo, sicco, narrato, karrago, toomo, nero, sego, kabbo, tamo" (*Park's Travels in Africa*, 8vo, 1817, vol. i. p. 96).

See some interesting remarks on numerals in Prichard's Physical History of Mankind, vol. v. pp. 344–352.

### 1707. NUMERALS WHICH FROM ONE TO TEN HAVE NOT DIFFERENT ROOTS.

*Feloop.*—"Enory, sickaba or cookaba, sisajee, sibakeer, footuck, footuck-enory, footuck-cookaba, footuck-sisajee, footuck-sibakeer, sibankonyen" (*Mungo Park, Travels in Africa*, 8vo, 1817, vol. i. pp. 8, 9).

*Jaloff.*—"Wean, yar, yat, yanet, judom, judom wean, judom yar, judom yat, judom yanet, fook. Eleven is fook ang wean" (*Park's Travels in Africa*, 8vo, 1817, vol. i. p. 24).

*Foulahs.*—"Go, deddee, teettee, nee, jouee, jego, jedeedee, je teetee, jeeo nee, sappo" (*Park's Travels in Africa*, 8vo, 1817, vol. i. p. 90).

*Manna.*—"Kidding, fidding, sarra, nani, soolo, seni, soolo ma fidding, soolo ma sarra, soolo ma nani, nuff" (*Park's Travels in Africa*, 8vo, 1817, vol. i. p. 512).

### 1708. THE HIPPOPOTAMUS OF WESTERN AFRICA.

"The Gambia abounds with fish. . . . At the entrance from the sea, sharks are found in great abundance, and higher up alligators and the hippopotamus or river horse are very numerous. The latter might with more propriety be called the river elephant, being of an enormous and unwieldy bulk; and his teeth furnish good *ivory*. This animal is amphibious, with short and thick legs, and cloven hoofs; it feeds on grass and such shrubs as the banks of the river afford, boughs of trees, &c., seldom venturing far from the water, in which it seeks refuge on hearing the approach of men. I have seen many, and always found them of a timid and inoffensive disposition" (*Park's Travels into the Interior Districts of Africa*, 8vo, 1817, vol. i. p. 9).

See also ART. 1714

Very common in Abyssinia (*Bruce's Travels*, 4to, 1790, vol. iii. p. 161; vol. v. p. 85). Their skulls are impervious to leaden balls. They cannot remain under water more than five or six minutes at a time (see *Salt's Voyage to Abyssinia*, 1814, 4to, p. 356). They are numerous in the neighbourhood of Lake Tchad (*Denham and Clapperton's Africa*, 1826, 4to, pp. 154, 162, 176). The natives consider its flesh "a great delicacy" (pp. 177, 320). Denham mentions (p. 177) an anecdote showing its sensibility to music.

1709. ACCOUNT OF THE SHEA, OR TREE BUTTER, OF THE WESTERN AFRICANS.

See Mungo Park's Travels in Africa, Lond. 8vo, 1817. He says (vol. i. p. 38), "a commodity called *shea-toulou*, which, literally translated means *tree-butter*. This commodity is extracted by means of boiling-water, from the kernel of a nut, as will be more particularly described hereafter; it has the consistence and appearance of butter, and is in truth an admirable substitute for it. It forms an important article in the food of the natives, and serves also for every domestic purpose in which oil would otherwise be used. The demand for it is therefore very great." At vol. i. pp. 306, 307, he says, "The shea trees grow in great abundance all over this part of Bambarra. They are not planted by the natives, but are found growing naturally in the woods; and, in clearing woodland for cultivation, every tree is cut down but the shea. The tree itself very much resembles the American oak; and the fruit, from the kernel of which, being first dried in the sun, the butter is prepared by boiling the kernel in water, has somewhat the appearance of a Spanish olive. This kernel is enveloped in a sweet pulp, under a thin green rind; and the butter produced from it, besides the advantage of keeping the whole year without salt, is whiter, firmer, and, to my palate, of a *richer flavour* than the *best butter* I ever tasted made from *cow's milk*. The growth and preparation of this commodity seem to be among the first objects of African industry in this and the neighbouring states; and it constitutes a main article of their inland commerce." For a fuller description, see Duncan's Western Africa, 8vo, 1847, vol. i. pp. 286-288, and Clapperton's Second Expedition, 1829, 4to, p. 30.

Park says (vol. i. p. 533), "On the morning of the 26th, as we departed from Tambacunda, Kaifa observed to me that there were no shea trees farther to the westward than this town" (Tambacunda, according to Park's map, is in 10° 30′ W. long. and 13° 30′ N. lat.) But Park was misinformed, for in his subsequent Journey (*Travels*, vol. ii. p. 52), he "saw the fruit shea trees in a valley about three miles east of Sibikillin." This was a little to the west of Badoo, and he says (p. 54), that "Tambacunda is about four miles east of Badoo." Park says (vol. i. p. 534), "The appearance of the fruit evidently places the shea trees in the natural order of Sapotæ, and it has some resemblance to the *madhuca* tree, described by Lieutenant Charles Hamilton in the Asiatic Researches, vol. i. p. 300." Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. pp. 285, 286) says that in the Dahomey

territories it is burnt as soon as it appears, only enough being permitted to supply the country with it as a medicine (see also vol. ii. p. 8 ; but see pp. 120, 218, 256).

1710. IN WESTERN AFRICA SALT IS VERY RARE AND VALUABLE.

See Park's Travels in Africa, 8vo, 1817. He says (vol. i. p. 38), "In payment of these articles the maritime states supply the interior countries with salt, a scarce and valuable commodity, as I frequently and painfully experienced in the course of my journey. Considerable quantities of this article, however, are also supplied to the inland natives by the Moors, who obtain it from the salt pits in the Great Desert, and receive in return corn, cotton cloth, and slaves." And at (p. 92) he mentions "the great scarcity of salt." He says (vol. i. p. 425), "In the interior countries the greatest of all luxuries is salt. It would appear strange to a European to see a child suck a piece of rock-salt as if it were sugar. This, however, I have frequently seen, although in the inland parts the poorer class of inhabitants are so very rarely indulged with this precious article, that to say *a man eats salt with his victuals* is the same as saying *he is a rich man.* I have myself suffered great inconvenience from the scarcity of this article. The long use of vegetable food creates so painful a longing for salt, that no words can sufficiently describe it." At vol. i. p. 463, "The value of salt at Kammaha is very great. One slab, about two feet and a half in length, fourteen inches in breadth, and two inches in thickness, will sometimes sell for about two pounds ten shillings sterling, and from 35*s.* to 2*l.* may be considered as the common price.

1. Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. p. 190) says that salt is made in great abundance at Whydah, and forms one of the principal articles of trade, and is transported to a great distance into the interior." He adds (vol. ii. p. 154) that at Gooba "salt is sold, but at a very high price, though of a very coarse and dirty description." 2. The Egyptians considered it impure (*Prichard's Egyptian Mythology*, p. 393). 3. "Between Moorzuk in Fezzan, and Kouka on Lake Tchad, it is so abundant as to make it highly probable that all this vast country was once a salt ocean" (*Denham and Clapperton's Travels in Africa*, 4to, 1826, p. 24, and see pp. 1, 27); and yet when Denham went to Loogun, which is not more than a hundred miles south of Lake Tchad, he found "salt scarcely known, and therefore not eaten with any of their meals" (p. 234). Indeed it is scarcely known at Bornou (p. 317), nor at Loggun, east end of Lake Tchad

(p. 245); and, on the abundance of salt "in the variegated sand all over the central part of Northern Africa see the remarks of Konig in Appendix to Denham, pp. 251, 252.

1711. WHITE CONSIDERED BY MANY NATIONS A FAVOURABLE COLOUR.

See also ART. 1577.

See Mungo Park, Travels in Africa, 8vo, 1817, vol. i. p. 106. He was told by a negro that "the spirits of the woods were a powerful race of beings of a white colour with long flowing hair," and (at p. 129) he says, "The king sent me in return a large white bullock; the sight of this animal quite delighted my attendants, not so much on account of its bulk as of its being of a white colour, which is considered as a particular mark of favour." Park, when confined at Benowm (lat. 16° 10′ N. long. 6° 50′ W.), observed of the Moorish king that "he had a larger tent than any other person, with a white cloth over it." See also vol. i. p. 282, where he says that when at Diuggee, an old Foulah who had treated him with hospitality begged for a lock of his hair. "He had been told, he said, that white men's hair made a saphie, that would give to the possessor all the knowledge of white men."

Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. p. 93) says that at Aliguay the fetish woman, on state occasions, "has her body whitewashed with a very fine lime, manufactured from the oyster shell." And (at p. 174) he mentions the custom of indicating the approach to a fetish house by "two sticks stuck up on each side of the path, with a small piece of *white* cotton rag on the top of each."

Bruce (*Travels*, Edinburgh, 4to, 1790, vol. iii. p. 13) says that when he was at Marsuah, Achmet visited him, "dressed all in white," &c. "This species of dress did not in any way suit his shape or size, but it seems he meant to be in gala." He also says (vol. iv. p. 431) that when in Sennaar, he saw "four men dressed in white cotton shirts, with a white shawl covering their heads and part of their face, by which it was known that they were religious men, or men of learning, or of the law."

The Egyptian priests used to be dressed in white (see the quotation from Porphyry in Prichard's Egyptian Mythology, 8vo, 1838, p. 394).

1713. IN WESTERN AFRICA A CHILD WHEN NAMED HAS ITS HEAD SHAVED.

"A child is named when it is seven or eight days old. The ceremony commences by shaving the child's head. . . . During

my stay at Kamalia, I was present at four different feasts of this kind, and the ceremony was the same in each, whether the child belonged to a Bushreen or a Kafir. The schoolmaster, who officiated as priest on these occasions, and who is necessarily a Bushreen, first said a long prayer. . . . After this a second prayer, and when this prayer was ended he whispered a few sentences in the child's ear, and spit three times in its face; after which he pronounced its name aloud, and returned the infant to the mother" (*Park's Travels in the Interior of Africa*, 8vo, 1817, vol. i. pp. 409, 410).

### 1714. NOTE ON IVORY.

See Mungo Park's Travels, 8vo, 1817, vol. i. pp. 465–472. He says (p. 467), "The greater part of the ivory which is sold on the Gambia and Senegal rivers is brought from the interior country." He observes (p. 468) that "scattered teeth are frequently picked up in the woods," which arises from his breaking them in masticating some roots. Park says (p. 472), "The quantity of ivory collected in this part of Africa is not so great, nor are the teeth in general so large as in the countries nearer the line; few of them weigh more than eighty or one hundred pounds."

See also ART. 1708.

. . . . . .

### 1715. THE LOTUS VERY COMMON IN WESTERN AFRICA.

"The lotus is very common in all the kingdoms which I visited, but is found in the greatest plenty on the sandy soil of Kaarta, Ludamar, and the northern parts of Bambarra, where it is one of the most common shrubs of the country. I had observed the same species at Gambia. The leaves of the desert shrub are, however, much smaller, and more resembling in that particular, those represented in the engraving given by Desfontaines, in the Mémoires de l'Academie Royale des Sciences, 1788, p. 443. As the shrub is found in Tunis, and also in the Negro kingdoms, and as it furnishes the natives of the latter with a food resembling bread, and also with a sweet liquor which is much relished by them, there can be little doubt of its being the lotus mentioned by Pliny as the food of the Lybian Lotophagi. An army may very well have been fed with the bread I have tasted, made of the meal of the fruit, as is said by Pliny to have been done in Lybia; and, as the taste of the bread is sweet and agreeable, it is not likely that the soldiers would complain of it" (*Mungo Park's Travels*, 8vo, 1817, vol. i. pp. 149, 150).

### 1716. NOTE ON THE SUPERSTITIONS CONNECTED WITH FOWLS AND COCKCROWING.

"Should you have a number of fowls as presents in Dahomey (which is mostly the case), and should any one of the cocks crow in passing, or while you wait to be interrogated by the appointed officer, the cock is seized as the king's property; or, if more than one crow, the offenders, as many as they may be, are seized" (*Travels in Western Africa from Whydah to Adofoodia, by John Duncan*, 8vo, 1847, vol. i. p. 258). Duncan relates an instance of this at vol. ii. p. 289; and he says (vol. i. p. 196) that at Whydah, on one particular day, "all persons who are so inclined are permitted to kill all dogs or pigs, as well as fowls, found abroad or in the streets."

Salt (*Voyage to Abyssinia*, 4to, 1814, p. 179) says, "It is a singular fact, worthy of particular notice, that the Davakil, as well as the Adaist and Somauli, entertain a peculiar prejudice against common fowls, the flesh of which is held among them in a kind of abhorrence; this may, perhaps, lead to the idea of these tribes being sprung from an Egyptian origin;" and see Appendix, p. lxvi. respecting cockcrowing. Bruce (*Travels*, Edinburgh, 1790, vol. iii. p. 48), speaking of the best diet for travellers in Africa, says, "Rice and pillaw are the best food; fowls are very bad; eggs are worse." In Bornou "the domestic fowl is common" (*Denham and Clapperton's Africa*, 1826, 4to, p. 320), and, on the borders of Lake Tchad, "Guinea-fowls were in flocks of eighty or a hundred" (p. 51). In Britanny, superstitious ideas are associated with cockcrowing (see *Souvestre, Les Derniers Bretons*, Paris, 1843, p. 113).

### 1717. NOTE ON THE WORSHIP OF THE SUN.

See also ART. 1573.

Duncan (*Travels in Western Africa*, 8vo, 1847, vol. ii. p. 288) says that it is considered etiquette for a stranger visiting at Abomey, to "arrive and depart from the capital as nearly as possible when the sun is at its meridian;" but Duncan says (vol. i. p. 219) that at Abomey "all reckoning is by the moon."

"The Abyssinians, like the ancient Egyptians, their first colony, in computing their time, have continued the use of the solar year. Diodorus Siculus says, 'They do not reckon their time by the moon, but according to the sun'" (*Bruce's Travels*, 4to, 1790, vol. iii. p. 350).

"The Mexicans had even made advancement in science, and had a solar year, with intercalations more accurately calculated

than that of the Greeks and Romans" (*Prichard's Physical History of Mankind*, v. 323).

### 1718. OYSTERS GROWING ON TREES.

Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. p. 112), when near Whydah, says, "I had often heard of oysters growing on trees, but could never before give credit to such information. Here, however, I had ocular demonstration of the fact; the roots of the trees (and as high on the stems as the water rises) being covered with thousands of oysters, as well as the bed of the river for several miles. Some of them were of enormous size, but they have not the delicious flavour of the Thames oysters."

### 1719. NOTE ON SUPERSTITIONS RESPECTING FRIDAY AND OTHER DAYS.

Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. p. 193) says that no native of Whydah will take possession of a new house on a Friday or Tuesday, "both those days being reckoned unlucky." See also ART. 1683

Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, p. 113) says, "Les Mahometans parlent beaucoup des jours heureux et malheureux. Selon la règle générale, si je m'en souviens bien, les lundis, les jeudis, et les samedis sont regardés comme des jours heureux pour se mettre en voyage."

The only thing, it is said, that is *lucky* on Friday, is to be born on that day (see p. 11 of *A Collection of Proverbs and Popular Sayings, by M. A. Denham*, Percy Society, 8vo, 1846). In France in the sixteenth century Friday was unlucky (see *Essais de Montaigne*, Paris, 8vo, 1843, livre iii. ch. viii. p. 586). In 1701 the Spaniards thought both Tuesday and Friday unlucky (*Millot, Mem. de Noailles*, vol. ii. p. 19, Paris, 1828). "Hee would choose to be married here on Friday, though it is the ordinary day in other quarters of the church" (*Sinclair's Statistical Account of Scotland*, xiv. 541, Edinburgh, 1795).

In 1561, ploughmen had roast meat on Sundays and Thursdays (see *Tusser's Points of Housewifery*, edit. Mavor, 1812, p. 273).

### 1720. THE NATIVES OF WHYDAH WILL NOT SLEEP WITH THEIR HEADS TOWARDS THE SEA.

"A singular superstition exists at Whydah in regard to the position of the body when asleep. On no account will a native sleep with his head towards the sea, nor enter a new house to take possession as a dwelling on a Tuesday or Friday, both those

days being reckoned unlucky". (*Duncan's Travels in Western Africa*, 8vo, 1847, vol. i. p. 193).

1721. NOTE ON THE PELICAN.

Percival (*Account of Ceylon*, 2nd edit. 4to, 1805, p. 306) says, "I have been told that the pelican is a native of this island, but I never saw it."

Duncan (*Western Africa*, 8vo, 1847, vol. ii. p. 139) says that "close to the town of Zabakano is a lake, supplied partly by a small stream, and partly by the heavy rains during the season. On this lake were a number of large trees, upon which were the nests of the pelican, a great number of which we saw roosting on the branches. I had never seen the nest of a pelican on a tree since I was in Egga, a town on the bank of the Niger, where I was with the late unfortunate expedition under Captain Trotter."

1. Bruce (*Travels*, 4to, 1790, vol. i. p. 80) saw on the Nile "a bird called a pelican." 2. See Michaelis, Recueil de Questions, Amsterdam, 1774, p. 223. 3. They are seen at Lake Tchad (*Denham and Clapperton's Africa*, 1826, 4to, p. 46, and Appendix, p. 205).

1723. NOTE ON THE CUSTOM OF SHARPENING TEETH.

Duncan (*Travels in Western Africa*, 8vo, 1847, vol. ii. p. 309) says, "On many parts of the west coast they sharpen the two front teeth in the upper jaw by filing or grinding off the angles, so as to bring them to a narrow point" (see *Tuckey's Expedition to the Zaire*, 4to, 1818, pp. 80, 124, 210).

1724. WESTERN AFRICANS CONSIDER MONKEYS A DELICACY.

Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. p. 207), when between Whydah and Abomey, says, "I shot a monkey and gave it to my carriers, who considered it a great luxury. I ate a piece of his liver, which was very good."

1725. CUSTOM IN WEST AFRICA OF SELECTING CONSTABLES FROM DEFORMED PERSONS.

"It is a singular fact that the state constables in nearly all the large towns of the Dahoman Mahee, Fellatah, and Annagoo countries are selected from deformed persons" (*Duncan's Travels in Western Africa*, 8vo, 1847, vol. ii. p. 230).

1726. THE AMAZONS OF WESTERN AFRICA.

Duncan (*Travels in Western Africa*, 8vo, 1847) has given a curious account of the female troops kept by the king of Dahomey.

At Abomey he saw them (vol. i. pp. 224–227) regularly reviewed and says (p. 227), "During the day about six thousand women soldiers passed successively before the king." He adds that the king's wives, amounting to six hundred, are all soldiers. At vol. i. p. 240, he says, "I had, it is true, often heard of the king's female soldiers; but now I have seen them, all well armed, and generally fine strong healthy women, and doubtless capable of enduring great fatigue. . . . If undertaking a campaign, I should prefer the female to the male soldiers of this country." He says (vol. i. p. 260) that they do not hesitate to break through in war "a very dangerous prickly bush about fifteen feet high." He was present at another of their reviews, and says (vol. ii. p. 282), "I was certainly much surprised to see the certainty of their deadly aim. Although at seventy yards distance, very few missed their object; and I did not observe one who fired wide of a man's body."

### 1727. BRUCE INVENTED THE CAMERA OBSCURA.

"While I was providing myself with instruments at London, I thought of one which, though in a very small form and imperfect state, had been of great entertainment and use to me in former travels; this is called a camera obscura, the idea of which I had first taken from the Spectacle de la Nature of the Abbé Vertot. But the present was constructed upon my own principles. . . . There is now, I see, one carried as a show about the streets, of nearly the same dimensions, called a *delineator*, made on the same principles, and seems to be an exact imitation of mine" *Travels to Discover the Source of the Nile, by James Bruce*, Edinburgh, 1790, 4to, vol. i. pp. viii. ix.)

But Phillips says it was invented by John Baptist Porta, in the latter part of the fifteenth or early in the sixteenth century (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 200).

### 1728. NOTE ON ELEPHANTS.

Bruce (*Travels*, Edinburgh, 1790, 4to, vol. i. p. 4) was told, but did not believe, that there were elephants in Cyprus. "But neither the elephant nor rhinoceros eat grass" (*Bruce's Travels*, vol. iv. p. 301, and vol. v. pp. 95, 96). Bruce thinks (vol. v. pp. 87, 88) that the elephant is mentioned in the Bible as the behemoth, see Keightley's Tales and Popular Fictions, Lond. 1834, pp. 81, 86. Elephants are very numerous in the country about Lake Tchad (see *Denham and Clapperton's Africa*, 1826, 4to, pp. 50, 52, 55, 87, 88, 89, 158, and in particular p. 320). Denham mentions (p. 89) "one I should suppose sixteen feet high." He gives

See also ARTS. 1509, 1510.

(pp. 220, 221) the dimensions of an elephant which he measured. Denham says (p. 158), "We came upon a herd of elephants, fourteen or fifteen in number; these the negroes made to dance and frisk like so many goats, by beating violently a brass basin with a stick."

### 1729. THEBES NEVER HAD A HUNDRED GATES.

"From being convinced by the sight of Thebes, which had not the appearance of ever having had walls, that the fable of the hundred gates mentioned by Homer was mere invention, I was led to conjecture what could be the origin of that fable," &c., &c. (*Bruce's Travels*, Edinburgh, 1790, 4to, vol. i. p. 136).

### 1730. THE EMERALD OF THE ANCIENTS WAS NOT THE SAME AS OURS.

See Bruce's Travels to discover the Source of the Nile, 4to, Edinburgh, 1790, vol. i. pp. 204–209. Bruce when at Cosseir heard so much of the "Mountains of Emeralds" that he determined to visit them. He coasted along from Cosseir, and early the next day arrived at the island called *Jibbel Siberget*, or in Arabic *Jibbel Zumrud*, which is just off the coast in lat. 25° 3′ N. This has been called the *Mountain of Emeralds*, but, says Bruce (p. 206), "I very much doubt that either *Siberget* or *Zumrud* ever meant emerald in old times;" and he thinks that what they called so was only a "green pellucid crystalline substance, not so hard as rock-crystal, a mineral production certainly, but a little harder than glass," of which he found several specimens both in the island and on the continent. Bruce says (p. 207) that he *saw* at the foot of the mountain the "Zumrud Wells, from which the ancients are said to have drawn emeralds," but did not descend into them. He, however, picked up some fragments "of that brittle green crystal which is the siberget and bilur of Ethiopia, perhaps the zumrud, the smaragdus described by Pliny, but by no means the emerald known since the discovery of the New World, whose first character absolutely defeats its pretension, the true Peruvian emerald being equal in hardness to the ruby." He says (p. 208), "Pliny (xxxvii. cap. 5) reckons up twelve kinds of emeralds, and names them all by the country where they are found. Many have thought the smaragdus to be but a finer kind of jasper. Pomet assures us it is a mineral formed in iron, and says he had one to which iron ore was sticking. If this was the case, the finest emeralds should not come from Peru, where, as far as has ever yet been discovered, there is no iron." He observes

(p. 208) that no mine of emeralds has been discovered in the East Indies, although "it seems to admit of little doubt that there came emeralds from that quarter in the time of the Romans. . . . It is very natural to suppose that some people of the east had a communication and trade with the New World before we attempted to share it with them; and that the emeralds they had brought from that quarter were those which came afterwards into Europe and were called the Oriental." "But," adds Bruce (p. 209), "what invincibly proves that the ancients and we are not agreed as to the same stone is that Theophrastus (Περὶ Λίθων) says that in the Egyptian commentaries he saw mention made of an emerald four cubits (six feet) long, which was sent as a present to their kings; and in one of the temples of Jupiter in Egypt he saw an obelisk sixty feet high, made of four emeralds; and Roderick of Toledo informs us that when the Saracens took that city, Tank, their chief, had a table of an emerald 365 cubits, or 547½ feet long. The Moorish histories of the invasion of Spain are full of such emeralds."

Wellsted's Travels in Arabia, 8vo, 1838, vol. ii. p. 311.

1. Humboldt says (*Cosmos*, edit. Otté, 1848, vol. i. p. 262, note), "According to Theophrastus, the stone which he calls emerald, and from which large obelisks were cut, must have been an imperfect jasper." 2. See Michaelis, Recueil de Questions, Amsterdam, 1774, 4to, pp. 200, 201. 3. Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, p. 125) says "Je n'ai pas ouï dire qu'il y avait des émeraudes en Arabie." 4. Mawe says that for more than two hundred years no country has produced emeralds except Peru. McCulloch's Dictionary of Commerce, 8vo, 1849, p. 576. McCulloch takes it for granted that the Roman smaragdus was the same as our emerald.

### 1731. THE POSITION OF THE LAND OF GOSHEN.

"I shall suppose that my reader has been sufficiently convinced by other authors, that the land of Goshen where the Israelites dwelt in Egypt, was that country lying east of the Nile, and not overflowed by it, bounded by the mountains of the Thebaid on the south, by the Nile and Mediterranean on the west and north, and the Red Sea and desert of Arabia on the east. It was the Heliopolitan nome, its capital was On; from predilection of the letter *O*, common to the Hebrews, they called it Goshen; but its proper name was *Geshen*, the Country of Grass or Pasturage, or of the Shepherds, in opposition to the rest of the land, which was sown after having been overflowed by the Nile" (*Bruce's Travels*, Edinburgh, 1790, vol. i. pp. 229, 230).

1732. NOTES ON THE RED SEA.

Bruce (*Travels*, Edinburgh, 4to, 1790, vol. i. pp. 228, 229) denies that the Red Sea is higher than the Mediterranean, but the only reason he has for his scepticism is "because it supposes the violation of one very material law of nature." Bruce (vol. i. p. 236) says, "I am of opinion that it certainly derived its name from Edom, long and early its powerful master, that word signifying red in Hebrew. It formerly went by the name of Sea of Edom, or Idumæa, since by that of the Red Sea." Respecting the name of Suph or Supho given to the Red Sea, see Michaelis, Recueil de Questions, Amsterdam, 1774, 4to, pp. 1, 2. Bruce says (vol. i. p. 237) "I never in my life (and I have seen the whole extent of it) saw a weed of any sort in it." It *is* sometimes of a very red colour, and Salt (*Voyage to Abyssinia*, 1814, p. 196) says that the effect produced by the *red* mollusca was so extraordinary that, "the sailors cried out, 'This is indeed the Red Sea,' and the boatswain likened it to blood from the shambles." At all events the sea, about some parts of Africa, *is* red (see *Tuckey's Expedition to the Zaire*, 4to, 1818, pp. 60, 84, 263, 264).

The peculiarly luminous appearance of the Red Sea is noticed by Salt (*Voyage to Abyssinia*, Lond. 1814, p. 196) who ascribes it to the mollusca. See also Wellsted's Travels in Arabia, 8vo, 1838, vol. ii. p. 129. Wellsted (*Travels in Arabia*, 8vo, 1838, vol. ii. p. 42) says that at Suez "formerly the sea was much higher, as abundant evidence is everywhere afforded." Wellsted says (vol. ii. p. 300) "The Red Sea may be navigated at all seasons, and the idea that it is fast filling up is quite chimerical." He adds (vol. ii. pp. 300, 301) that there are *no* monsoons in the Red Sea, "but in reality the wind blows with equal violence from opposite quarters at either extremity" (and see p. 304). Respecting the fluxes and refluxes of the Red Sea, which might have facilitated the passage of the Israelites, see Michaelis, Recueil de Questions, Amsterdam, 1774, 4to, pp. 3–6.

1733. CEYLON FAMOUS FOR EBONY.

"The true ebony, so remarkable for its weight and the polish which it takes, is found in great abundance in this island" (*Percival's Account of Ceylon*, 2nd edit. 4to, 1805, p. 335).

1734. ETYMOLOGY OF MOCHA.

"There are three Mochas. . . . Now the meaning of Mocha in Ethiopia is *prison*, and is particularly given to these three places,

because in any of them a ship is forced to stay or be detained for months, till the changing of the monsoon sets her at liberty to pursue her voyage" (*Bruce's Travels*, Edinburgh, 1790, vol. i. p. 442).

1735. NOTE ON THE BERBERS.

Bruce (*Travels*, 1790, vol. i. p. 472) says that Claudian, speaking of "'Barbariæ pars,' &c., means the country between the tropic and mountains of Abyssinia; the Country of Shepherds, from *berber*, shepherd."

See Appendix to Denham and Clapperton's Africa, 1826, 4to, pp. 160, 161.

1736. EVE WAS, ACCORDING TO THE ARABS, BURIED AT JIDDAH.

"Eve, from some accident or other I am not acquainted with, died, and was buried on the shore of the Red Sea at Jiddah. Two days journey east from this place her grave of green sods, about fifty yards in length, is shown to this day" (*Bruce's Travels*, Edinburgh, 1790, 4to, vol. i. p. 510).

See also Southey's Doctor, edit. Warter, 8vo, 1848, p. 663.

St. Ambrose, bishop of Milan, says that the crime of Eve was less than that of Adam, because she was tempted by a superior being (*Hist. lit. de la France*, tome i. part ii. p. 342).

1737. DIFFERENCE BETWEEN LEPROSY AND ELEPHANTIASIS.

Bruce (*Travels*, Edinburgh, 4to, 1790, vol. iii. p. 40) describing the different diseases of the countries watered by the Red Sea, says "The last I shall mention of these endemical diseases, and the most terrible of all others that can fall to the lot of man, is the elephantiasis, which some have chosen to call the leprosy, or Lepra Arabum, though in its appearance and in all its circumstances and stages, it no more resembles the leprosy of Palestine (which is, I apprehend, the only leprosy that we know) than it does the gout or the dropsy," &c. Bruce proceeds (pp. 40, 41) to mention the points in which the leprosy differs from the elephantiasis. He says that the latter is *not* infectious, and *not* hereditary; "the hair too is of its natural colour, not white, yellowish, or thin, as in the leprosy; but so far from it that, though the Abyssinians have very rarely hair upon their chin, I have seen people apparently in the last stage of elephantiasis, with a very good beard of its natural colour."

1. Bruce says (vol. iv. p. 484) "The elephantiasis, so common in Abyssinia, is not known at Sennaar." 2. Wellsted says (*Travels in Arabia*, 8vo, 1838, vol. i. p. 312), "I saw no instances of

leprosy in Oman." 3. See respecting elephantiasis, Michaelis, Recueil de Questions, Amsterdam, 1774, 4to, pp. 68–78, no. xxxvi. He thinks (p. 70) that Job suffered from this disease.

### 1738. MEANING OF ESTHER.

"If I remember right, it is Dr. Prideaux who says that Esther is a Persian word of no signification. I rather think it is Abyssinian, because it has a signification in that language. Eshte, the masculine, signifies an agreeable present, and is the proper name of which Esther is the feminine" (*Bruce's Travels*, Edinburgh, 1790, vol. iii. p. 281).

It is singular that in the middle of the fourteenth century the Polish Jews obtained great privileges from "Casimir the Great, at the instance of Esther, a Jewess of distinguished beauty with whom he was enamoured" (*Henderson, Biblical Researches, &c. in Russia*, 8vo, 1826, p. 222).

### 1739. ABYSSINIAN EPACTS INVENTED IN THE SECOND CENTURY.

"Scaliger, who has taken great pains upon this confused subject, the computation of time in the church of Abyssinia, without having succeeded in making it much clearer, tells us, that the first use or invention of epacts was not earlier than the time of Diocletian, but this is contrary to the positive evidence of Abyssinian history, which says expressly that the epact was invented by Demetrius, patriarch of Alexandria (Encom. 12 October, Od. 3, tom i. Ann. Alexan. p. m. 363), &c. . . . Now Demetrius was the twelfth patriarch of Alexandria, who was elevated about the 190th year of Christ" (*Bruce's Travels*, Edinburgh, 4to, 1790, vol. iii. p. 352).

### 1740. THE ABYSSINIANS THINK HARES UNCLEAN.

"There were a great quantity of hares, which I could make no use of, the Abyssinians holding them in abhorrence, as thinking them unclean" (*Bruce's Travels*, 4to, 1790, vol. iii. p. 384).

Moses says that the hare ruminates, but Michaelis (*Recueil de Questions*, Amsterdam, 1774, 4to, pp. 191, 192) gently insinuates that he is mistaken.

### 1741. IN ABYSSINIA, A BLUE SILK THREAD ROUND THE NECK IS A MARK OF CHRISTIANITY.

—"I thought he was one of his Galla, but then I saw a blue silk thread which he had about his neck, which is a badge of

Christianity all over Abyssinia, and which a Galla would not wear" (*Bruce's Travels*, Edinburgh, 1790, 4to, vol. iii. p. 510).

### 1742. NOTE ON ALEXANDRIA.

See Bruce's Travels to discover the Source of the Nile, 4to, 1790, vol. i. pp. 7–21. He says (p. 13), "The tomb of Alexander has been talked of as one of the antiquities of this city. Marmol (lib. xi. cap. 14, p. 276) says he saw it in the year 1546. . . . The thing itself is not probable," &c. &c. Bruce says (p. 14), "The building of the present gates and walls, which some have thought to be antique, does not seem earlier than the last restoration in the thirteenth century. Some parts of the gate and walls may be of older date," &c. &c. He observes (p. 15) that Ptolemy makes the latitude 30° 31′, but it really is 31° 11′ 32″ (p. 16). Bruce, who laughs at the idea of Egypt being the gift of the Nile, says also (pp. 18–21) that there are no vestiges of the increase of land to be found, and that "Alexandria and its environs are part of the desert of Barca, too high to have been overflowed by the Nile from any part of its lower branches; or else there would have been no necessity for going so high up as above Rosetta to get level enough to bring water down to Alexandria by the canal."

### 1743. THE CIVET CAT IN ABYSSINIA.

Bruce passed through Teherkin, about fifty miles northward of Soudan. He says (*Travels*, Edinburgh, 4to, 1790, vol. iv. p. 296), "In the woods there are many civet cats, but they know not the use of them, nor how to extract the civet. The Mahometans only are possessed of this art." See also iv. 436, where Bruce says he saw brought to the king of Sennaar "a pretty large horn, and in it something scented, about as liquid as honey. It was plain that civet was a great part of the composition."

1. Bruce also says (iv. 476) that the people of Sennaar use every day "camel's grease mixed with civet." 2. Clapperton's First Journey, p. 102, in Denham and Clapperton's Africa, 1826, 4to.

### 1744. NOTE ON THE GIRAFFE.

"Before leaving Sancaho, I had an opportunity of verifying a fact hitherto doubtful in natural history. M. Marselquirl, the Swedish traveller, when at Cairo, saw the skins of two giraffes stuffed which came from Sennaar. He gives as minute a description as possible he could, from seeing the skins only; but says nothing about the horns, because I suppose he did not see them;

on which account the doubt remained undecided whether the giraffe's horns were solid as the deer's and cast every year, or whether they were hollow attached to a core or bone, like those of sheep, and consequently permanent. The Count of Buffon conjectures them to be of this last kind, and so I found them. They are twisted in all respects like the horns of an antelope" (*Bruce's Travels*, Edinburgh, 1790, vol. iv. p. 320).

Denham says, "They are not swift, and unlike any figure of them I ever met with" (*Denham and Clapperton's Africa*, 1826, 4to, p. 273, and see Appendix, p. 192).

### 1745. WHITE, IN MAN, PERHAPS THE EFFECT OF DISEASE.

Bruce (*Travels*, 4to, 1790, vol. iv. p. 450) says that the wives of the king of Sennaar, "upon seeing the whiteness of my skin, all gave a loud cry, in token of dislike, and shuddered, seeming to consider it rather the effects of disease than natural."

### 1746. THE SKINS OF NEGRO WOMEN VERY COOL.

"The Arabs from choice cohabit only with negro women in the hot months of summer, on account of the remarkable coolness of their skins, in which they are said to differ from the Arab women; but I never saw one black Arab in the kingdom of Sennaar, notwithstanding the generality of this intercourse" (*Bruce's Travels*, Edinburgh, 4to, 1790, vol. iv. p. 468).

There seems no doubt that the negroes are very short-lived (see *Malthus on Population*, 8vo, 1826, 6th edit. vol. i. pp. 145, 146), but the yellow fever seems to attack Europeans more than it does them (*Sadler on Population*, 1830, vol. i. p. 501).

### 1747. NO TIGERS IN AFRICA.

"There are no tigers in Abyssinia, nor, as far as I know, in Africa; it is an Asiatic animal" (*Bruce's Travels*, Edinburgh, 1790, vol. v. p. 84).

Bruce also says (vol. v. p. 110), "Tigers there are certainly none in Abyssinia; it is an Asiatic animal. Though there are *leopards*, yet they are but few in number."

At Java "There are tigers, it is said, in great abundance" (*Cook's Voyages*, 8vo, 1821, vol. ii. p. 319).

### 1748. NO BEARS IN AFRICA.

"Poncet, on the frontiers of Sennaar, complains that one of his mules was bit on the thigh by a bear, though it is well known

there never was any animal of the bear kind in that, or, I believe, in any other part of Africa" (*Bruce's Travels*, Edinburgh, 1790, vol. v. p. 110).

The natives of Kamtchatka "universally assert" that through the winter they "subsist on sucking their paws" (*Cook's Voyages*, 8vo, 1821, vii. 279), and in Congreve's Love for Love (act ii. scene vii. p. 212 B). Sir Sampson says, "Why was I not a bear, that my cubs might have lived upon sucking their paws?"

### 1749. NOTES ON THE RHINOCEROS.

See Bruce's Travels, Edinburgh, 1790, vol. v. pp. 85–107, for some interesting remarks on the rhinoceros. He observes (p. 85) that there are two species of rhinoceros, the one with *one* horn upon his nose, the other with *two* horns; and that the former is exclusively an inhabitant of Asia, the latter of Africa. But he adds (p. 86), "It is certain that the species with *one* horn is often found in Africa, especially in the eastern part, where is the myrrh and cinnamon country, towards Cape Gardafui, which runs into the Indian Ocean beyond the straits of Babelmandeb. He remarks (p. 87) how unlikely it is that the rhinoceros should not be mentioned in the Bible, and suggests (p. 88) that the reem is the same as the rhinoceros. He says (p. 91) that the reem, or unicorn, need not necessarily have had one horn, since the Bible mentions the "horns of the unicorn." Those represented on Domitian's medals were probably from Asia, as they had only *one* horn, but Martial speaks of one with two horns (p. 92). He says (p. 92), "These horns are made into cups, and sold to ignorant people as containing antidotes against poisons; for this quality they generally make part of the presents of the Mogul and kings of Persia at Constantinople." He says (p. 100), "It is by no means true that the skin of the rhinoceros is hard or impenetrable like a board. . . . In his wild state he is slain by javelins thrown from indifferent hands, which I have seen buried three feet in his body." He denies (p. 102) the assertion of Chardin, that the Abyssinians tame and train the rhinoceros; and says, "We have reason to believe the animal is not capable of instruction." He adds (p. 103), "he is indocile and wants talent." The rhinoceros and the elephant are the principal food of the Shangalla. . . . He is ate with great greediness by all the inhabitants of the low country and Albara" (p. 104).

Bruce says (p. 105), "It seems now a point agreed upon by travellers and naturalists that the famous animal having one horn only upon his forehead is the fanciful creation of the poets and

See also ANT. 1470.

painters." He goes on to add that Dr. Sparman is of a contrary opinion, and believes that it *does* exist in Africa. He however treats the assertion both of Sparman and Kolbe with great contempt (p. 106). See pp. xxxviii. xxxix. of Appendix to Salt's Voyage to Abyssinia, 1814, 4to.

### 1750. THE ASHKOKO THE SAME AS THE SAPHAN, IMPROPERLY RENDERED RABBIT.

See an account of the ashkoko in Bruce's Travels, vol. v. p. 139. He says (p. 143, 144), "I apprehend he is known by the name of *saphan* in the Hebrew, and is the animal erroneously called by our translators *cuniculus*, the rabbit or coney. Many are the reasons against admitting this animal mentioned by Scripture to be the rabbit. We *know that this last* was an *animal peculiar to Spain*, and therefore could not be supposed to be either in Judea, or Arabia," &c. &c.

### 1751. ACCOUNT OF THE HYENA.

See also ART. 1702

For an account of the hyena, see Bruce's Travels, vol. v. pp. 107–120. He mentions (p. 108) their immense number in Abyssinia, and says, "Gondar was full of them, from the time it turned dark till the dawn of day." He thinks (p. 110) that what many travellers have called leopards and tigers were in reality hyenas. He observes (p. 114), "The hyena is one of those animals which commentators have taken for the saphan, without any probability whatever further than that he lives in caves, whither he retires in summer to avoid being tormented with flies. Clement of Alexandria (Lib. ii. Pædagog. cap. x.) introduces Moses, saying, 'You shall not eat the hare nor the hyena,' as he interprets the word *saphan*; but the hyena does not chew the cud. They are not, as I say, gregarious, though they troop together upon the smell of food." Bruce says (p. 116), in reference to the supposed fondness of the hyena for disturbing the dead in their sepulchres, "upon much inquiry, I never found one example fairly proved." He observes (p. 119), "I have often hinted at the liking he has for mules and asses; but there is another passion for which he is still more remarkable, that is, his liking to dogs' flesh, or, as it is commonly expressed, his aversion to dogs," &c. He concludes by saying (p. 120), "I have, I hope, fully proved what was the intent of this dissertation, that the saphan is not the hyena, as Greek commentators upon the Scripture have imagined."

Michaelis, Recueil de Questions, Amsterdam, 1774, pp. 81–84, and Salt's Voyage to Abyssinia, 4to, 1814, p. 172. They are very

abundant near Lake Tchad (see *Denham and Clapperton's Africa*, 4to, 1826, pp. 59, 187), where Denham says, "They are particularly fond of the flesh of donkeys" (and see pp. 32, 59, 61).

### 1752. NOTE ON SERPENT CHARMERS.

Bruce tells some extraordinary things of serpent charmers, and relates one case which he says he *saw* (*Travels*, Edinburgh, 1790, 4to, vol. v. p. 203; see also p. 208). He adds (p. 209), "I can myself vouch that all the black people in the kingdom of Sennaar, with the Funge, or Nuba, are perfectly armed against the bite of either scorpion or viper."

### 1753. ACCOUNT OF THE PEARLS OF THE RED SEA.

See Bruce's Travels, 1790, 4to, vol. v. pp. 219–230. He says (p. 221) that although it is anciently supposed that the oyster is the receptacle of the pearl, "The fact turned out to be that there are no such fish as oysters in the Arabian Gulf," &c. He says (pp. 221–223), "There are three shell-fish in the Red Sea, which are regularly sought after as containing pearls. . . . The first is a mussel, and this is of the rarest kind. . . . The second sort of shell, which generally contains the pearl, is called pinna. The third sort of pearlbearing shell is what I suppose has been called the oyster; for the two shells I have spoken of surely bear no sort of likeness to that shell-fish; nor can this, though most approaching to it, be said any way to resemble it, as the reader will judge by a very accurate drawing given of it now before him." He says (p. 224), "The character of this pearl is extreme whiteness, and even in this whiteness Pliny justly says there are shades or differences. To continue to use his words, the clearest of these are found in the Red Sea, but those in India have the colour of the flakes or divisions of the *lapis specularis*." He says (p. 226), "It is observed that pearls are always the most beautiful in those places of the sea where a quantity of fresh water falls." He adds (p. 226), "I never saw any pearl shells on either side southward of the parallel of Mocha in Arabia Felix. As it is a fish that delights in repose, I imagine it avoids this part of the gulf as lying open to the Indian Ocean, and agitated by variable winds." He says (p. 228), "It has been observed to me by pearl-fishers in the east, that when the shell is smooth and perfect, then they have no expectation of a pearl, but are sure to find them when the shell has begun to be distorted and deformed. From this it would seem, as the fish turned older, the vessels containing the juice for forming the shell and keeping it in its vigour grow weak

and ruptured; and then from this juice accumulating in the fish the pearl was formed, and the shell brought to decay, perfectly in the manner as I have before stated, supposed by M. Reaumur.

Wellsted (*Travels in Arabia*, 8vo, 1838, vol. ii. pp. 235, 236) says that the pearls "in the northern part of the Red Sea are inferior both in size and quality to those obtained from the extensive banks in the Persian Gulf."

### 1755. FASTING NOT ALLOWED BY ZOROASTER.

"De toutes les religions connues, celle des Parses est peut-être la seule dans laquelle le jeûne ne soit ni meritoire ni même permis," &c., &c. (*Du Perron, Précis Raisonné du Système de Zoroastre en Zendavesta*, tome ii. p. 601).

But I have not observed any *specific* prohibition of fasting in the Zendavesta. The only passage I have noticed on the subject is the Vendidad, Farg. iii. (*Zendavesta*, tome i. part ii. pp. 284, 285), where Ormusd tells Zoroaster that when there is abundance "on lira la parole sacrée avec plus d'attention. Si l'on ne mange rien, on sera sans forces, on ne pourra faire d'œuvres pures. Il n'y aura ni forts laboureurs, ni enfants robustes, si l'on est réduit à désirer la nourriture. Le monde, tel qu'il existe, ne vit que par la nourriture."

1. The Druids gathered "the samolus, or marshwort, fasting" (*Borlase, Antiquities of Cornwall*, Lond. 1769, p. 95).

### 1756. HAD THE ANCIENT BRITONS GOLD MONEY?

This question is examined by Borlase, who is of opinion that they *had*. He observes (*Antiquities of Cornwall*, Lond. 1769, fol. pp. 266–271): 1. That Cæsar's testimony can only prove that he was not *aware* of their having any, and that even then it only holds good of some parts of Britain. 2nd. That if the natives *had* gold coins, their fears from the rapacity of the Romans would induce them to conceal the fact. 3rd. That Speed and Camden have produced coins, one of which is with great probability ascribed to Casibelan, the general who opposed Julius Cæsar, and another of Comins, a contemporary British king, and that "these coins are found in Britain in several places, many in number, and the very same in no other country." 4th. We have the testimony of Strabo and Tacitus, that Britain produced both gold and silver, and the evidence of Camden to the same fact even in his own time. 5th. It is improbable that thus possessing gold they should have coined baser metals, and not have used it for money.

Mr. Jacob (*History of the Precious Metals*, 8vo, 1831, vol. i.

p. 205) takes it for granted that the Britons had gold money before the invasion of the Romans.

### 1757. THE FIRST VERNACULAR WRITER ON MEDICINE IN FRANCE.

Nauche (*Life of S. A. Tissot*, in *Biographie universelle*, xlvi. p. 136), speaking of Tissot's "Avis au Peuple sur la Santé," which was printed at Lausanne in 1761, says, "C'était la première fois que la médecine avait été traitée en langage vulgaire et raisonnable."

### 1758. HISTORICAL NOTES ON THE OBSERVANCE OF SUNDAY.

Stukeley, in p. 2 of the dedication prefixed to his Stonehenge (Lond. fol. 1740), complains of "that too fashionable custom of travelling on Sundays." Stukeley (*Abury described*, Lond. 1743, p. 35) thinks that "we cannot doubt of the Druids' observance of the sabbath!" Stukeley (*Abury described*, p. 68) thinks that the observance of the sabbath was "a custom older than Judaism." See his quotations from the Scholiast of Pindar, from Gale, from Usher, from Hesiod, and from Porphyry, as cited by Eusebius.

Henderson (*Biblical Researches in Russia*, 8vo, 1826, pp. 146, 147) was during Sunday at Tala, south of Moscow, where he found that the inhabitants held a regular fair on that day. In England, fairs used to be held in churchyards (*McCulloch's Dictionary of Commerce*, 8vo, 1849, p. 593). See also ARTS. 2030 2031.

In Finland, the acts of the legislature, decrees of magistrates, &c., are read on Sunday in the churches, after the service has begun and before it is ended; and the same custom "prevails in every part of Sweden." See Pinkerton's Russia (8vo, 1833, pp. 397, 398), who relates what he *saw*.

St. Hilary, bishop of Poitiers, died in A.D. 368 (*Hist. lit. de la France*, tome i. part ii. p. 145). The Benedictines say (p. 176), "Il fait mention de la coutume qu'observaient les fidèles, de ne point jeûner ni de se prosterner dans la prière les jours de dimanche." This was probably borrowed from the Montanists. See my Life of Tertullian, xx. Tertullian, Apolog. cap. xvi. (*Ceillier*, p. 417), says that it was usual to celebrate Sunday—the day of the sun—by feasting and pleasure. He also says, De Idol. capp. xiii. xiv. (*Ceillier*, p. 443) that the Pagans would not keep any of the Christian holidays, not even Sunday or Pentecost. He, when a Montanist (*Ceillier*, ii. 486, 487), says (De Coron. capp. iii. iv.) "Die Dominico jejunium *nefas* ducimus, vel de geniculis adorare."

Cecil says in a letter written in 1564, "Yesterday, being Sonday, the Spanish ambassador presented to her majesty a writing," &c. (*Wright's Elizabeth*, 8vo, 1838, vol. i. p. 181). A good deal of the diplomatic correspondence in the sixteenth century in England, is dated Sunday. See, for instances, Wright's Elizabeth, 8vo, 1838, vol. i. p. 181; vol. ii. pp. 72, 174; and, for Sunday travelling, see vol. ii. p. 207. The miserable absurdity of calling Sunday the *Sabbath* occurs in a letter from Fletewood in 1583 (*Wright*, ii. 186). Ale-houses were open on Sundays (see *Rich's Honestie of this Age*, 1614, p. 54, Percy Society, vol. xi).

Irving says (*History of Columbus*, 8vo, 1828, vol. ii. p. 317), "It was contrary to the custom of Columbus to weigh anchor on Sunday, when in port, but the people murmured, and observed that when in quest of food it was no time to stand on scruples as to holidays (Hist. del Almirante, cap. 62)."

Sir Simon D'Ewes, speaking of the fire in the Six Clerks' Office, in 1621, says that it was a judgment of God for the sins of the six clerks. One of their sins was "their atheistical profanation of God's own holy day, sitting (excepting one Mr. Henley, come in but a few years before, that had some religion) in their studies most part of the Sunday in the afternoon, to take their fees and do their office business, many of their underclerks following their profane example." (*D'Ewes, Autobiography*, edit. Halliwell, 8vo, 1845, vol. i. p. 210). At vol. ii. p. 196, there is a letter of D'Ewes, dated May 5, 1628, giving an account of "the horrible profanation of Sunday" at the court of Charles I. In the same year, "last Lord's day, were four new privy counsellors sworn" (vol. ii. p. 202).

On 31st May, 1798, Hannah More, in a letter to her sister, gives an account of the duel fought by Pitt. She says, "To complete the horror, too, they chose a Sunday!" (*Robert's Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. iii. p. 31). See also Cumberland's Memoirs, by Himself, 8vo, 1807, vol. ii. p. 428. Hannah More, in her "Thoughts on the Manners of the Great" (the preface to which is dated 1809), mentions "Sunday concerts" at which sacred music was played as being then very fashionable, and an "evil newly crept into polished society" (*Works of H. More*, Lond. 8vo, 1830, vol. xi. p. 26).

In 1585, a clergyman named Smith, ventured in a sermon before the University of Cambridge, to maintain that plays and sports were unlawful on Sundays. This was considered so monstrous a doctrine that he was immediately summoned before the vice-chancellor (see *Neal's History of the Puritans*, 8vo, 1822, vol. i. p. 371). Aylmer, bishop of London, "usually played at

bowls on Sundays in the afternoons" (*Neal*, i. 450). Towards the end of Elizabeth's reign, Dr. Bound published a treatise in which he maintained that the observance of Sunday was absolutely obligatory. The doctrine was declared by Whitgift to be opposed to the law of the church, and by the Lord Chief Justice to be opposed to the law of the land, and the work was ordered to be called in (*Neal*, i. 451, 452). Collier accuses the Puritans of "magnifying the Sabbath day as they call Sunday" (*Ecclesiastical History*, 8vo, 1840, vol. vii. p. 182). In the injunctions issued by Edward VI. "The curates are obliged to instruct their parishioners, that in harvest time it is lawful for them to work on holidays," and the king directed that the Lords of the Council should upon Sunday, attend the public affairs of the realm . . . . and that, on every Sunday night, the king's secretary should deliver him a memorial of such things as are to be debated by the Privy Council in the week ensuing" (*Collier's Ecclesiastical History*, vol. v. pp. 201, 202). Mr. Soames ignorantly says, that keeping holy the Sunday "is one of the many substantial benefits for which we have to thank the Reformation" (*Soames, History of the Reformation of the Church of England*, vol. ii. p. 692, 8vo, 1827). The bishop of Asaph says, that as to "the change in the day of the week, the alteration has been admitted since the time of the Apostles" (*Short's History of the Church of England*, 8vo, 1847, p. 153). In 1599, there was held in London on Sunday, a great tilting-match between several persons of rank (see *Sydney Letters*, edit. Collins, fol. 1746, vol. ii. p. 142).

### 1759. NOTES ILLUSTRATIVE OF THE BIBLE.

Genesis, xxv. 4. Stukeley's Stonehenge, Lond. 1740, fol. p. 63.

Genesis, iv. last verse. Stukeley's Abury described, Lond. 1743, fol. pp. 2–4.

Joshua, v. 9. Stukeley's Abury, Lond. 1743, p. 11.

Isaiah, xiii. 21. Stukeley's Abury, Lond. 1743, p. 32.

Isaiah, xiv. 26. Stukeley's Abury, Lond. 1743, p. 59.

Psalms, cxxxiii. 3. Stukeley's Abury, Lond. 1743, p. 80.

Revelations, iii. 12. Borlase's Antiquities of Cornwall, Lond. 1769, 2nd edit., fol. p. 108.

Ezekiel, xvi. 25. Borlase's Antiquities of Cornwall, Lond. 1769, p. 122.

Ezekiel, xxiii. 27. Borlase's Antiquities of Cornwall, Lond. 1769, p. 238.

Samuel, i. 5. Stukeley's Abury, Lond. 1743, p. 60.

1 Corinthians, ix. 21. Stukeley's Abury, 1743, p. 102.

In Ezekiel, chap. viii. is a curious description of sculptured vaults. See p. 8 of Prichard's Analysis of the Historical Records of Ancient Egypt, 8vo, 1838.

Luke, ii. 34. Milman's History of Christianity, 8vo, 1840, vol. i. pp. 109, 110.

Acts, xviii. 18. Milman's History of Christianity, 8vo, 1840, vol. i. p. 431.

Ezekiel, xxxviii. 2. Henderson's Biblical Researches and Travels in Russia, 8vo, 1826, p. 14.

Ecclesiastes, xii. 6. Henderson's Biblical Researches and Travels in Russia, 8vo, 1826, p. 32.

Isaiah, xxxv. 7. Henderson's Biblical Researches and Travels in Russia, p. 279.

2 Samuel, iii. 31. Henderson's Biblical Researches and Travels in Russia, 8vo, 1826, p. 304.

Numbers, xv. 38–40. Henderson's Biblical Researches and Travels in Russia, 8vo, 1826, p. 325.

Joel, ii. 28–32. Henderson's Biblical Researches and Travels in Russia, 8vo, 1826, p. 326.

Matthew, xxv., Parable in. Henderson's Biblical Researches, &c. in Russia, p. 217.

Ezra, viii. 17. Henderson's Biblical Researches, 8vo, 1826, p. 516.

Genesis, xxxix. 13. Salt's Voyage to Abyssinia, 4to, 1814, pp. 409, 410.

Judges, iii. 20, 26. Wellsted's Travels in Arabia, 8vo, 1838, vol. i. p. 301.

See also Art. 1581. 1 Samuel, xiv. 26, 28. Wellsted's Travels in Arabia, 8vo, 1838, vol. i. p. 320. Michaelis, Recueil de Questions, Amsterdam, 1774, 4to, pp. 41, 42, no. xxvii.

Ezekiel, xvi. 6. Michaelis, Recueil de Questions, 4to, 1774, p. 12.

Exodus, xx. 5. Michaelis, Recueil de Questions, 4to, 1774, p. 15.

Leviticus, xiv., 33 *et seq.* Michaelis, Recueil de Questions, 1774, p. 17.

Exodus, xv. 23. Michaelis, Recueil de Questions, 1774, p. 26.

Leviticus, xi. 20, 23. Michaelis, Recueil de Questions, 1774, p. 53.

Leviticus, xi. 21. Michaelis, Recueil de Questions, 1774, p. 55.

Joel, i. 4. Michaelis, Recueil de Questions, 1774, p. 63.

Isaiah, xix. 6, and xxiii. 9. Michaelis, Recueil de Questions, 1774, p. 65.

Psalms, lxiii. 2. Michaelis, Recueil de Questions, Amsterdam, 1774, p. 82.

Job, ix. 9. Michaelis, Recueil de Questions, p. 164. Niebuhr, Description de l'Arabie, 4to, 1774, p. 100.

Genesis, x. 7, 26–29. Niebuhr, Description de l'Arabie, Amsterdam, 1774, pp. 250–255.

Matthew, v. 25. Blackstone's Commentaries, edit. Christian, 8vo, 1809, vol. iii. p. 299.

Proverbs, vi. 30. Mr. Peppercorne (*Laws of the Hebrews relating to the Poor and the Stranger*, Lond. 1840, p. 10) accuses Blackstone of having "perfidiously garbled" it.

Genesis, iv. 23. An allusion to human sacrifices. Schlegel's Philosophy of History, Lond. 1846, p. 201.

1760. APOLLO THE SAME AS PHUT, THE SON OF CHAM.

This, according to Stukeley (*Abury Described*, Lond. 1743), is "sufficiently clear," but his argments seem to me "sufficiently" weak. See them, however, at pp. 66–69.

1761. THE NAME OF TYRE DERIVED FROM SAXSENS.

"The people call these great stones *saxsens*; and it is a proverb here *as hard as a saxsen*; a mere Phenician word continued here from the first times, signifying a rock. The very name of Tyre is hence derived, of which largely and learnedly Bochart, Canaan, ii. 10" (*Stukeley's Abury described*, Lond. 1743, p. 16).

1763. NOTE ON THE ANTIQUITY OF CHRISTIANITY.

"And I conclude with what Epiphanius writes, speaking of the old religion from the beginning of the world. 'Non erat judaismus aut secta quæpiam alia; sed ut ita dicam, ea quæ nunc in præsenti sancta Dei catholica ecclesia obtinet, fides erat; quæ cum ab initio extiterit, postea rursum est manifesta.' He affirms Adam, and all the patriarchs from him to Abraham, were no other than Christians; and this is the doctrine of the apostle of the Gentiles, 1 Cor. ix. 21" (*Stukeley's Abury described*, Lond. folio, 1743, p. 102).

1764. REMARKS ON JULIUS CÆSAR.

Borlase (*Antiquities of Cornwall*, Lond. 1769, p. 78) believes the statement of Cæsar "Disciplina in Britannia reperta, atque in Galliam translata esse existimatur." But his reason for believing it is that Cæsar was "too curious to want the best information

that was to be had on so material a point, and of too noble a mind to *record anything upon light and trivial grounds*"!!!

Dr. Joseph Adams suggests that as Cæsar was subject to epileptic fits, Spurinna's caution against the Ides of March was caused "by the probability of a more severe paroxysm about the spring" (*Life of John Hunter*, 2nd edit, 8vo, 1818, pp. 167, 168).

### 1765. OBSERVATIONS ON THE LIFE, ETC., OF ARTHUR.

Borlase (*Antiquities of Cornwall*, 1769, p. 241) says, "Whatever is great, and the use and author unknown, is in Cornwall for the most part attributed to King Arthur." Respecting a supposed mention of him in an inscription, see p. 396 of Borlase. Borlase has given (pp. 408, 409) a summary of what is considered to be known respecting him.

Charlton (*History of Whitby*, York, 1779, 4to, p. 44) says "Nor can I forbear observing that all the mighty feats and heroic actions which our historians fabulously ascribe to the British king were in my opinion really the performances of the old Romans; and that it was not Arthur, but this warlike people, which reduced these new comers, the Saxons, to so low an ebb."

### 1766. THE DRUIDS THOUGHT ANYTHING HOLY WAS MADE IMPURE BY TOUCHING THE GROUND.

—"the imaginary impurity which touching the ground (according to the Druid opinion) gave to everything that was holy" (*Borlase's Antiquities of Cornwall*, Lond. folio, 1769, p. 255).

Borlase quotes no authority for this assertion.

### 1767. NOTE ON THE KNOWLEDGE THE DRUIDS HAD OF THE GREEK LANGUAGE.

See Borlase, Antiquities of Cornwall, Lond. 1769, 2nd edit. He thinks (pp. 90, 91) that although they used the Greek *letters*, they did not employ the Greek language, of which he supposes they were ignorant. His arguments are: 1st. That Cæsar conversed with "Divitiacus, one of the most learned of the Druid order, by an interpreter, which had Divitiacus understood the Greek language, Cæsar, who knew Greek as well as his mother tongue, needed not to have done." 2nd. When Qu. Cicero was besieged by the Nervii, Cæsar wrote to him in Greek in order that, should the letters be intercepted, his designs might not be known. 3rd. If the Druids had known Greek, they might have written their mysterious dogmas in it, for by that means they would as effectually have concealed them from the vulgar as by

entrusting them to the memory of novitiates. 4th. Scaliger was of opinion that "Græcis," in Cæsar, is an interpolation, and the sense will well admit of the word being rejected.

It is, however, certain (pp. 90, 91), that some of the Druids knew Greek, for "Lucian (in Hercule Gallico) says that a certain philosopher of the Gauls, undoubtedly a Druid, explained certain pictures to him in the Greek tongue." Besides this we know from Justin (*Hist.* lib. xliii.) that the Greek colony at Marseilles had a great influence over all Gaul. Borlase (p. 318) also gives an inscription with Greek characters, which was found in Cornwall, but adds "There are, I think, but two inscriptions in the Greek language as yet found in Great Britain."

For proofs that at least some of the Druids in Gaul were acquainted with Greek, see the *Histoire littéraire de la France*, tome i. pt. i. pp. 12–16.

### 1768. THE DRUIDICAL METHOD OF DIVINING BY WATER STILL USED IN CORNWALL.

—"A way of divining recorded by Plutarch in his Life of Cæsar, and still usual among the vulgar in Cornwall, who go to some noted well, on particular times of the year, and there observe the *bubbles that rise*, and the *aptness* of the *water to be troubled*, or to remain pure on their throwing in pins or pebbles, and thence conjecture what shall or shall not befall them" (*Borlase, Antiquities of Cornwall*, folio, 1769, p. 140). See also ART. 194.

For other instances of Druidical superstition still remaining in Cornwall, see Borlase, pp. 122, 155. Salt (*Voyage to Abyssinia*, 4to, 1814, p. 280) says that "although water is not rare, the Agous will never give it to a stranger; but are always ready to supply him with milk and bread." Gibbon says (*Miscellaneous Works*, 8vo, 1837, p. 488) that Astruc's Natural History of Languedoc, of which there is an account in tome xxiii. of the Bibliothèque raisonnée, contains "striking vestiges of paganism, still remaining in that province."

### 1769. THE EGYPTIANS AND HEBREWS LOOKED ON THE HEART AS THE SEAT OF INTELLECT.

See Prichard's Analysis of Egyptian Mythology, 8vo, 1838, pp. 128, 129. He quotes Horapollo, who says that the Egyptians designated the heart by the emblematical figure of the ibis, and we know that the ibis was sacred to Thoth, the author of the learning and science of the Egyptians. Prichard also quotes from Ecclesiastes, "He hath put understanding in the heart, and

wisdom in the inward parts," which he supposes proves that the Hebrews "regarded the heart as the seat of the intellect."

The ancients were so generally of this opinion that Galen thought it necessary to show formally that the understanding had its chief seat in the brain.

The Otaheitans suppose the bowels to be the seat of intellect. See ART. 2082.

### 1770. NOTE ON THE ORIGIN OF THE WEEK.

See pp. xliii.–xlvi. of A. W. Schlegel's Preface to Prichard's Analysis of the Egyptian Mythology, 8vo, 1838. He says, "The invention of the week proceeded from the Egyptians; of this we have express testimony." He follows, however, Ideler in thinking "that the week had a natural origin in the natural duration of the phases of the moon. . . . although the division was *practically useless*." See in particular, at p. xlv., his remarks on the "astrological" and "systematic" assumptions.

### 1771. NOTE ON THE IBIS.

See Prichard's Egyptian Mythology, 8vo, 1838, pp. 319, 320. He says, "It was second to none in the estimation of the people, if we may judge by the innumerable mummies of the bird which have been discovered."

Salt (*Voyage to Abyssinia*, 1814, 4to, p. 97) landed at Somauli Point, Cape Guardafui, and saw those "birds of a species called by the Arabs Abou Hannes, which is the true ibis of the Egyptians, as described by Herodotus, a fact strongly marked by the head and neck being bare, and of a deep black colour," &c. He adds that it is mentioned by Strabo.

Michaelis, Recueil de Questions, Amsterdam, 1774, 4to, pp. 218–220. Clapperton met with it between Boussa and Kano (*Second Expedition*, 1829, 4to, p. 166).

### 1772. WAS THE GOOSE WORSHIPPED BY THE EGYPTIANS.

"I have not met with any observation in the ancient writers respecting the worship of the goose; but it appears from sculptures in the temples of Upper Egypt that this bird was a member of the theocracy. It is represented at least as receiving food from persons who approach in the posture of supplicants (see the fourteenth plate, tome iii. of the 'Description de l'Egypte,' in which a kneeling figure is seen in the act of presenting food to a goose). Yet the goose was commonly killed as a victim to the gods, for no animal is more frequently seen in the sculptured representa-

tion of sacrifices. . . . . Perhaps the origin of swearing by the goose which prevailed among the people of Crete had its origin in the veneration paid by the Egyptians to this bird" (*Prichard's Analysis of Egyptian Mythology*, 8vo, 1838, p. 319).

### 1773. REMARKS ON THE ORIGIN AND ANTIQUITY OF ANIMAL WORSHIP.

See Prichard's Analysis of Egyptian Mythology, 8vo, 1838. He thinks (pp. 335–338) that it is clear, from what is said by Porphyry and Plutarch, that "the worship of animals among the Egyptians had its origin in the doctrine of emanation." Indeed Porphyry distinctly states, according to Prichard (p. 335), that "The Egyptians having learned that the divinity permeates not human beings only, but that nearly the same spiritual essence pervades all the tribes of living creatures," &c. See also pp. 350–357, where Prichard has further considered this curious subject. He maintains the antiquity of animal worship, and instances "the golden calf set up by Aaron in the wilderness." See also what he says (at p. 351) respecting "traces of animal worship among the Greeks."

He illustrates the foregoing views by the Hindoo mythology, which he says (pp. 353, 354) also ordains animal worship and also believes in this permeation of the divinity. But he has quoted for this latter assertion a very bad witness, Mr. Ward; and I believe that this doctrine of emanation is only a decline from the pure theism, and if so is probably subsequent, in India at least, to animal worship.

See my remarks, ART. 1774.

A. W. Schlegel (*Preface to Prichard's Egyptian Mythology*, pp. xxxv.–xxxvi.) thinks that animal worship may be explained on the ground either that the animal, if useful, should be preserved, and if malignant feared. But surely if this were so, we should find animal worship universal among barbarous and semi-civilised people.

### 1774. INFANTICIDE COMMON AMONG THE EGYPTIANS.

Prichard (*Egyptian Mythology*, 8vo, 1838, p. 413), speaking of the ancient Egyptians, says, "Infanticide was punished by obliging the parents to hug their dead children in their arms for three successive days and nights. This, if true, gives countenance to the idea suggested by Warburton, that infanticide was commonly practised in Egypt in the time of Moses. The account of the Egyptian midwives in Exodus indicates, as the bishop observes,

that the office they were employed in was not altogether foreign to the national customs. So strange a punishment as that above-mentioned would have been scarcely appointed if the crime had not been frequently practised and tolerated in the preceding times."

If the above remarks are true, and if we may rely on what Prichard has said before (ART. 1773), then it follows that the doctrine of emanation in Egypt, or at all events the consequences of that doctrine, was not so old as the time of Moses. For it seems clear that if the belief of the divine spirit permeating all living things was sufficient to prevent them killing animals, and even to induce them to worship them; it must, *à fortiori*, have been strong enough to prevent them habitually killing their own children.

1. The Otaheitans believe that all things, even trees and stones, have souls which are absorbed by the Deity (see *Cook's Voyages*, 8vo, 1821, vol. vi. p. 154). And yet their very laws allow infanticide (vi. 161), and that independently of their arreoys, where infanticide is avowedly and universally practised (vol. i. pp. 206, 207, and for a description of the *mode*, vol. vi. p. 147). 2. The New Zealanders used to destroy most of their female children (see *Earle's New Zealand*, 8vo, 1832, p. 243). 3. Malthus (*Essay on Population*, 8vo, 1826, 6th edit. vol. i. p. 75) follows Hume in thinking that the practice of infanticide is favourable to an increase of population (see also pp. 213, 214, 234). 4. Sadler (*Laws of Population*, 1830, vol. i. pp. 616, 617) has brought forward some evidence to show that infanticide is not so general in China as is usually supposed. 5. Mr. M'Culloch (*Principles of Political Economy*, Edinburgh, 8vo, 1843, p. 238) says, but without quoting any authority, that infanticide was not prohibited at Rome till A.D. 374, and that the exposition of children continued long afterwards, the unfortunate infants being legally slaves until A.D. 530. 6. Thornton (*Over Population*, 8vo, 1846, p. 118) speaks of infanticide as a check to population, but it is only a check when opposed by popular opinion. Storch (*Économie politique*, St. Petersbourg, 8vo, 1815, vol. ii. p. 13) says "Le mariage n'est pas encouragé à la Chine par le profit qu'on retire des enfants, mais par la permission de les détruire." Chevenix (*Essay on National Character*, 8vo, 1832, vol. i. p. 183) says "Infanticide is the most common check which savage societies have devised to remove the evils of redundant population." Eyre says that among the aborigines of Australia, "Infanticide is very common, and appears to be practised, solely to get rid of the trouble of rearing children, and to enable the woman to follow

her husband about in his wanderings, which she frequently could not do, if encumbered with a child. The first three or four are often killed" (*Eyre's Central Australia*, Lond. 8vo, 1845, ii. 324).

### 1775. OBLIGATIONS OF MOSES TO THE EGYPTIAN LAWS.

Prichard (*Analysis of Egyptian Mythology*, 8vo, 1838, pp. 405–427) has some good remarks on the extent to which Moses was indebted to the Egyptians for his legislation. He observes (p. 405) how improbable it is that the Egyptians should have copied from Moses. He says (p. 409) that the difference between the caste of the Egyptian priesthood and that of the Levites was that the former "claimed a real property on one-third part of the whole territory," while the latter were "expressly excluded from territorial possessions." He agrees (pp. 419, 420) with Spencer in thinking that Moses borrowed from the Egyptians the rites of oblation. And he mentions (p. 421) as very remarkable, in reference to their sacrifices, that "the peculiar colour of the victim, as set down in the Levitical ordinances, was exactly the same as that which the Egyptian ritual specified." He sums up (p. 423), "It no longer remains doubtful that Moses, in compiling the ceremonial ordinances of his code, had in view the rules and customs of antiquity."

Dr. Adams (*Life of John Hunter*, 2nd edit. 8vo, 1818, p. 251), says that the character of small-pox during pregnancy, given by Hunter, "is particularly remarkable, as his rules and *his* only, so nearly approximate the instructions contained in the Levitical law, and *there* only for the discerning of a morbid poison." Montesquieu has a severe remark on one of the Mosaic laws (*Esprit des Lois*, xv. ch. xvii. Œuvres, Paris, 1835, p. 314). In 1680 Locke observes, that the "Hear, O Israel!" shows they were only addressed to the Hebrews (see *King's Life of Locke*, 8vo, 1830, vol. i. p. 367).

### 1776. NOTE ON THE MATERIALS USED BY MOSES IN DRAWING UP THE PENTATEUCH.

Prichard (*Analysis of the Historical Records of Ancient Egypt*, 8vo, 1838, p. 3) says, "It has been proved, if I am not greatly mistaken, by a critical examination of the book of Genesis, that this work contains several original records, each bearing on itself the strongest mark of authenticity and of high antiquity, which have been brought together by Moses, arranged and copied with the most scrupulous fidelity, so as to present a series of

authentic archives in which the chain of history is traced up to the very cradle of the human race." And at pp. 127–131, Prichard has given an analysis of the curious results arrived at by Eichorn. He appears to have shown that Genesis contains several double narratives of the same events, that these double narratives are characteristically different as to style, and that the repetitions are too extensive and the characteristics too distinct to admit of a supposition on the ground of accidental similarity. Prichard's Researches into the Physical History of Mankind, vol. v. pp. 561–563, 8vo, 1847.

### 1777. PARIAN MARBLES NOT AUTHENTIC.

Rask has found fault with Prichard for having neglected "the record contained in the inscription of the Parian marbles." To this charge Prichard (*Analysis of the Historical Records of Ancient Egypt*, Lond. 1838, 8vo, pp. ix.–x.) replied by expressing a belief that they are not authentic. He says, "Though defended by Freret, and held in high esteem by Larcher, and some other learned men, the chronicle of the Parian marbles has not been generally regarded as an authentic record. If it be true as Falcone, Clinton, and other able writers have maintained, that the most distant period to which the computation of time goes back with certainty in Grecian history, is the accession of Pisistratus, 560 years before the Christian era, what are we to think of a document compiled in the age of the Ptolemies, which professes to carry up a series of accurate dates during thirteen earlier centuries?" Prichard goes on to say that the defenders of the Parian marbles admit that they are inaccurate during the later periods, that is, during those periods where we are best able to detect the errors.

Gibbon (*Miscellaneous Works*, 8vo, 1837, p. 441) believes the genuineness of the Parian marbles, which he calls "an uncorrupt monument of antiquity."

### 1778. CAUSE FOR THE DIFFUSION OF THE GEEZ AND AMHARIC LANGUAGES.

Prichard (*Analysis of the Historical Records of Ancient Egypt*, 8vo, 1838, p. 94) supposes that the shepherds, said to have been overthrown by Tethmosis and Amenophis, were in reality the people that followed Moses towards Palestine. Manethon assures us that several dynasties or families of shepherds held Egypt under their sway or influence. The Hebrews were one of them. . . . Probably the descendants of the earlier nomades were dis-

persed over Abyssinia. We may thus account for the wide diffusion of the Geez and Amharic languages, which are of the Syrian, Arabic, or Hebraic stock. Thus also we may explain the near resemblance of the Abyssinians to the Israelites, an affinity greater than we can account for by the relationship of both to the Arabs."

### 1779. REMARKS ON THE PROGRESSION OF HINDOO AND EGYPTIAN MYTHOLOGY.

For an account of Frederick Schlegel's view of the History of Hindoo Mythology see Prichard's Egyptian Mythology, 8vo, 1838, p. 224, *et seq.* Schlegel divides the Hindoo mythology into four principal eras, which follow each other in chronological succession: 1st. Emanation and transmigration of souls; 2nd. The worship of nature, of stars, &c.; 3rd. Dualism—the belief in two principles, and the struggle between light and darkness. 4th. Pantheism, a more metaphysical doctrine, approximating to the European philosophy (pp. 224, 225).

1st. Emanation and transmigration are found in the code of Menu, "a relic some thousand years old" (p. 227); and we must be careful, with our European ideas, not to confuse the *declining* dogma of emanation with pantheism (p. 228), which we should do if we were to take Eastern hyperboles literally. The *difference is essential*, for in the Hindoo doctrine of emanation individual existence is not denied, and the reunion of the spirit with the divinity is only *possible*, not *necessary* (p. 228). Again (p. 229), pantheism teaches that as every being is part of the one great soul, so actions are performed by his immediate agency, and every appearance of evil is a mere deception. Hence the practical mischiefs of pantheism. With believers in emanation, on the other hand, the human race has deteriorated *since* the spirit emanated from the Supreme Being. Hence the dogmas of four ages, each of which is worse than the preceding one (p. 230, 231). Hence, too, the emanations themselves progressively deteriorate. It is clear (p. 232), that the Hindoo sages believed in *one God* true and great, and it must be allowed (p. 233) that the imagination could not fill up the void between supreme beatitude and the imperfections of the created world in a more natural way than by supposing the dogma of emanations.[1]

*From their ideas* respecting gradation and the degrees to which souls approximated to or diverged from the great source, *arose* the doctrine of transmigration. Metempsychosis. *subsequent* to Emanation.

[1] The Malagasy worship the "only one supreme God" (see *Drury's Madagascar*, 8vo, 1743, p. 226).

2nd. From the doctrine of emanation naturally sprung fatalism or *predestination* (p. 235), and from that arose (p. 236), *astrology*[1] as a means of divination. Indeed materialism seems to be the immediate step subsequent to emanation (p. 237), and we find in Menu traces of it. From this naturally arose the *worship* of *animals*, as well as of the planets (pp. 239, 240).

3rd. Dualism seems always to have been set up as a restoration of the ancient doctrine (p. 241). It is very similar to the idealistic philosophy of the west (p. 242); and it maintains that energy and life are the only operative principles, absolute inertia being only *negative*, or the principle of death, while *pantheism* destroys the distinction between good and evil (p. 242), and the doctrine of emanation depresses the freedom of the will by the idea of an infinite degree of innate guilt (p. 243). A middle place between these two extremes is held by dualism. The worship of Vishnu belongs to this period (p. 244), the incarnation of whom shows the philosophical improvement of the Hindoos (p. 245).

4th. We find pantheism in the doctrines professed by the Buddhists of India and of China (p. 249); at least the doctrine that the universe is substantially nothing is assigned as an esoteric doctrine of Fo.[2] It is clear (pp. 249, 250) that the belief in a Supreme and Omnipotent Being must have been much weakened before it could resolve itself into one sole Being, who can scarcely be distinguished from non-existence. Another proof (p. 250) of the more modern date of pantheism is, that while other doctrines of the Orientals are founded on *miracles* and an appeal to revelation, this has originated entirely in metaphysical refinements (p. 250). The Sanchya school is complete pantheism, as appears from the Bhagvat Gita (p. 251).

Prichard's Remarks.

Thus far Schlegel.—But Prichard (p. 253, *et seq.*) observes that in the above sketch too strong a distinction is drawn between emanation and pantheism; and he has given (pp. 254–257) some extracts from the Vedas, to show that "the departments and ele-

[1] Dr. Whewell thinks that astrology preceded astronomy (*Whewell's History of the Inductive Sciences*, 8vo, 1847, vol. i. pp. 149, 297, 309–320). The Malagasy are confirmed fatalists, and believe in a "stern, unbending, fixed, immutable destiny" (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 388, 389). Coleridge (*Literary Remains*, iii. 357) says "Astrology was prior to astronomy."

[2] See the remarks of Hallam. He says (*Literature of Europe*, iii. 355, 8vo, 1843), "All pantheism must have originated in overstraining the infinity of the divine attributes till the moral part of religion was annihilated in its metaphysics. . . . It could not have arisen except among those who had elevated their conceptions above the vulgar polytheism that surrounded them to a sense of the unity of the Divine Nature."

ments of nature are identified with, or rather included in the description of the divinity." At the same time I may observe that Prichard has, perhaps, taken too literal a view of the inflated language of the Hindoos, and, if I mistake not, passages almost as pantheistic as those in the Vedas might be found in the Hebrew Scriptures. Indeed, Prichard (p. 257) cannot avoid expressing his surprise that pantheism should be "found combined or rather confounded with a dogma so distinct from it, and which seems so opposite in its nature, as the system of emanation." He allows (pp. 257, 258) that pantheism was a corruption of the dogma of emanation, and he looks on it as the *second* stage of the Hindoo philosophy—Schlegel having made it the *fourth*. The third stage he considers to have been "materialism, or the worship of the visible elements and departments of the universe." This, as he says (p. 258), seems a natural result of pantheism. At p. 265, *et seq.*, Prichard has an ingenious inquiry into the *succession* of Egyptian creeds as illustrative of the history of Hindoo philosophy. He thinks (pp. 265, 266) that the whole of the Egyptian doctrines "may be referred to the transition from the more ancient to the later system." But the passages which he has cited (pp. 266–268), do not seem to me absolutely pantheistic. In confirmation of his view he notices (p. 269), that where in India abstract ideas of emanation declined, splendid and indecent ceremonies grew up, and this we find in Egypt. Such were Siva and Durga, and such were Osiris and Isis. We even find (p. 270) in the Egyptian Trinity, the personification of the theory of generative, destructive, and renovative powers.[1] See also pp. 271–282 for similarities between the Hindoo and Egyptian Trinity. But Prichard (pp. 287–292) allows that the esoteric doctrines of the Egyptians were similar to those of the Hindoos at the earliest period. We find in these esoteric opinions of the Egyptians the doctrines of emanation, though, says Prichard, "they could not resist the propensity to material and sensual analogies" (p. 289).

But here an important consideration suggests itself, which Prichard seems to have lost sight of. We judge of the theology of the Hindoos from *their own works*, great numbers of which have come down to us. But of the ancient Egyptian Scriptures nothing is preserved, and we are compelled to rely on the imperfect accounts of the Greek writers. Setting aside the ignorance of the Greeks, we must remember that according to Prichard's own view, a religion in its progress materialises, and the only accounts Remarks.

[1] Mr. Green supposes that the Trinity can be proved *à priori!!!* (see *Green's Mental Dynamics*, 8vo, 1847, p. 61).

left to us of Egypt are quite modern compared with the Vedas, and even to the code of Menu.

Storch thinks that polytheism is the earliest form of religion, and that it originated in personations of the powers of nature (*Économie politique*, St. Petersbourg, 8vo, 1815, tome v. pp. 185–189).

### 1780. NOTE ON THE CHRONOLOGY OF EXODUS.

See some ingenious remarks in Prichard's Analysis of the Historical Records of Ancient Egypt, 8vo, 1838, pp. 131–135.

### 1781. NOTE ON THE DATE OF THE TROJAN WAR.

See Prichard's Analysis of the Historical Records of Ancient Egypt, 8vo, 1838, pp. 135–138. He follows "the old calculations of Eratosthenes," and adds, "On the whole, we may conclude that the old date of the Trojan war may be considered as resting on the authenticity of the Olympiad Chronology, which Dr. Musgrave seems to have rescued from all doubt."

Mr. Keightley believes there was no such thing (*Tales and Popular Fictions*, Lond. 1834, p. 132).

### 1782. THE DISREGARD OF PAGANS FOR THEIR OWN RELIGION.

Milman has given some evidence of this in his History of Christianity, 8vo, 1840, vol. i. pp. 34–40, where he follows Neander in attempting to show that at the birth of Christ, and during the preceding century, the greatest thinkers of the age were deists. This at all events seems to have been confined to the politer nations of paganism; and it is remarkable that when Paul went to Lystra, in Lycaonia, he met with an opposition such as he had not found in Ephesus, in Athens, or in Rome. It was only in such a savage and remote place as Lystra that the belief in gods under the human form was general. The same remark holds good of "the wild island of Melita" (*Milman's Christianity*, vol. ii. pp. 9, 10, and 32); and see (at p. 40) what he says respecting the opinions of Pausanias and Pliny.

Suetonius (*Tiberius Nero*, cap. ii. edit. Pitiscus, i. 389), in summing up the vices of the Claudii, mentions as a matter of reprobation that one of them undertook a naval engagement in opposition to the sacred birds, "non pascentibus in auspicando pullis, ac *per contemptum religionis*, mari demersis, quasi ut biberent quando esse nollent, prælium navale iniit, superatusque;" and in the next sentence Suetonius speaks of this art as 'illudens discrimini publico" (see also cap. xiv.)

### 1783. POPULATION OF THE JEWS IN THE EAST DURING THE FIRST CENTURY.

See on this subject Milman's History of Christianity, 8vo, 1840, vol. i. pp. 62, 63. He is evidently inclined to rate their numbers very highly, and gives credit to the assertion of Philo, "that Babylon and other eastern satrapies were full of his countrymen." Philo adds that the apprehension of their taking up arms "and marching upon Palestine weighed upon the mind of Petronius, when commanded at all hazards to place the statue of Caligula in the temple." Milman adds, "It appears from some hints of Josephus, that during the last war the revolted party entertained great hopes of succour from that quarter; and there is good ground for supposing that the final insurrection in the time of Hadrian was connected with a rising in Mesopotamia."

Tertullian says Babylon is Rome (*Ceillier, Auteurs sacrés*, tome ii. p. 521).

### 1784. ROMAN CIVILIZATION INCREASED UNTIL THE TIME OF THE ANTONINES.

This is the opinion of Milman, to which I can hardly assent. He says (*History of Christianity*, vol. i. p. 2), "At least down to the times of the Antonines, though occasionally disturbed by the contests which arose on the change of dynasties, the rapid progress of improvement by no means retarded."

Hume supposed that the Roman empire was most populous under Trajan and the Antonines; but this is denied by Malthus (*Essay on Population*, 6th edit. 1826, vol. i. pp. 248, 249).

### 1785. REMARKS ON THE SHECHINAH.

Milman (*History of Christianity*, 8vo, 1840, vol. i. p. 22) remarks the "striking analogy" between the Hebrew Shechinah and the fire worship of the early Persians. He goes on to say, "Even if the notion of a visible Shechinah was of a later period (Notes to Heber's Bampton Lectures, p. 278), God was universally believed to have a local and personal residence behind the veil in the unapproachable Holy of Holies, and the imagination would thus be more powerfully excited than by a visible symbol." Milman adds (p. 24), "The symbolic presence of the Deity, according to their own tradition (Hist. of the Jews, ii. 10), ceased with the temple of Solomon; and the heathen world beheld with astonishment a whole race whose deity was represented under no visible form or likeness." But at p. 90 Milman seems to contradict himself. Milman (*History of the Jews*, 2nd edit. 12mo,

1830, vol. ii. p. 10) says that when the Jews, in B.C. 535, at the permission of Cyrus, returned from their seventy years' captivity and rebuilt the temple "the Shechinah, or divine presence, was an important deficiency in the new temple."

### 1786. INTRODUCTION OF PRINTING INTO IRELAND.

"Ireland was one of the last European states into which printing was introduced. It does not appear that it was executed in the country prior to 1551, when a black letter edition of the Book of Common Prayer was printed by Humphrey Powel at Dublin, 'cum privilegio ad imprimendum solum, anno Domini 1551.' Before and even after this date Irish authors caused their works to be printed abroad; even so late as 1700, very few books were printed in Ireland, whatever was written there being generally sent to London. Till within a few years, the printing business in Ireland consisted in little more than reprinting London books in smaller sizes than they are executed in England, and for which a ready sale was obtained abroad" (*An Introduction to the Study of Bibliography, by T. H. Horne*, vol. i. p. 202, Lond. 1814, 8vo).

### 1787. STEREOTYPE PRINTING WAS INVENTED AT THE END OF THE SIXTEENTH CENTURY.

"The earliest inventor of modern stereotype printing appears to be J. Vander May, father of the well-known painter of that name. About the end of the sixteenth century he resided at Leyden, . . . and prepared and cast the plates for a quarto edition of the Bible" (*Horne's Introduction to the Study of Bibliography*, vol. i. p. 213, Lond. 1814, 8vo).

### 1788. REMARKS ON THE ESSENES.

See Lectures on Ecclesiastical History, by Edward Burton, Oxford, 1845, 3rd edit. pp. 16–19. In the time of Josephus there were four thousand of them in Palestine (p. 160). They were not the same as the Therapeutæ, for the Essenes were Jews; the Therapeutæ were not Jews, at least not exclusively (p. 17). Burton (pp. 17, 18) has endeavoured to account for the Essenes not being mentioned by the Evangelists. He observes: 1st. That they had not been long in existence, and that "the name of Essenes may not yet have been given to them." 2nd. That the actions of Christ were principally connected with the towns, which the Essenes avoided, therefore Jesus may not have met with them. 3rd. According to Pliny (Hist. Nat. v. 17), the principal

settlements of the Essenes were near the Dead Sea, where Jesus never went. 4th. Christ was not likely to mention the Essenes, for they "were already better prepared than most of the Jews of that time to receive the Gospel;" and while there were so many sinners, we need not wonder that less of his attention was paid to the more moral and comparatively more spiritual people who were *afterwards* called Essenes."

This last argument of Burton's strikes me as very weak. Without quarrelling with his assumption that the name of Essenes was "afterwards" given to them, I should in the first place demur to the superior morality of the Essenes; and in the second place am inclined to agree with Milman (*History of Christianity*, vol. i. pp. 161, 162) that Christ displays great enmity to Essenism; and that when we consider that two of the cardinal points of those ascetics were a dislike to wine and marriage, it seems remarkable that the first miracle performed by Christ should be to supply wine at a wedding.

### 1789. NOTES ON BUDHA AND BUDHISM.

Milman (*History of Christianity*, vol. i. p. 99) says, "According to a tradition known in the west at an early period, and quoted by Jerome (Adv. Jovin. c. 26), Budh was born of a virgin. So were the Fohi of China and the Schaka of Thibet."

### 1790. NOTE ON THE ANTIQUITY OF THE MEMRA OR DIVINE WORD.

See the passage cited by Milman (*History of Christianity*, 8vo, 1840, vol. i. p. 74). He says, "It is remarkable that the same appellation is found in the Indian, the Persian, the Platonic, and the Alexandrian systems. . . . Dr. Burton, in his Bampton Lectures, acknowledges of course the antiquity of the term, and suggests the most sensible mode of reconciling this fact with its adoption into Christianity" (see also pp. 72, 73). Milman says (vol. i. p. 83), "Many of the quotations about the Memra or Divine Word may be found in Dr. Pye Smith's work on the Messiah." See also ART. 1961

### 1791. REMARKS ON THE FIRST SEPARATION OF THE CHRISTIANS FROM THE JEWS.

Milman (*History of Christianity*, vol. i. p. 430), speaking of the arrival of Paul at Corinth, on his second journey, says, "At Corinth, possibly for the first time, the Christians openly seceded

from the Jews, and obtained a separate school of public instruction." This journey Milman places in the year 50 (p. 427).

Tertullian (Apolog. cap. ix.) says that the Christians would not eat the blood of animals (*Ceillier*, ii. 150).

### 1792. RUNES WERE USED BY SLAVONIANS BEFORE THE ALPHABET GIVEN THEM BY CYRIL.

"Though it be a fact clearly established in history that the invention of the Slavonic alphabet was coeval with the introduction of Christianity among the tribes forming the south-western division of this people, it is equally indubitable that they were acquainted with the Runic characters while yet in a state of paganism. That the ancient Vends, or Slavonic tribes, made use of runes, is proved by the testimony of Ditmar, bishop of Merseburgh, who lived in the end of the tenth century; and his testimony is corroborated by the inscriptions found upon their idols. Karamsin's History of the Russian Empire, vol. i. p. 109" (*Biblical Researches and Travels in Russia, by E. Henderson*, Lond. 1826, 8vo, p. 66).

At p. 18 Henderson says, "It deserves the notice of the antiquary that, notwithstanding the early intercourse which existed between Novogorod and Scandinavia, no Runic inscriptions have yet been discovered. . . . Among other coins recently dug up near the Ladoga, many of which were with Cufic characters," &c., &c. Respecting the Cufic, see Niebuhr, Description de l'Arabie, 1774, 4to, pp. 84–86. Pinkerton (*Account of Russia*, 8vo, 1833, p. 194) says, "Before A.D. 989, there seems to have been no trace of civilisation or letters among the Russians. The alphabet of St. Cyril appears to have been the first which was ever adopted for writing their uncultivated language."

### 1793. TUMULI IN RUSSIA.

See also ART. 1636.

See Henderson's Biblical Researches and Travels in Russia, 8vo, 1826. He mentions (pp. 28, 29) having seen great quantities of them between Krestzi and Yajelbitzi in the province of Novogorod, "most of which bore so exact a resemblance to the sepulchral monuments we had been accustomed to see scattered over different parts of Scandinavia, that we could not but conclude them to be the tumuli of such as had fallen in the battles in which the ancient nations of these northern regions were frequently engaged." They are very abundant in Little Tartary (pp. 164, 165), and are more or less continued towards the east, exactly in the direction in which the Tartar hordes proceeded

into Europe; and are found bearing the same character in the vicinity of the Ienesi and the Ulu-tan that they exhibit here. In the steppe between the Ishin and the Karasu which fall into the Ienesi, an immense number of these monuments present themselves, intermixed with fosses and walls several hundred feet in length, in every respect resembling those just described. Ritter's Erdkunde, theil i. p. 545. Henderson saw at Bender near Moldavia (p. 266) "an immense tumulus, which is not improbably that mentioned by Herodotus, as raised by the Scythian kings over those who had fallen victims to an intestine broil" (iv. 11; and see pp. 391, 392). And a little further (pp. 267, 268) between the Dniester and the Bog, he saw on the tumuli, "large male and female images hewn in stone whose physiognomy, shape, and costume evidently prove them to be designed to represent a people of Mongolian origin. . . . They are in every respect the same as those described by Pallas." Henderson adds that they could not have been the work of the Mongols under Dchengiz Khan, "for mention is made of their existence by Ammianus Marcellinus, a writer of the fourth century (Le Comte Potocki's Fragmens historiques et géographiques sur la Scythie, la Sarmatie, et les Slaves, livre xxvii. p. 59) whose observation that the features they exhibited were of the same cast with those of the Huns (Χούνοι) forces upon us the conclusion that they were erected by Mongolian tribes distinguished by that name, which were driven over the Volga by the Sien-pi, in the year 374, and spread alarm through all the nations inhabiting the eastern frontiers of the Roman empire. Hülleman, Geschichte der Mongolen, p. 109; Deguigne, Histoire générale des Huns, tome i. seconde partie, pp. 289–293." See also pp. 278, 280, where he mentions the "immense tumuli" which he saw to the north of the Crimea.

### 1794. A RUSSIAN SECT WHICH HAS A GREAT HORROR OF TOBACCO.

This is the case with the "Starovoertzi, or dissenters of the old faith," as Henderson (*Biblical Researches and Travels in Russia*, 8vo, 1826, pp. 25, 26) found to his great discomfiture, when he fell in with them at Krestzi, in the province of Novogorod. In the reign of Peter the Great, a theological discussion was held about it (see *Histoire de Charles XII.* livre i. in *Œuvres de Voltaire*, tome xxii. p. 45).

1. In 1634 it was forbidden in Russia "under pain of the knout, slitting the nostrils, cutting off the nose, and exile," and the monks of Mount Athos discovered that "it sprung originally

from the excrements of Satan" (see *Pinkerton's Russia*, 8v 1833, pp. 79, 80, 341). 2. The Wahabis have an aversion t tobacco, but do not object to others smoking it (see *Wellsted Travels in Arabia*, 8vo, 1838, vol. i. p. 64). 3. The Ne Zealanders are particularly fond of it (see *Earle's New Zealanc* 8vo, 1832, p. 35). Amurath IV. published an edict which mad smoking tobacco a capital offence, a measure which was founde on an opinion that it rendered the people infertile (*Paris an Fonblanque's Medical Jurisprudence*, vol. i. p. 209, 8vo, 1823 see also the note at vol. ii. pp. 415, 416).

### 1795. SUPERSTITION IN RUSSIA RESPECTING MILK.

Henderson passed through the village of Vedova, in the pro vince of Novogorod. He says (*Biblical Researches, &c. in Russia* 8vo, 1826, p. 34), "The same superstitious idea relative to th efficacy of milk in quenching fires that have been kindled b lightning prevails here as in some parts of Germany; the con sequences of which is, that owing to the smallness of the quantity of that liquid which it is possible to procure, compared with th exigency of the case, it not unfrequently happens that when it i resorted to instead of a plentiful supply of water, whole village are consumed, and the inhabitants reduced to circumstances o great misery."

He mentions (p. 469) a Russian sect whose idea of fasting consists of taking things made from milk. See ART. 1819.

1. On the night of St. John the Baptist, i.e. on June 24 O. S. "the calves are allowed to spend the night with the cows, fo fear that witches might dry up their milk" (*Pinkerton's Russia* 8vo, 1833, p. 202). 2. In Bornou, "it is deemed unlucky to sell new milk; it may, however, be bestowed as a gift" (*Clapperton's Journey*, p. 38, in *Denham and Clapperton's Africa*, 1826, 4to, and see p. 68). 3. In 1597, Burghley writes to his son Cecil, "I find no meanes to restore my poor wytt, being forced dayly to feed of an asse's milk" (*Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 477). 4. "A superstitious fancy of a most disgusting kind prevails in some districts of Ireland, viz., that stirring the milk with the hand of a dead person will cause it to produce an extraordinary quantity of cream" (*Croker's Keen of the South of Ireland*, p. 98, Percy Society, vol. xiii.)

### 1796. SIZE OF THE LARGEST BELL KNOWN TO EXIST.

Henderson (*Biblical Researches, &c., in Russia*, 8vo, 1826, p. 49) gives an account of the famous bell at Moscow; which,

he says, is "indisputably the largest bell in the world; measuring 67 ft. 4 in. in circumference round the lower part of the barrel, by 22 ft. 5⅓ in. in height, the whole weight amounting to 443,772 pounds. . . . . Its value has been estimated at 65,681*l.*, but this estimate is founded merely on the price of ordinary bell metal; and the real value must be much greater, owing to the profusion of gold and silver which the nobility and other inhabitants of the city threw into it when casting."

"The Russians are passionately fond of the sound of bells, and in no country in Europe are larger and finer sounding ones to be found; every church has in its steeple four or five of different sizes; and in many this number is doubled and even tripled" (*Pinkerton's Russia*, 8vo, 1833, p. 269).

### 1797. NOTE ON THE NUMBER OF ARMENIANS.

Henderson (*Biblical Researches, &c., in Russia*, 8vo, 1826, pp. 55–56) when in Moscow, was told by the Armenian archimandrite, Seraphim, that "the number of Armenians scattered through different countries amounts to nearly four millions. Multitudes have recently joined the Roman communion; and the efforts made by the Catholics with a view to such conversions are indefatigable. . . . . About twenty years ago twenty-five or thirty thousand Armenians were trained to the use of arms in the north of Persia; but they have long ago been dispersed, and little of true patriotic feeling is now left among that people."

1. Henderson says (p. 467) that the Armenians at Mozdok near Georghievesk are exceedingly superstitious. "When any person in the family is taken ill, the Bible and every kind of religious book is removed out of the house in order to propitiate the evil spirit." He adds (p. 513) that both the Armenian and Georgian clergy "are with few exceptions in a state of the most desperate ignorance." 2. Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, p. 40) speaks much more favourably of them.

### 1798. ETYMOLOGY OF SLAVONIANS AND FIRST MENTION OF THEM.

"The first mention we have of the Slavonians under this identical name is in Jordanus (De Gothorum Origine, cap. xxiii.) who describes them as existing in the year of our Lord 376. . . . . With respect to the origin of the name given to this people, a great difference of opinion has existed among the learned. That it is not to be written *Sclavonian* is agreed on all hands; for although the Greeks wrote Σκλάβονοι, it arose from necessity, there not being any such combination as σλ in their language;

See also ART. 415.

and it is evidently from them the Latins adopted their Sclavi and the Arabic geographers their صقالب. The attention of native etymologists has been principally directed to two words in their language; *slovo* 'word, speech,' and *slava*, 'glory, renown.' In favour of the former it has been alleged that the Slavonians appropriated the name to themselves in contradistinction from foreigners, to whom they gave the name of *Nämtzi*, or 'the speechless,' because their language was unintelligible to them; and this is the epithet by which they still distinguish the Germans in the present day. The partial use of the *o* in the names of certain tribes of this people, such as the Slovaks, Sloveas, &c., would seem to confirm this derivation; but on the other hand, the frequent occurrence of the syllable *Slav* in proper names, at a very ancient period of Slavonic history, and the authority of the earliest foreign writers who have occasion to mention them, seem to decide the question in favour of *slava*, which with a certain modification is adopted by Dobroosky in an interesting dissertation on this subject in the sixth volume of the transactions of a private society of Bohemia. This profound Slavonic scholar considers the word, when occurring as part of a compound in proper names, to be equivalent to the Greek termination *-ωνυμος*, so that Svatoslav Blagoslav are merely etymological translations of *ἱερώνυμος* and *ἐνώνυμος*. The reason he conceives why the Slavonians assumed this name as a people was their being accustomed to give names to the places of which they possessed themselves, agreeably to the received usage of words in their own language. All foreigners and foreign places they regarded as anonymous, on account of the insignificancy of their names to people of Slavonic origin" (*Henderson's Biblical Researches, &c. in Russia*, 1826, pp. 61, 62).

On slavery, see Kemble's Saxons in England, vol. i. pp. 186–199.

*Slav* forms at least a very common element in the names of Russian princes (see *Pinkerton's Russia*, 8vo, 1833, p. 160). In 1787 Hannah More writes from Cowslip Green to Mrs. Carter, "The great object I have so much at heart—the project to abolish the slave trade in Africa. This most important cause has very much occupied my thoughts this summer; the young gentleman (Mr. Wilberforce) who has embarked in it with the zeal of an apostle, has been much with me, and engaged all my little interest and all my affections in it" (*Roberts's Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. ii. pp. 70, 71). In July, 1790, she writes from Cowslip Green to Horace Walpole (*Memoirs*, 8vo, 1834, vol. ii. p. 235), "I cannot forbear telling you, that at

my city of Bristol, during church time, the congregations were surprised last Sunday with the bell of the public crier in the streets. It was so unusual a sound on that day, that the people were alarmed in the churches. They found that the bellman was crying the reward of a guinea to any body who would produce a poor negro girl who had run away, because she would not return to one of those trafficking islands whither her master was resolved to send her. To my great grief and indignation, the poor trembling wretch was dragged out from a hole in the top of a house, where she had hid herself, and forced on board ship" (vol. ii. p. 235). Storch observes that one of its worst effects is, that it prevents the division of labour (*Économie politique*, St. Petersbourg, 8vo, 1815, vol. i. p. 207). When a nation entirely consists of hunters and fishers, prisoners are troublesome and costly, therefore they are slain; but in the pastoral state of man their labour is useful, and here is the beginning of slavery. The desire of procuring slaves is at the same time a fresh cause of wars (*Storch*, iv. 220, 221). Among an agricultural people the lot of slaves is at first more severe than among a pastoral people; but the increasing difficulty of procuring them raises their value and ameliorates their condition, thus preparing the way for their final emancipation (*Storch*, iv. 255–261). I may add that this last step is in the natural course of things a triumph reserved for commerce and manufactures, but in Europe has been greatly hastened by the influence of Christianity. See further respecting slavery, Storch, tome v. 265–298, 296, 315. Alison observes that slavery was at first beneficial, by compelling indolent savages to work, and by giving the labouring classes *protectors* it prevented them from being exterminated (*Alison's Principles of Population*, 8vo, 1840, vol. ii. pp. 170–172). Hence when slavery is done away with, poor laws begin (pp. 174, 175). Slavi is derived, *not* from *slava*, glory, but from *slovo*, speech (see *Talin's Languages and Literature of the Slavic Nations*, New York, 8vo, 1850, pp. 2, 3).

1799. PREFERENCE GIVEN TO THE NEW OVER THE OLD TESTAMENT.

In the middle of the ninth century, Cyril and Methodius translated the New Testament into Slavonic, but do not appear to have translated the Old Testament. Indeed, the earliest *certain* date of any part of the Slavonic Old Testament is the twelfth century; and of the Pentateuch the fifteenth century (see *Henderson's Biblical Researches, &c., in Russia*, 8vo, 1826, pp. 72, 74).

### 1800. WELLS ARE CONSECRATED IN RUSSIA.

See Henderson's Biblical Researches, &c., in Russia, 8vo, 1826, p. 154. He says, "We found it scarcely possible to enter the town of Oboian, owing to the concourse of people, who were assembled to witness the consecration of a new well in one of the principal streets through which we had to pass."

### 1801. THE WESTERN BANK OF RUSSIAN RIVERS RUNNING SOUTH IS THE HIGHER.

Henderson (*Biblical Researches, &c., in Russia*, 8vo, 1826, p. 170) says, "As we approached Tchernigof, we received a fresh confirmation of a remark we had already repeatedly made, that in this part of Russia, where the rivers all run to the south, their western bank is invariably the higher, and has generally been selected as the site of towns, both in ancient and modern times" (see also p. 384).

### 1802. SUPERSTITION OF THE GREEK CHURCH RESPECTING SAINTS, RELICS, AND PICTURES.

n also
rr. 1819.

Henderson (*Biblical Researches, &c., in Russia*, 8vo, 1826, pp. 181, 182) visited the catacombs at Kief, the ancient ecclesiastical capital of Russia. He saw, in a passage leading to the catacombs, "a coffin without a lid in which lay the mummied body of one of the saints, wrapped in a silken shroud, with one of the stiffened hands placed in such a posture as easily to receive the kisses of those who visit the cemetery for purposes of devotion." See also p. 357, where Henderson mentions having seen some rags hung on a tree before a chapel dedicated to St. John. "The rags are held so sacred by the Greeks that our driver would not suffer us to touch them."

See Pinkerton's Russia, 8vo, 1833. He says (p. 92) that several Russian and Greek prelates with whom he conversed, looked on the invocation of saints and the use of pictures in worship as "useful institutions of the church," though they did not allow that a belief in such points "was absolutely necessary to salvation." Pinkerton says (p. 24), "The poorest Russian hut is always supplied with one or more small pictures of their tutelary saints; sometimes also, among the more wealthy, one observes the pictures of the Saviour and the Virgin; and not a few possess a representation of the Holy Trinity." He adds (p. 25) that it is customary for old men to travel about the country with "sacred pictures, to barter or exchange them," but never to *sell* them!!! (and see pp. 55, 56). At Pleskof he saw (p. 31), "thousands

crossing and prostrating themselves before a black ugly female portrait, as it passed by, decked out with gold and gems." Pinkerton says (p. 219), "*The Russians believe that the bodies of eminent saints, like that of the Saviour, 'do not see corruption.'* Hence they affirm that, after a course of years, the body of a favourite saint, as a mark of his being canonised in heaven, is, by a supernatural power, raised by degrees out of its grave, and at last appears above ground uncorrupt," &c. The Russians have a regular "Acta Sanctorum," in twelve volumes folio (pp. 221, 222). And yet in spite of all this, Pinkerton assures us that the Russians do not worship saints. He says (p. 298), that before undertaking any business of importance, they and the priest offer up prayers "in the midst of the domestic circle before the image of the tutelary saints of the family; domestics, children, and friends attending. I do not mean to say that prayers are directly offered to the saints on this occasion, any more than on any other; but that, as it is the general custom of the Russians never to pray unless they have a crucifix, or the picture of the Saviour, of the Virgin, or of some saint of the calendar before them, so on this occasion also the prayers are offered up before the family *obray* (sacred picture)."

This respect for relics is unknown to the East India islanders (see *Crawford's History of the Indian Archipelago*, Edinburgh, 8vo, 1820, vol. i. p. 63).

1803. SUPERSTITION OF THE RUSSIAN JEWS RESPECTING THE BIBLE.

See some curious details in *Henderson's Biblical Researches, &c., in Russia*, 8vo, 1826, pp. 207–211, respecting the Jews of Dubno. When their MSS. of the Bible are from age unfit to be used in the synagogues, "they are carefully enclosed in a box, and deposited in the burying-ground" (p. 207). The parchments on which the Bible is written must be made from "the skins of clean animals, and it is indispensable that they be prepared by the hands of Jews only" (p. 208). The scribe, before beginning, is ordered to compose his mind; and to write with such scrupulous accuracy that "where letters are found of a larger or smaller size than the rest, these blunders are to be copied with as great fidelity as any part of the text" (p. 209). Any faults made by the copyist may be rectified within thirty days; after that period, "the copy is declared to be *posel*, or forbidden" (p. 210). But it is not permitted "to correct any of the divine names, except when they are applied in an inferior sense . . . . When transcribing the incommunicable name יהוה Jehovah, the scribe

must continue writing it until it be printed, even though a king should enter the room (p. 210). . . . Nor is the copyist allowed to begin the incommunicable name immediately after he has dipt his pen in the ink; when he is approaching it, he is required to take a fresh supply when proceeding to write the first letter of the preceding word" (p. 211).

Chevenix notices with truth their total absence from a spirit of proper pride. "Their levity, inconstancy, bad faith, and cruelty, were the vices of society; and their fall was attended with events which never could have occured, if pride had held its proper place in their character" (*Essay on National Character*, 8vo, 1832, vol. i. p. 44). He has carefully enumerated some of their vices, which are most repugnant to humanity (vol. i. pp. 140, 141).

1804. THE GREAT REPUTATION OF SOLOMON JARCHI AMONG THE JEWS.

—"Especially Solomon Jarchi, commonly known by the name of Rashi, to whose authority the Jews constantly refer, and whose decision they consider as superseding all further appeal. His commentary has often been reprinted; and it may be safely affirmed that there is scarcely a Jewish house in which some part of it is not to be found" (*Henderson's Biblical Researches, &c., in Russia*, pp. 238, 239).

1805. NOTE ON THE BULGARIAN LANGUAGE.

—"Comparatively few of the Bulgarians speak or read the Bulgarian language, but they make use of the Turkish. . . . The Bulgarians are frequently mentioned by the Arabic writers Ibn Haukal, Baknir, &c., and the extensive ruins of their celebrated city, Bolghar, are still visible on the banks of the Kama, at the distance of 145 versts to the south of Kazan. . . . The primitive language of the Bulgarians is supposed to have been a dialect of the Turkish; but, in their progress towards Mœsia, and in consequence of their intermixture with the Slavonian tribes that were already in possession of that country, they gradually exchanged it for the Slavonic, which they also received as their written language about the time of their conversion to Christianity" (*Henderson's Biblical Researches, &c., in Russia*, pp. 259–261).

1806. ACCOUNT OF THE MENNONITES.

See the account of them in Henderson's Biblical Researches, &c., in Russia, 8vo, 1806, pp. 385–390. They are scarcely to be known from Protestants, except by "certain external rites or

ceremonial observances." They only baptise adults, but perform that rite not by immersion but by pouring. They reject transubstantiation and consubstantiation. They consider the ordinance of feet-washing "to be binding in imitation of the example of Christ, and as a proof of Christian humility and love" (p. 388). But they do not practise it "as a public rite on such as may have washed their own feet the night before; but it is performed on strangers who visit them in their houses, and who may really be benefited by it" (p. 388). They refuse to confirm their testimony by an oath, regarding this as peculiar to the Old Testament dispensation" (p. 389).

### 1807. SHALLOWNESS OF THE SEA OF AZOV.

—"Notwithstanding the inconveniences arising from the shallowness of the Sea of Azov, and that of the harbour immediately below the town" (*Henderson's Biblical Researches, &c., in Russia*, 8vo, 1826, p. 396; and see pp. 377, 378).

### 1808. ACCOUNT OF THE KARAITES.

See an interesting account of them in Henderson's Biblical Researches, &c., in Russia, 8vo, 1826, pp. 306–339. He visited the settlement they have near Baghtchisarai, at the south-west of the Crimea. The oldest tombstone they have there is dated 1364 (p. 314). Henderson (p. 314) seems to reject the opinion that they came from Bokhara. According to their own traditions, they came from Damascus early in the fourteenth century (p. 314). The Karaites "seem originally to have been the same with that of the Sadducees" (p. 319). Many suppose them to have been the scribes of the New Testament, but this is very improbable (p. 316). At all events (pp. 316, 317), Monnier is in error in supposing that they were founded in the eighth century by Rabbi Anan; for he only *reformed* them. According to their own account (p. 318), Grand Cairo was the first place where a Karaite synagogue was established. The Karaites of the Crimea, as well as those near Constantinople, have a Tartar version of the Pentateuch (p. 319), for a description of which see pp. 331–339. One peculiarity of this version is (p. 334) that whenever the sacred name יהוה occurs in the original, its place is supplied in the version by the abbreviated form ה, i.e. השם, "the name; אלהים is uniformly given by מנרי *Taugri*, the old Tartar word for God; and the use of Allah seems studiously avoided altogether" (p. 335) Of the language in which this version is written, Henderson says (p. 335) that everything is Hebrew except the words, which are

Tartar, and yet no Tartar nor Turk can understand it. In the middle of the seventeenth century there were in Poland 2,000 Karaites; in Constantinople, 70; in Theodosia, 1,200; in Cairo, 300; in Damascus, 200; in Jerusalem, 30; in Babylonia, 100; in Persia, 600. At the present day their numbers are unknown, but they may be found in Austria, in Abyssinia, and in India (p. 319). Their principal peculiarity consists in rejecting the oral law, and appealing to the Bible as the sole test of truth (p. 319); and it is on this account (p. 320) that they are called Karaites, from *kara*, "scripture." They also reject (p. 321) all Cabalistic interpretations of the Bible (p. 321). "The foundations of the Cabala were laid and well known long before Christ" (*Coleridge, Literary Remains*, iv. 301). They rigidly keep the Sabbath (pp. 321, 322), which the other Jews find means of avoiding by certain quibbles. They disbelieve the transmigration of souls, and the power of talismans (p. 322). They are eminent for moral propriety of conduct (p. 323), but are bitterly hated by the Rabbins (p. 323, and see p. 205). They are in daily expectation of the Messiah (p. 330). Pinkerton's Russia, 8vo, 1833, p. 99. Niebuhr, Description de l'Arabie, 1774, 4to, p. 163.

### 1809. INSECURITY OF TRAVELLING IN THE FIRST CENTURY.

Suetonius (*Augustus*, cap. xxxii.) has given a vivid picture of the difficulties and dangers to which during the reign of Augustus travellers were exposed, and the vigorous measures adopted by Augustus to meet the evil. But in another place (*Nero*, cap. viii.) there is a still more curious passage. He is speaking of the exertions of Tiberius, during the reign of Augustus, against the *ergastuli*, or houses of correction. His words are remarkable: "Ergastulorum quorum domini in invidiam venerant, quasi exceptos supprimerent, *non solum viatores*, sed et quos sacramenti metus ad hujusmodo latebras compulissent" (*Suetonii Opera*, Leovardiæ, 4to, 1714, vol. i. 230, 231, 405). The *non solum viatores* is characteristic of the little care for travellers.

### 1810. THE JEWS MARRY EARLY.

See also ARTS. 1120, 1296.

"They generally marry at thirteen and fourteen years of age, and the females still younger. I have heard of a Rabbi who was disposing of his household preparatory to his departure for Palestine, that gave one of his daughters in marriage who had but just completed her ninth year. . . . The young couple are therefore often obliged to take up their abode at first in the house of the husband's father. . . . It is asserted to be no uncommon thing

among the Jews for a father to chose for his son's wife some young girl who may happen to be agreeable to himself, and with whom he may live on terms of incestuous familiarity during the period of his son's minority" (*Henderson's Biblical Researches, &c., in Russia*, 8vo, 1826, pp. 223, 224). Hence their small stature, see ART. 1296.

The Russians are remarkable for early marriages, and the consequence is that circumstances similar to those mentioned by Henderson not unfrequently occur (see *Pinkerton's Russia*, Lond. 1833, 8vo, p. 306, and p. 78). The natives of Kamtchatka marry both sexes "generally at the age of thirteen or fourteen." Hence, as is supposed, their short stature (see *Cook's Voyages*, 8vo, 1821, vol. vii. p. 338). What Henderson relates of the Jews is said by the Empress Catherine to be commonly practised by the Russian peasants (see *Malthus on Population*, 8vo, 1826, 6th edit. vol. i. p. 482).

### 1811. FEW OF THE JEWS LEARN ANY TRADE.

It is well known that in former times it was considered shameful for a Jew not to know some trade; but it is now different. Henderson, who had seen a great deal of the Jews, says (*Biblical Researches, &c., in Russia*, 8vo, 1826, p. 224), "Comparatively few of the Jews learn any trade, and most of those attempts which have been made to accustom them to agricultural habits have proved abortive."

### 1812. NOTE ON THE STATE, ETC., OF WOMEN.

Henderson (*Biblical Researches, &c., in Russia*, 8vo, 1826, p. 225) says that among the Jews, "it forms part of their daily prayer 'Lord of the world, I thank thee that thou hast not made me a woman.'" This contempt of woman is at once the cause and the effect of the barbarism of this stupid and brutal nation.

The Otaheitans dislike eating in company, and will never eat with women (see *Cook's Voyages*, 8vo, 1821, vol. i. p. 202; vol. vi. p. 145). In the Sandwich Islands the men and women do not eat together (see *Cook*, vi. 202, 217; vii. 131). But in the Friendly Islands they do (*Cook*, v. 299, 451).

Lord Jeffrey says (*Essays*, 8vo, 1844, vol. i. p. 115), "Women were from the beginning of more account in the estimation of the Romans than of the Greeks." An evidence, I think, of the little influence of women among the Romans may be found in the Civil Law, which inflicts the same penalty on the seducer of a woman whether she consented or not. Cod. 9, tit. 13, quoted in Blackstone's Commentaries, 1809, vol. iv. p. 210.

For all treasons women were burnt alive until the 30 Geo. III. c. 48. Blackstone (*Commentaries*, 1809, vol. iv. p. 93, and pp. 204, 376) explains this barbarism by saying that it would have been too indecent to inflict the embowelling and exposing their bodies. One cannot avoid a smile at that sense of decency which burns a woman alive in order to avoid stripping her naked. Mr. Hallam (*Const. Hist.* 8vo, 1842, i. 32) says that for high treason "women till 1791 were condemned to be burned," but I believe they were for *any* treason.

Frederick Schlegel has remarked it as a singular circumstance that among the Brahmins, where they could not be priestesses they were highly respected (*Philosophy of History*, 8vo, 1846, p. 145). He might have added that among the Greeks and Romans they were despised, and yet were priestesses.

### 1813. BAPTISM PRACTISED BY THE JEWS.

See also ART. 275.

Henderson (*Biblical Researches, &c., in Russia*, 8vo, 1826, p. 236) mentions a sect of Jews called Habadim, who, "instead of the baptism customary among the Jews, go through the signs without the element, and consider it their duty to disengage themselves as much as possible from matter."

St. Phebade, bishop of Agen, in a treatise written in 360 or 361, says that the cloud which guided the Israelites by night was figurative of baptism (see *Histoire lit. de la France*, tome i. part ii. p. 278).

### 1814. VENERATION OF THE JEWS FOR PALESTINE, TOWARDS WHICH THEY ARE PRESSING.

See also ART. 1703.

Henderson (*Biblical Researches, &c., in Russia*, 8vo, 1826, p. 215) says, "According to all that we could learn, there has been of late years a very sensible movement among the Jews, and a constant effort to regain the limits of the beloved land of their ancestors." And (at p. 224) he says, "Their attachment indeed to Palestine is unconquerable; and it forms an article of their popular belief that, die where they may, their *bodies* will all be raised there at the end of the world." Henderson adds (pp. 224, 225), "Instances have been known of their embalming the bodies of their dead and sending them to Palestine by sea."

### 1815. PRESENT STATE OF THE CHERSONESUS.

For a description of the Chersonesus, see Henderson's Biblical Researches in Russia, 8vo, 1825, pp. 342–348. He says (p. 344), "It was here that Vladimir, the first Christian prince in Russia,

submitted to the rite of baptism in the year 988." In the eleventh century the commerce of the town of Chersonesus received a severe blow by the "rise of its two rivals, Soldaia and Theodosia, on the south coast of the peninsula; . . . and its ruin was completed by the Mongolians and Tartars on their taking possession of the country" (p. 345). Henderson (p. 347) confirms the statement of Pliny, who says that the circumference of the city was five miles.

1816. NOTE ON THE ORIGIN, ETC., OF THE COSSACKS.

See Henderson, Biblical Researches, &c., in Russia, 8vo, 1826, pp. 402–405. See also ART. 6.

Mannert, in his Norden Erde, thinks that they are the descendants of the royal Scythians, mentioned by Herodotus, an opinion which Henderson thinks not improbable; but, as he observes, "the gap that remains unfilled up by history" precludes proof. For there is nothing *like* a mention of them, at least under the same name, until the middle of the tenth century, when Constantine Porphyrogenitus says that beyond Secchia lies the country of Papagia, beyond Papagia, Casachia, and beyond Casachia, the Caucasian mountains. He places Casachia in part of Circassia, "or, as it is called in these parts, Tchercessia, between which and Tcherkask, the name of the Kozak capital, the reader will perceive a resemblance which never could be accidental, and which cannot easily be accounted for on any other principle than that of a relationship between its inhabitants and those of Circassia" (p. 403).

The Cossacks speak impure Russian, in which predominates "the little Russian dialect," and a "great number of Tartar words" (p. 403). They are made up of several races, and in the fourteenth and fifteenth centuries, in consequence of the Polish and Tartar conquests, a great number of Russians crossed the Don and amalgamated with them near the Kaban (pp. 403, 404), whence it is that they now use Russian, both as a written and colloquial language. Henderson says (p. 404), "The number of Don Kozaks is estimated at nearly half a million." He adds (p. 405) "In their persons the Don Kozaks are generally taller than the Russians, and have something strongly Asiatic in their physiognomy."

1817. ETYMOLOGY OF THE TANAIS, OR DON.

"At Golubinskaia, the Don is spread to the breadth of more than a verst, and well answers to the etymological derivation of

Dr. Murray, 'Tana, the spreading or broad stream.' Few names perhaps have been more generally applied to rivers than the one in question. It is found in *Tanais*, *Danapris*, *Dana*ster, *Dan*ubius, *Dwina*, Eu*dan*, Soa*don*, *Don*etz, all rivers in the east of Europe or in the Caucasus" (*Henderson's Biblical Researches, &c. in Russia*, 8vo, 1826, p. 407).

1817 (*bis*). NOTE ON ELBURZ, THE THRONE OF ORMUZD.

—"We had the far-famed Elburz full in view. . . . Its great height, estimated at upwards of 16,000 feet above the level of the Black Sea, the everlasting snows with which it was clad, and which shone with resplendent glare from the rays of the meridian sun, and the noble sweep of its broad extending bases, were all calculated to raise in the mind sensations of the grandest and most sublime description. . . . . In the opinion of the ancient Persians the Elburz (Pers. *Albürs*, from *sublime, shining*) is the highest and most ancient of all mountains in the world; the throne of Ormuzd," &c. (*Henderson's Biblical Researches, &c. in Russia*, pp. 460, 461).

1818. SOME ACCOUNT OF THE GEORGIANS.

See the account of the Georgians given by Henderson, in his Biblical Researches, &c. in Russia, 8vo, 1826, pp. 516–522.

Before the fifth century they used not only the Greek ritual, but in their churches the Greek language, and had no *written* character except the Greek. This they borrowed from the Armenians. But in 420 Miesrob invented the Armenian letters, and Isaac the Armenian patriarch introduced them among the Georgians. "Since that period the Georgian alphabet has been formed from the Armenian (pp. 516, 517). In A.D. 520 "The Georgians and Armenians separated from the Communion of the Greek Church; but this separation, so far as the Georgians were concerned, only lasted about fifty years; the Georgian archbishop Kyrion renouncing his allegiance to the Armenian patriarch, and submitting to the patriarch of Antioch, returned into the bosom of the Greek Church" (p. 517). "At this period Georgian literature properly commences" (p. 518).

The Georgians have two alphabets; one called Kuzuri is that invented in A.D. 420 by Miesrob, and is only used by the Church. The other alphabet is called *Kedouli*, and is supposed to have been invented by the Georgians themselves when they fixed their chronology, known by the name of Georgian, and little more than

five hundred years old. In these characters everything is written that is purely of a civil, political, or mercantile nature" (p. 518).

Henderson (p. 537) estimates the Georgians living between the Black Sea and the Caspian Sea at 140,000.

### 1819. NOTE ON THE PRESENT TENETS, ETC., OF THE GREEK CHURCH IN RUSSIA.

See Russia, by Robert Pinkerton, Lond. 1833, 8vo.

Pinkerton (pp. 39–54) has published a comparison between the Greek and Romish churches "drawn up by Philaret, metropolitan of Moscow," from which I extract the following opinions.

The belief respecting the existence of angels before the present world is not material (p. 40). Nor does it matter whether baptism be performed by immersion or sprinkling (p. 41). Immediately after baptism, whatever be the age, the Eucharist is administered (p. 215). The Russians in baptizing consider it absolutely necessary to have the water *cold*; "were the chill taken off the water they would probably doubt the validity of the ordinance" (p. 153). "The Greeks and Russians always use the trine immersion; the first in the name of the Father, the second in that of the Son, and the third in that of the Holy Ghost. When a priest cannot be obtained, they *permit lay baptism*; and they never rebaptize on any account whatever" (p. 156). "In cases of necessity, even in Great Russia, baptism by sprinkling or pouring water over the body is practised and held to be valid" (p. 157). Pinkerton says (p. 158) that after baptism the priest hangs round the neck of the child a small cross, which is worn during life next to the naked breast. "Another very singular custom which forms part of the baptismal ceremony is cutting off in the form of a cross part of the hair of the infant, enveloping it in wax, and throwing it into the font, or sticking it up in a corner of the church" (p. 158). The laity in the early church could administer this sacrament. See ART. 958.

The chief doctrines of the Greek Church as laid down by Philaret are: The sufficiency of the Bible as a rule of faith (p. 41), and supreme judge (p. 44). The rejection of the Apocrypha (p. 42). The right of private judgment in interpreting the Bible (pp. 42, 43). Rejection of the Vulgate as an improved translation (p. 43).[1] Bible in the vernacular (p. 44), and see at pp. 128–130 the opinions of the Russian bishops. Councils not infallible (p. 45). Nor are traditions (p. 45). Holy Ghost proceeds from

[1] There are some clever remarks on the Vulgate in Chillingworth, Religion of Protestants, 8vo, 1846, pp. 118-120.

the Father alone (pp. 46, 47). No free will to perform good works (p. 47). And the sufferings of Christ are themselves sufficient atonement for all the world (p. 48). Grace justifies through faith independent of work (p. 49). Laity should communicate in both kinds (p. 50).[1] Priests *may* marry (p. 50), though the higher clergy should be "unencumbered with the duties of the the married state and of a family" (p. 51). Jesus Christ the only head of the Church (p. 51). And the spiritual power is subordinate to the Councils of the Church (p. 52). No purgatory (p. 53), The spiritual power may also loose from sin on the ground of repentance, but not on the principle of supererogation of works (p. 54). Nor can such absolution be purchased (p. 54).[2]

See also ART. 453.

Thus far Philaret. But Pinkerton cautiously adds (pp. 54, 55), "I have no intention to insinuate that the body of the Russian people, or even many of the lower clergy, possess such distinct views as are here exhibited of the leading doctrines of the Gospel." Indeed the grossest idolatry exists (p. 56), and yet says Pinkerton (p. 57), bishops when ordained promise "that the homage due to God shall not be transferred to holy pictures. . . . on the contrary, I will study that pictures be respected only in the sense of the holy orthodox church, as set forth in the second general Council of Nice." And yet Platon allows the invocation of saints, but in a way "very different from the invocation of God" (see pp. 58–60). Pinkerton (p. 273) mentions as a remarkable thing, that in a church at Tula he saw "a rudely carved wooden image of the Saviour on the cross, being the first to my recollection which I had ever seen in a church of the Greek confession, where only a superficial painting on canvass or wood is permitted." They keep their fasts with great strictness (pp. 71, 72). They have four great fasts, besides usual weekly fasts on Wednesdays and Fridays throughout the year." During the great fasts they are not allowed even to drink *milk*. See ART. 1795.

See also ART. 1802.

Pinkerton says (p. 157), "The chrism, though a distinct mystery, is always administered immediately after baptism, and is the confirmation of the Greek Church. This rite is performed by the priest anointing the baptized person with holy ointments, with which he makes the sign of the cross on his forehead, eyes, nostrils, mouth, ears, breast, hands, and feet, repeating these words at each sign—'The seal of the gift of the Holy Ghost.'" It is clear that the Russian Greek Church greatly reverences the sign of the cross. It is made in the chrism (p. 157); after bap-

[1] So do the Abyssinians. See Salt's Voyage to Abyssinia, 4to, 1814, p. 391.

[2] Ranke says that Alexander VI. was the first who officially declared that indulgences could release souls from purgatory (*Die Romischen Päpste*, Berlin, 1838, band i. p. 61).

tism a cross is hung round the neck of the child, and worn during its life (p. 158). "The Russian always crosses himself before and after meat, or when about to begin any matter of importance" (p. 211). The sign of the cross is made at burials (p. 275); and in the Russian laws "*kissing the cross*" is looked upon as a solemn oath (p. 342), only there is this condition (p. 343), that such oath "could only be taken before mid-day, for the cross was not to be kissed in the afternoon; and no one in any affair could be permitted to swear by kissing the cross more than thrice."

The Greek Russian Church appears to be remarkable for its tolerant spirit (see pp. 188, 189, 248).

Respecting the sacraments, see pp. 215, 216. "The laity seldom partake of the communion more than once a year, which is always during the great fast before Easter; but there are many of the more serious who partake of the ordinance oftener. The *eucharist is administered also to infants*; for, as soon as anyone is baptized, at whatever age, he is admitted to this sacrament. The bread which they use is *leavened*. . . . The communicants receive the elements in both kinds, standing, the bread being sopped in the cup. A little warm water is mixed with the wine, probably in reference to the blood and water which flowed from the Saviour's side. . . . Three infants in the arms of their mother received the sacrament; the bread was soaked in the wine in a cup, and given with a spoon,—the usual way of administering this ordinance."

Pinkerton says (p. 216), "Confession always precedes communion." This, I suppose, is meant for adults, for it is not easy to see how infants, to whom the communion is given directly after baptism, could confess. From what Pinkerton adds (p. 216), the confession seems little more than a matter of form, and certainly very different from the auricular confession of the church of Rome.

Respecting the bishops, see the letter of "Philaret, the present bishop of Moscow." He says (p. 229), "The Russian church, in the choice of bishops, follows the practice of the first churches, in which this choice depended upon the clergy and laity unitedly." But, adds Philaret, on account of the extent of the Russian dioceses, "the choice is left to the synod as representing the clergy, and to the emperor as representative of the people"!!! (p. 230).

### 1820. CUSTOM AMONG RUSSIAN WOMEN OF CONCEALING THE LAST MOMENTS OF THEIR PREGNANCY.

Pinkerton (*Account of Russia*, Lond. 8vo, 1833, p. 153) says, "From ancient times it has been a custom among the Russians,

which is strictly adhered to by all classes in the present day, never to disclose the secret [illegible] woman's being in labour, except to those who have to wait upon her, till the labour is past, from a superstitious belief that when her state is known, especially to strangers, her sufferings and danger are thereby increased."

### 1821. PLATINA COINED BY THE RUSSIANS.

"They have also recently begun to use platina as a circulating medium, and in 1830 coined 337,000 roubles of this metal" (*Pinkerton's Russia*, 8vo, 1833, p. 16).

### 1822. NOTES ON THE SAMOGITIANS.

See Pinkerton's Russia, Lond. 8vo, 1833. He says (p. 106), "The Samogitian language is spoken in three districts of Lithuania, by a population of 112,000 souls, mostly Roman Catholics." The Samogitian population of the district of Rossiena amounts to about 90,000" (p. 111). The language of the Samogitians is very different from that of either the Russians or Germans" (p. 114).

Pinkerton was told (pp. 119, 120) by the bishop of Samogitia, "that the number of churches among the Samogitians was two hundred."

### 1823. POSSIBLE EXPLANATION OF AN EVENT ATTENDING THE BIRTH OF CHRIST.

"In consequence of the general idea of impurity attached to a lying-in-woman" (i. e. among the Russians), "it is very common, as the huts of the peasantry seldom consist of more than one habitable apartment, to resort to the *stable* or bath-house; the latter is usually at a small distance from the dwelling. Even some of the middle classes still use the bath-house in these circumstances" (*Pinkerton's Russia*, 8vo, 1832, p. 154).

### 1824. THE USE OF SURNAMES AND CHRISTIAN NAMES BY THE RUSSIANS.

"In ancient times the Russian princes usually bestowed upon their children two names, the one Slavonian and the other Greek; the first at the birth of the child, and the second at its baptism. This custom continued *until the fourteenth century*, when the Slavonian name was dropt, and the *child began* to be called after the *saint* marked in the kalendar on the eighth day after its birth. . . . The ancient Russians had, properly speaking, no *family* names; they used only the appellative given to the child at its birth, joined to the designation which the father had

received on *his* coming into the world. Afterwards they began to add various terms of distinction taken from peculiar properties either of the mind or body, &c., &c. . . . "Prince Tscherbatoff, an eminent Russian historian, is of opinion that the practice of naming all the branches of the same race by one family name was little known among the Russians till about the end of the fourteenth century" (*Pinkerton's Russia*, 8vo, 1833, pp. 159, 160).

Sir Richard Wynne, who travelled into Spain in 1623, says that among the Spaniards, "a saint's day is in far greater estimation than the Sabbath" (*Autobiography of Sir S. D'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. p. 248).

### 1825. DRUIDICAL WORSHIP IN GROVES.

Duke (*Druidical Temples of the County of Wilts*, Lond. 1846, 12mo, pp. 22–24) denies that the Druids worshipped in groves. See also p. 26, where he says: "The history of the Druids is very indefinitely given by ancient authors who attribute to them manners and customs to which I am convinced that they were utter strangers. Amongst other unproved assertions, they make them resort to woods and groves, and yet we ever find their temples in the most open and champain countries." But the assertions of the ancients on this point must always carry weight; and it was a very common practice among barbarous nations to worship in groves. Thus Pinkerton (*Account of Russia*, 8vo, 1833, p. 195) says of the ancient Slavonians, "They formerly worshipped idols of stone, wood, and metal, in groves and on high places." Montesquieu supposes that the idea of building temples to God only occurs to nations that have passed the pastoral state. "Cette idée si naturelle ne vient qu'aux peuples qui cultivent les terres; et on ne verra pas batir des temples chez ceux qui n'ont pas de maisons eux-mêmes" (*Esprit des Lois*, livre xxv. ch. 2, *Œuvres de Montesquieu*, Paris, 1835, p. 416).

See also ART. 1959

### 1826. NOTE ON THE RUSSIAN WORD BOGH.

Nestor gives a list of the Slavonian deities; in two of which "we find the word '*bogh*,' which is the word still universally used by the Russians to designate the Supreme Being," &c. &c. (*Pinkerton's Russia*, 8vo, 1833, p. 196). Has this any connection with our Boghy?

### 1827. SINGULAR PART OF THE RUSSIAN BURIAL SERVICE.

When a Russian dies, a passport or absolution is put into his coffin. See the formula in Pinkerton's Russia, 8vo, 1833, pp. 206,

207. Pinkerton adds, "Most probably this usage was substituted by the Greeks, for the heathen custom of putting into the mouth of the deceased a small piece of money called *obolus* (ὀβολὸς), the sixth part of a drachm, for the purpose of paying Charon for passage over the Styx." And when the emperor Alexander I. died, a paper containing his character was buried with him (see p. 368).

1828. A SECT OF EUNUCHS OR ORIGENISTS IN RUSSIA.

There is a sect of this sort in Russia, the members of which, in imitation of Origen, adopt the literal meaning of Matthew, xix. 12. There are in Petersburgh alone upwards of two hundred of them, and in a single regiment seventeen soldiers put his opinion into action by castrating themselves. See the account given of them in Pinkerton's Russia, 8vo, 1833, pp. 263, 264. He says, "In general it is easy to distinguish them from other men; they become sallow and sickly-looking, their beards and hair begin to fall off and look parched, and in all respects they resemble a drooping, withering plant."

1829. FONDNESS FOR GREEK LITERATURE IN THE FIRST AND PRECEDING CENTURY.

See also ART. 1830.

Suetonius (*Tib.* cap. xxi.) has preserved part of a letter from Augustus to Tiberius. In about fifteen lines the royal pedant quotes Greek no less than four different times.

1830. STATE OF LITERATURE IN GAUL IN THE FIRST CENTURY.

See the Histoire littéraire de la France, tome i. part i. pp. 125–144.

The Benedictines say (pp. 125, 126) not only that there is no *proof* of Christianity being introduced into Gaul in this century, but that there is strong evidence *against* such a supposition. This evidence consists of the testimony of Sulpicius Severus, of the acts of St. Saturninus of Toulouse, and of Gregory of Tours.

During the reigns of Augustus and Tiberius, literature in Gaul rather increased than declined (p. 126). Indeed, the school of Southern Gaul continued to supply the Roman empire with eminent men during the whole of this century (pp. 130–134), though history only mentions the school of Marseilles and of Autun (p. 135). However, in A.D. 40, literary games were celebrated at Lyons (p. 137). In A.D. 94, Domitian exiled the philosophers from Rome, and many of them retired to Gaul (p. 138). But in spite of all this, marks of declining civilization were not

wanting. Eloquence decayed (p. 139), the care with which children were educated diminished (pp. 139, 140), a false and inflated rhetoric was generally taught (pp. 140–142), and the study of liberal arts was sacrificed to early fame *at the bar* (p. 143). Nearly every great man produced by Gaul in this century seems to *have gone to the bar* (see instances at pp. 145, 147, 149, 158, 177, 181, 218), and this was encouraged by the Emperor Claudius. "Les avocats furent sous lui en leur règne. Les jurisconsultes avaient alors au contraire peu de crédit" (p. 169). This attachment to the rhetorical part of the law and neglect of the noble study of jurisprudence is perhaps an evidence of declining civilisation. Compare what Burke says on this point.

In the first century the Greek language was generally cultivated in Gaul (tome i. part i. pp. 137, 138).

See also ARTS. 1829, 1831.

1831. STATE OF LITERATURE IN GAUL IN THE SECOND CENTURY.

See the account given by the Benedictines in Histoire littéraire de la France, tome i. part i. pp. 223-245.

See also ART. 1830

There is *no evidence* of Christianity having been preached in Gaul *before the time of Pothinus*, the bishop of Lyons and predecessor of Irenæus (p. 225). Before the accession of Irenæus a church was formed at Vienne (p. 225). The Benedictines say (pp. 227, 228), that the introduction of Christianity was favourable to civilisation in Gaul. At all events, it cannot have been favourable to learning. They say (p. 236): "Avant le quatrième siècle il ne parait pas que les Chrétiens étudiassent, au moins dans les écoles publiques, les sciences profanes, la rhétorique, la poétique, la dialectique, et le reste de la philosophie, la géométrie, et les autres mathématiques. Ils les regardaient comme des études étrangères à la religion, parceque c'etaient les païens qui les avaient cultivées." And again (at p. 238), "Toute la science que l'on demandait à une prêtre ou à un évêque, c'était d'avoir lu et relu l'Écriture Sainte."

In the second century, Greek was commonly spoken in the neighbourhood of Lyons (pp. 228–230), according to the Benedictines, but of this they have given no *proof*, and only four *arguments*: 1st. The proximity of Lyons to Marseilles. 2nd. The fact that Irenæus and other apostles in Gaul wrote in Greek. 3rd. That in the fourth and fifth centuries Greek was commonly understood at Arles. 4th. Irenæus says that his Greek was injured by being compelled to speak a barbarous language. This the Benedictines observe must apply, *not* to the Celtic, but to the corrupt Greek spoken by the people, for it cannot be supposed

that the Greek of Irenæus could be deteriorated by the habit of speaking Celtic. Favorinus, a native of Arles, was born in the latter half of the first century. He mentions that three extraordinary things occurred to him during his life. One was, "Ce qu'étant Gaulois il se servait de la langue grecque" (p. 268). This does not look as if Greek was so *very* common in Gaul.

The Latin language, the Benedictines boldly say, "était aussi commune dans nos Gaules en ce siècle que le Gaulois même," but their arguments in favour of this assertion (pp. 231, 232) are very weak.

There do not appear to be the slightest vestiges of Christian schools in Gaul during the second century (see p. 232), nor have the Benedictines advanced any proof for what they say (p. 233) respecting the bishops teaching in the churches, for their reference to Fleury (*Histoire ecclésiastique*, discours 2, nos. xiv. xv.) does not bear them out.

Respecting the pagan literature of Gaul during this century, see pp. 243–245. After the death of Pliny the Younger, eloquence at Rome greatly declined, but still maintained itself in Gaul. The Benedictines suppose (pp. 243, 244) that the schools which in the preceding century existed in Gaul still flourished in the *second* century; but they have been only able to *prove* the existence of one school—viz. that of Autun; and they confess (p. 245) "que l'on doit regarder la fin de ce siècle comme l'époque de la vieillesse et de la décadence de l'histoire." This indeed is sufficiently clear. Of the eminent men in this century Paulinus died in 104 (p. 247), Geminius early in the second century (p. 247). Rufinus flourished in the reign of Trajan (p. 249). Abascante "vers le commencement de ce second siècle" (p. 250). Salvius Liberalis under Domitian and Trajan (p. 252). Augurinus was consul in A.D. 132 (p. 253). Florus wrote about the year 110 (p. 259), Favorinus in the middle of the second century (p. 265), and after him Gaul during the second century can only boast of one writer of any note, viz. Froulon, and he flourished early in the reign of Marcus Aurelius (p. 233). Of the martyrs of Lyons during this century there is not the least evidence that any of them had the slightest acquaintance with a single branch of literature or of science (pp. 289, 290).

1832. STATE OF LITERATURE IN GAUL DURING THE THIRD CENTURY.

See the accounts given by the Benedictines in Histoire littéraire de la France, tome i. part i. pp. 299–323.

They give (pp. 301–313) an account of the Christian literature

of Gaul, which consists of the works of Irenæus, who died in A.D. 202 (p. 302), of some writings of Caius against the Montanists (p. 303); and against other heretics (p. 311); Commentaries on the Bible by St. Hippolyte (p. 304), and other works by the saint, amounting to upwards of thirty (p. 312; see also pp. 313, 362). The Benedictines say (p. 307), that there were in Gaul as many Christian schools as churches, but for this they cite no authority. Retice, bishop of Autun, wrote against the Novatians (p. 311), and composed a Commentary on the Song of Songs (p. 311). They want us (p. 397) to believe that St. Hippolyte was a learned man! It is said that "at the close of the third century St. Patricius probably bishop of Pertusa, " was acquainted with the important fact that the temperature of the earth rapidly increases below the surface " (see *Humboldt's Cosmos*, edit. Otté, 1848, vol. i. pp. 220, 221). Some poems have been ascribed to Tertullian, but they appear not to have been written by him (see *Ceillier, Auteurs sacrés*, tome ii. pp. 494–497).

In the second century the Septuagint was used in Gaul, but on the arrival from Rome in the third century of seven missionaries, it is probable that the ancient Italic version, both of the Old and New Testaments, was introduced. At all events, we *know* it was used in Gaul in the fourth century, and this would naturally diminish the influence of the Greek language (pp. 304, 305). It is likely that these seven missionaries, who became bishops, also induced the Gauls to substitute the Roman for the Greek ritual (pp. 304, 305). These missionaries arrived in Gaul about the middle of the third century (p. 306). St. Hilary, bishop of Poitiers, who died in 368, extravagantly eulogizes the Septuagint (see *Hist. lit. de la France*, tome i. part ii. p. 176), and it is always used by Ambrose, bishop of Milan (p. 387).

During this century nearly all Gaul became Christian (compare pp. 304, 306), owing to the exertions of the seven Roman missionaries who arrived in Gaul about A.D. 250, and were made respectively bishops at Tours, Arles, Narbonne, Toulouse, Paris, Auvergne, and Limoges (p. 304). One of the seven was Dionysius, bishop of Paris. The Benedictines add (p. 309), "Il y avait encore des évêques dans presque toutes les autres principales villes des Gaules." The Novatian heresy entered France about A.D. 252, though it was adopted by *one* bishop only, Marcion of Arles (p. 310). Retice, bishop of Autun, wrote against it (p. 311).

For an account of the profane literature of Gaul in this century see p. 313, *et seq.* The Benedictines allow that it considerably declined; but they add (p. 313), "on peut toutefois assurer

qu'elle s'y soutint encore avec plus d'honneur qu'en nulle autre province de l'empire." For the general decay of literature they assign three causes (pp. 313, 314): 1st. The personal character of the Roman emperors. 2nd. The abundance of civil wars. 3rd. The invasions of the barbarians. On the other hand (pp. 315, 316) literature in Gaul was encouraged by the presence of the emperors. Maximian Hercules stayed some time at Treves, and Constantius Chlorus fixed his residence there. The consequence was (p. 316) that Treves became the centre of Roman civilization, and it was there (p. 317) that Claude Mamertin pronounced his panegyric on Maximian Hercules. The schools of Autun greatly flourished (pp. 317, 318), but about A.D. 270 were broken up in consequence of the ravages of the barbarians, but were restored by the patronage of Constantius Chlorus, and the talents of Eumenius, professor of eloquence there (pp. 318, 319). There were also schools at Besançon and Lyons under Julius Titien (p. 319), a poet, a rhetorician, and a geographer. At Bordeaux, too, there were schools where a certain Eusebius flourished (p. 320). The Emperor Numerian must be classed among the authors produced by Gaul. His declamations and poems are lost (pp. 321, 322). However, in all the works of this century a decline of taste is observable (pp. 321–323, and see p. 418), but Numerian was considered the first poet of the age (p. 414).

### 1833. IN THE FOURTH CENTURY OCCURS THE FIRST INSTANCE OF GODFATHERS FOR ADULTS.

Rufinus, minister of Theodosius, at the end of the fourth century, "fit assembler les plus illustres évêques d'orient pour faire la dédicace d'une église qu'il avait fait bâtir avec un palais de son nom auprès de Calcédoine, et recevoir le baptême à cette solennité. Au sortir des fonts, les évêques le mirent entre les mains du S. Solitaire Ammone, pour les conseils duquel Rufin eut toujours dans la suite beaucoup de déférence et de respect. C'est là, peut-être, le plus ancien exemple que nous aions de donner des parrains aux adultes" (*Histoire littéraire de la France*, tome i. part. ii. p. 322).

Early in the eighteenth century it was "the custom in Roman Catholic countries for ladies of the first distinction to go into the churches, and offer themselves as sponsors for whatever children are brought to be baptized" (*Memoirs of Captain Thurot*, Lond. 1760, p. 8, edited by Mr. Croker, for the Percy Society).

### 1834. NOTE ON THE STUDY, ETC., OF HOMER.

Harmonius, in the fourth century, taught grammar at Treves. "Ne pouvant plus supporter le triste éclat où il voyait les poësies d'Homère qui se trouvaient alors fort négligées, il entreprit d'en faire un recueil" (*Hist. lit. de la France*, tome i. part 2, p. 208).

### 1835. OPINION THAT THE EPISTLE TO THE HEBREWS WAS NOT BY PAUL.

The celebrated Bishop Caius, in the third century, "refutant la témerité qu'avaient les Montanistes de fabriquer de nouveaux écrits qu'ils donnaient pour l'Écriture Sainte, ne comptait que treize épîtres de S. Paul, omettant celle aux Hébreux comme ne la croyant pas de cet apôtre. Ce sentiment au reste ne lui était pas particulier. Quelques Latins, dit Eusèbe, pensaient la même chose" (*Histoire littéraire de la France*, tome i. part i. p. 358).

### 1836. LITERATURE IN GAUL IN THE FOURTH CENTURY.

See Histoire littéraire de la France, tome i. part ii. pp. 1–44.

The Benedictines boldly say (p. i.) that this was more brilliant than the preceding centuries, or than many of the succeeding centuries. They however *do* add, except the Augustan age (p. 2). Much of this was owing to the efforts of Constantius Chlorus, who fixed his residence at Treves, and to the exertions of Constantine his son, at Arles (p. 3). But it seems (p. 3) that all this was nothing compared to the rapid increase of Christianity, brought about by the miraculous appearance of the cross in the heavens! But there were some *real* advantages. Lactantius was summoned to Gaul to undertake the education of Crispus (p. 4). Constantine the Great exempted professors of literature and physicians from every species of tax (p. 4), and subsequently in A.D. 33 extended the same privilege to their wives and families. From 335 to 338, Athanasius was exiled in Gaul; this, according to the Benedictines (p. 6) was to Gaul a fertile source of knowledge. Constantius, Constantine, and Constant successively fixed their residence in Gaul, the last at Treves (pp. 5, 6); and summoned into Gaul Proërese, the celebrated Athenian sophist, whom, however, Eunapius accuses the Gauls of not being able to appreciate (p. 6). But on the murder of Constant and usurpation of Magnentius, a series of cruel invasions by the Germans troubled Gaul, until in A.D. 355 Julian restored order and peace. His efforts in favour of liberty and learning are grudgingly praised by the Benedictines (p. 7). Julian fixed his residence at Paris, and did much to render it famous (p. 7), and it was there that in A.D. 360

the army proclaimed him emperor. But when he came to the throne he inflicted a terrible blow on Christians, by excluding them from the public schools (p. 8). Valentinian I. passed nearly all his reign in Gaul, first at Paris, then at Rheims, and lastly at Treves (p. 8). He called Ausonius to Treves to instruct his son Gratian (p. 8). In 375, Gratian succeeded his father Valentinian. He also chiefly resided at Treves, and did much to encourage literature (p. 9). The tyrant Maximus and Valentian II. also resided in Gaul; and towards the end of the fourth century Mallius Theodorus was appointed Prefect of Gaul. Himself an eloquent and learned man, he zealously protected literature (p. 9).

In this century Treves was so celebrated as to be in some respects superior to Rome (p. 10); and yet it is strange that we find no mention of its library (p. 11). In A.D. 371, Treves was visited by Jerome and his friend Benosius. The former was converted there (p. 12). Neither philosophy nor Roman law were taught at Treves, nor indeed at any city in the west except Rome (p. 13). In 331, Constantine visited Autun, and by his munificence and the efforts of Eumenius the college there recovered its ancient splendour (p. 14). The schools of Toulouse were particularly famous for rhetoric (p. 14); and towards the middle of this century public schools were established at Poitiers (p. 15); and towards the end of this century we find a college at Angoulême (p. 15).

Gaul in this century was particularly famous for orators and poets (pp. 17, 18), but produced few *historians* (p. 18; see also pp. 20, 21). The Benedictines say (p. 21), "on se portait particulièrement à l'éloquence et à la poésie." Humboldt (*Cosmos*, edit. Otté, 1848, vol. ii. p. 387) says, "Finally at the close of the fourth century the art of poetry, in its grander and nobler forms, faded away as if exhausted; poetic emanations, stripped of the charms of creative fancy, turned aside to the barren realities of science and of description."

As to the study of mathematics, I can find no certain evidence. The Benedictines indeed say (p. 19), "Arbore, aïeul maternel d'Ausone était habile *astronome* et possédait par conséquent les mathématiques." But when we consider what the astronomy of that age was, the inference may perhaps be disputed (see also p. 58).

Greek was certainly studied in this century. "Il y en avait des professeurs publics dans presque toutes les grandes villes des Gaules" (pp. 21, 22); but for this assertion the Benedictines cite no evidence. It appears (p. 65) that although there *were* professors

of Greek at Bourdeaux, the study of that language was very much neglected. Ausonius, who mentions this, adds that he himself made very little progress in it. See also respecting Ausonius pp. 282–289. An anonymous but Christian orator pronounced a Greek oration on the occasion of the death of Constantine II. (pp. 102, 103). Urbicus and Crispus taught Greek at the college of Bourdeaux (pp. 120, 121). Aleime, who is mentioned by Ausonius as having taught eloquence at Bourdeaux, "n'était pas moins habile dans le grec, que dans le latin" (p. 137). St. Hilary, bishop of Poitiers, "en citant un passage de l'épître aux Éphésiens, a recours au texte grec comme plus énergique que la Vulgate" (p. 163). Hilary made some translations from the Greek of Origen (p. 181). The Benedictines say (p. 188), "St. Hilaire étudia le grec avec plus de succès; mais au jugement de St. Jérome il ne le sut pas à fonds." Jerome says that Hilary in translating from Origen was aided by a priest named Heliodorus (p. 188). Respecting this Heliodorus and his knowledge of greek, see pp. 194, 195. Agrice, one of the professors at Bourdeaux, "possédait parfaitement toutes les beautés de la langue grecque" (p. 202). Hellesponce was an orator and philosopher of Gaul; "la langue grecque lui était fort familière" (p. 201). Harmonius taught grammar at Treves during the reign of Valentinian I. (p. 207). "Il possédait parfaitement le grec and le latin; et il y a toute apparence qu'il donna des leçons en l'une et l'autre langue" (p. 208). Julius Ausonius, physician, father to the celebrated poet, "possédait parfaitement et parlait de même la grecque" (p. 216). It is doubtful whether or no Icaire was a Gaul. At all events, he was well acquainted with Greek, which he taught at Rome (pp. 257, 258). Paul, a rhetorician and a poet, learned Greek either at Bourdeaux or at Toulouse (p. 318). St. Ambrose, the famous bishop of Milan, "étudia la langue grecque aussi bien que la latine" (p. 326). He also quotes the Greek fathers (see p. 349).

Latin was still "la langue vulgaire dans toutes les Gaules" (p. 22). They say (p. 187) of Hilary of Poitiers, "En général ses expressions sont nobles, énergiques, etc., quoiqu'elles ne soient pas toujours bien latines."

It is singular that only one bishop from Gaul was present at the Council of Nice (p. 24). *Arianism* early in this century attempted in vain to spread itself in Gaul (p. 24), and with the exception of the Council of Rimini, the church there remained orthodox; and in A.D. 353, Paulinus, bishop of Treves, refusing to condemn Athanasius, was exiled by Constantius; but in 355, Saturninus, bishop of Arles, condemned Athanasius in the Council,

of Milan (p. 26), and Hilary of Poitiers remaining firm, was by Constantius exiled to Phrygia (p. 26); and Rodon, bishop of Toulouse, met the same fate. Still in A.D. 358, the bishops of Gaul firmly rejected Arianism (p. 27). Whilst Gaul remained thus steady, the east was so generally Arian that Hilary of Poitiers, in one of his letters, says, "Il est rare d'y trouver, même parmi les évêques, cette foi que je vous rapporte" (p. 29). But in Gaul a change was at hand. In A.D. 359, four hundred western bishops met at Rimini (p. 30), of whom only eighty were declared Arians. Constantius, however, plainly offered them the alternative of signing an Arian creed or of exile (p. 31). They preferred the former, and only twenty bishops refused to abandon their faith (p. 31), and even they were at length induced to sign a confession of faith drawn up by the Arians of very doubtful import (p. 32). But in 360, Constantius finding that Hilary of Poitiers was formidable to the eastern Arians, allowed him to return from exile into Gaul (p. 33), where in several councils he caused the Arians to be condemned, and thus remedied the scandal of Rimini (pp. 33, 34). This was particularly effected at the Council of Paris, in A.D. 361. Later in the century the orthodox were still more triumphant; and in 381, Gratian assembled a council which deposed two Arian bishops (p. 34). The cautious rapidity with which the Christians at the command of their emperors shifted from Arianism to Trinitarianism, and from Trinitarianism to Arianism, seems to have been alluded to by St. Hilary, bishop of Poitiers, when he says, "Facta est fides temporum potius quam evangeliorum" (see *Hist. lit. de la France*, tome i. part ii. p. 165).

Towards the end of the fourth century Gaul was troubled by the Priscillian heresy (p. 35), which was condemned by a council; but Gratian ordered the Priscillianists to be restored to their churches (p. 36). However, when Maximus obtained the empire, they were put to death (p. 37). Ithace, a Spanish bishop, who was the chief instigator of this barbarous act, was censured by many (pp. 36–38), but a council of bishops at Treves declared him innocent (p. 78), and this was followed by a schism in Gaul which lasted fifteen years (p. 38). Sulpicius Severus has left a very unfavourable sketch of Ithace (p. 39). The heresies of Vigilantius, though actively opposed by Jerome, made in this century progress in Gaul (pp. 41, 42).

About A.D. 360, the first monastery in Gaul was erected near Poitiers by St. Martin, afterwards bishop of Tours (p. 42). When Martin became bishop he raised another monastery near Tours, which gave to the Church a number of bishops (p. 43). Indeed

he filled the environs of Tours with monasteries (p. 43; see also p. 414).

*Pagan Literature.*—Even from the account given by the Benedictines, it appears that nearly all the literature of this century in Gaul was pagan. The chair of rhetoric at Autun was filled by the famous Eumenes, who died in or after A.D. 311, and was a pagan; at least we have no evidence of his Christianity (pp. 44, 45). The anonymous panegyrist who flourished at Treves early in this century (p. 50) was a pagan (p. 51). Phœbricius, who early in this century taught at Bourdeaux, was high priest of Belenus, and descended from the ancient druids (p. 64). In the first half of this century the celebrated Patera, a pagan, taught rhetoric at Bourdeaux and at Rome. He, as well as his son the orator Delphide, though pagan, are praised by Jerome (pp. 124, 125, and p. 205). Alcemus, or Alethius, was a public professor of eloquence at Bourdeaux, and a celebrated Greek and Latin scholar. He, I suppose, was a pagan, for the Benedictines say (p. 137), "Il composa quelques ouvrages, où il parlait avec tant d'éloge de Julien l'Apostat et de Salust préfet des Gaules sous son règne, qu'Ausone ne craint pas de dire qu'ils étaient plus propres à immortaliser Julien que la pourpre dont il avait été revêtu," &c. The well-known orator Claude Mamertin, whom Julian raised to the highest posts, was a pagan (pp. 199, 200). Hellesponce, who flourished *after* the middle of the fourth century, and who was so celebrated "qu'il passait sans difficulté pour le second sophiste de son temps," was a pagan (pp. 201, 202), as was also the still more celebrated Chrisanthe, who, however, was perhaps not a Gaul (p. 202). Agrice, professor of rhetoric at Bourdeaux, died about A.D. 370. He seems to have been a pagan (pp. 202, 203). Ammonius Anastasius and Rufus, about the middle of the fourth century taught grammar and rhetoric at Bourdeaux and Poitiers; they, I suppose, were pagans, from the contemptuous way in which the Benedictines (pp. 206, 207) speak of them, and so perhaps were Ursulus and Harmonius, who taught grammar at Treves during the reign of Valentinian I. (pp. 207, 208). Theodore, a learned and accomplished man, was executed in A.D. 374, and though a pagan, was selected by the Emperor Valens for his second secretary (pp. 211, 212). Ausonius, father to the well-known poet and himself a celebrated physician, was made prefect of Illyria by Valentinian I., and was also head physician to the emperor. There seems not the least evidence of his being a Christian; and yet the Benedictines say (p. 214), "On ne peut pas néanmoins douter qu'il ne fut chrétien, puisque l'on a des preuves que sa famille faisait même profession

de piété"!!! Marcel, in the latter half of the fourth century, taught grammar at Narbonne. It may be presumed that he was a pagan from the sourness with which the monks treat him (p. 217). Nepotien was one of the most celebrated of the Bourdeaux professors. Nothing is said about his religion (p. 218). Eutropius, the well-known historian, who wrote under Gratian, was a pagan (pp. 222). The well-known poet Ausonius is boldly and unhesitatingly claimed by the Benedictines as a Christian (see pp. 288, 289), but, as it seems to me, without sufficient evidence. His Ephemerides indeed is very "Christian," but it has been doubted if he wrote it (pp. 293, 294, and see p. 311). In his Idylls he mentions the festival of Easter and the mystery of the Trinity, but this scarcely seems to afford proof of his being a Christian (see p. 298). In his fourth Idyll he undertakes to direct the studies of his son (p. 299), and drawing out a list of the authors he should read, mentions Homer, Menander, Terence, Cicero, Horace, Virgil, but neither the Bible nor the Fathers, which seems strong evidence. Besides this we have (p. 305) his intimate friendship with the celebrated pagan Symmachus. We also find (p. 309) in his works evidences of extensive pagan reading, but not of Christian reading. Drepane, an orator and poet, was a friend of Ausonius. In 388 he was sent to Rome by the Gauls to pronounce an oration before Theodosius the Great. In 390 he was proconsul of Africa (pp. 420, 421). The Benedictines say (p. 422), "Il était païen ainsi que nous l'avons observé." The celebrated rhetorician Nazaire, a native of Aquitaine, or of Provence, flourished in the first half of the fourth century. He is praised by Jerome and by Ausonius, and was a pagan (*Hist. lit. de la France*, tome i. part ii. pp. 92, 93).

The only person I find mentioned as knowing *Hebrew* is St. Hilaire, bishop of Poitiers, of whom the Benedictines say (p. 188), "Il paraît avoir eu quelque légère teinture de la langue hébraïque." It would appear not to be *so very rare* an acquirement, for St. Jerome, in a letter written about A.D. 383, speaking of a commentary written by Retice, bishop of Autun, says (p. 62), "Ne pouvait-il pas consulter quelqu'un qui sut l'hébreu, et lui demander l'explication de ce qu'il n'entendait pas?" Though it is possible Jerome might here mean that it was advisable to apply to the Jews.

The Fathers do not appear in this century to have been much looked up to as authorities. The Benedictines say of Lactantius (p. 84), "Il avait fait une lecture particulière des écrits de Minutius Félix, de Tertullien, et de Saint Cyprien; et le jugement qu'il en porte fait voir qu'il les possédait à fonds. Néan-

moins il les cite rarement, ou presque point du tout, non plus que les autres Pères de l'Église qui l'avaient précedé. Mais on compte jusqu'à plus de trente-cinq auteurs profanes, les plus célèbres entre les païens, dont il rapporte une infinité de passages, afin qu'après avoir fait sentir par là le ridicule des superstitions du paganisme, et réfuté ses absurdités, il puisse ensuite établir plus solidement la vérité de la religion chrétienne." They also say of Hilaire, bishop of Poitiers (p. 188), "Il ne grossit point ses ouvrages par les citations de ceux qui avaient été écrits avant lui." However, Ambrose, bishop of Milan (p. 349), "s'est servi des autres auteurs grecs, comme de S. Anathase, de S. Grégoire de Nysse, et particulièrement de S. Basil." But what is very remarkable is that Ausonius (who, though I cannot believe him to have been a Christian, was certainly the friend of many Christians, and was protected by Christian emperors—and what is more to the purpose, had a truly catholic taste) has in his fourth Idyll undertaken to direct the studies of his own grandson. He carefully points out what he ought to read, and enumerates (p. 299) the best authors, Homer, Menander, Terence, Cicero, Horace, Virgil, but not one word about the Christian writers. St. Ambrose, bishop of Milan, was well read in the Fathers (p. 406).

St. Hilaire, speaking of the qualifications of clergymen (p. 161), says, "S'ils n'ont que de la piété sans avoir de la science, ils ne seront utiles qu'à eux seuls;" and the Benedictines say of him (p. 188), "On voit en effet par la lecture de ses écrits qu'il n'avait pas négligé les meilleurs auteurs profanes." Ausonius displays considerable knowledge of antiquity (see p. 309), but, as before said, I doubt his being a Christian. However, they say (p. 415) of Martin, bishop of Tours, "il n'avait point étudié les sciences profanes, ni l'éloquence humaine." Ambrose of Milan praises Plato (p. 357) and Cicero (p. 369; see also p. 406).

See also ARTS. 749, 1364 1398, 2092.

I find no notice of the influence exercised by women in this century. The celebrated rhetorician Nazaire flourished early in the fourth century. He had a daughter, whose eloquence is praised by Jerome (see p. 93). Ausonius, the celebrated poet, had a daughter, of whom the Benedictines say (p. 282), "Il semble que son père la fit étudier et suivre les classes du collège." That was at Bourdeaux.

Poets were very abundant in this century (see pp. 17, 18, and 21; see also pp. 95, 260, 420, 421, 422).

Ambrose, bishop of Milan, was born about A.D. 340 (p. 326), at Treves, and died in 397 (p. 333). In his writings are several traces of a mystical interpretation of the Bible. Thus (pp. 337,

338), the history of Cain and Abel represent the lovers of men and the lovers of God. He tells us (p. 357) that Isaac represents Jesus Christ, and Rebecca represents the soul. He has also written (p. 363), "une explication mystique des bénédictions que Jacob donna à ses enfants au lit de la mort." The Benedictines say (p. 386), "En expliquant les Pseaumes, il le fait quelquefois en suivant le sens littéral, mais il s'attache plus souvent au sens mystique." They add of him (p. 405), "Sa manière d'expliquer l'Écriture n'est pas moins estimable que sa manière d'écrire en elle-même. Il y distingue trois sortes de sens; l'historique ou littéral, le spirituel ou mystique, et le moral." The earliest commentary on St. Matthew extant is by Hilary, bishop of Poitiers (p. 148). "Son but principal est d'y découvrir le sens spirituel qui est caché sous la lettre. Car il reconnaît lui-même qu'outre le sens littéral, le S. Esprit en a eu encore un autre en vue, et que les faits rapportés dans l'Évangile contiennent des figures de ce qui devait arriver dans la suite." See an amusing specimen (at p. 278), where St. Phebade, bishop of Agen, says that baptism was prefigured by the cloud which led the Israelites! Cousin well says "Le mysticisme n'est pas autre chose qu'un acte de désespoir de la raison humaine" (*Histoire de la Philosophie*, ii. série, tome ii. p. 105).

ee also
RT. 1839.

### 1837. NOTES ON THE OPINIONS OF THE FATHERS RESPECTING PURGATORY.

Saint Hippolyte, a bishop and a martyr, who wrote in the third century, gives an account of a *material* hell, and mentions a *species* of purgatory. This is, perhaps, one of the earliest germs of the subsequent ideas of the Fathers, since he divides hell into two parts, one of which—called Abraham's Bosom—is the receptacle of the just *before* they pass to their eternal kingdom (see *Hist. lit. de la France*, tome i. part ii. p. 389). It is probably on some principle similar to this that in the fourth century, St. Ambrose of Milan intimates that after death the souls of the just did not see God until the final judgment (*Hist. lit. de la France*, tome i. part ii. p. 360). But from this millenarian opinion he has been defended (see pp. 374, and 387–389).

St. Jerome said that the souls of the just did not see God until the final judgment (*Hist. lit. de la France*, tome i. part i. p. 346).

Tertullian seems to have held a *sort* of purgatory (*Ceillier, Auteurs sacrés*, tome ii. p. 505). Coleridge (*Literary Remains*, vol. iii. p. 320) says of Jeremy Taylor, "If this treatise of Re-

pentance contain Bishop Taylor's habitual and final convictions, I am persuaded that in some form or other he believed in a purgatory," but Heber seems not to have thought that Taylor had a leaning to the doctrine of purgatory (see *Heber's Life of Jeremy Taylor*, p. cxii. in vol. i. of *Taylor's Works*, 8vo, 1828). Comte (*Philosophie positive*, v. 381) observes that it was a salutary corrective of the cruel doctrine of eternal punishment. Whately (*Errors of Romanism*, 8vo, 1830, p. 177), says, "But it is not really the doctrine of purgatory which led to prayers for the dead; on the contrary, it is doubtless the practice of praying for the dead that gave rise to that doctrine."

### 1838. THE EARLY FATHERS BELIEVED THAT THE APOCALYPSE WAS WRITTEN BY JOHN.

At the end of the second, and early in the third century, the Apocalypse was violently attacked by Cerinthus and other heretics (see *Histoire littéraire de la France*, tome i. part i. pp. 378, 379). The Benedictines add, "C'est pourquoi les pères de l'Église de ces temps-là, comme Saint Justin, Saint Irénée, Théophile d'Antioche, Saint Clément d'Alexandrie, Saint Méliton de Sarde et Saint Hippolyte eurent une attention particulière à défendre ce livre comme l'ouvrage de Saint Jean." See also for the opinion of Hippolyte, pp. 368, 384. Perhaps we may find the solution in Hippolyte's admiration for the Logos. "Il est peu de pères postérieurs même au Concile de Nicée qui en aient parlé plus dignement" (p. 398), i.e. "de la divinité du Verbe éternel."

Wesley thought very highly of the Apocalypse (see *Southey's Life of Wesley*, 8vo, 1846, vol. ii. p. 90).

### 1839. NOTE ON THE GOSPEL OF ST. MATTHEW.

Saint Hilary, bishop of Poitiers, died in A.D. 368 (*Histoire littéraire de la France*, tome i. part ii. p. 145). The Benedictines say of him (p. 148), "Si S. Hilaire n'est pas le premieur père latin qui ait écrit sur S. Matthieu, son commentaire est au moins le plus ancien de tous ceux qui nous restent des écrivains de l'Église latine sur cet évangéliste. Il y a même bien de l'apparence que nul autre latin ne l'avait commenté avant lui."

See also ART. 1836

### 1840. NOTE ON THE APOCRYPHA.

St. Hilary, bishop of Poitiers, quotes as Scripture the Second Book of Maccabees (see *Histoire littéraire de la France*, tome i. part ii. p. 169).

1841. ADMIRATION OF THE FATHERS FOR ST. JOHN.

St. Ambrose, bishop of Milan, says that St. John is the most sublime of all the evangelists: "Qu'il s'est élevé au-dessus des nuées, au-dessus des vertus célestes, au-dessus des anges, et jusqu'au sein de Dieu même, où il a trouvé le Verbe" (*Histoire littéraire de la France*, tome i. part ii. p. 356).

1842. NOTE ON THE OPINION OF THE PAGANS RESPECTING PREDESTINATION AND FREE WILL.

In A.D. 309, the celebrated pagan rhetorician, Eumenius, pronounced at Treves an oration before Constantine the Great. In it he says, "que les mauvaises actions des hommes sont des suites du destin, et leurs vertus des dons de la divinité" (*Hist. lit. de la France*, tome i. part ii. p. 47). Lord King seems to say that Locke *did* believe in free will (see *King's Life of Locke*, 8vo, 1830, vol. ii. pp. 73, 107). See also at pp. 159–161, Locke's own remarks on liberty. Napoleon was very superstitious (*Alison's Europe*, xiii. 562). See Comte, Philosophie positive, tome iii. pp. 308, 309.

1843. NOTE ON THE ELECTION OF BISHOPS AND THEIR AUTHORITY.

In 313, the Council of Arles, by its ninth canon, takes away from confessors the right of giving letters of communion, and limits it to the bishops. The same thing was established in the twenty-fifth council of Elvire (*Hist. lit. de la France*, tome i. part ii. p. 56).

In A.D. 374, St. Ambrose was elected bishop of Milan by the people and by acclamation, although he had not been baptized (*Hist. lit. de la France*, tome i. part ii. p. 327).

Dawson Turner says that the Lexovii, mentioned by Cæsar, "are supposed by modern geographers to have occupied a territory nearly coextensive with the bishopric of Lisieux; and it may be remarked that the bounds of the ancient bishoprics of France were usually conterminal with the Roman provinces and prefectures" (*Turner's Normandy*, Lond. 8vo, 1828, vol. ii. p. 139).

1844. BELIEF IN THE MILLENNIUM IN THE THIRD AND FOURTH CENTURIES.

In the third century, Bishop Caius, the celebrated pupil of Irenæus, opposed the opinions of those who, from a passage in the Apocalypse, inferred the personal and carnal reign of Jesus Christ and the elect (*Hist. lit. de la France*, tome i. part. i. p. 304, and

pp. 346, 358). Irenæus wrote in favour of the millennium; a doctrine, say the Benedictines, "inventé par Papias" (*Histoire littéraire de la France*, tome i. part ii. p. 333, and see p. 346). The passages from Irenæus on this subject are drawn out by Beaven (*Account of Irenœus*, 8vo, 1841, pp. 250–256). Beaven boldly says (pp. 255, 256), "There is no writer of any importance down to the time of Origen, who impugned the doctrine of the personal reign of Christ on earth." See note at pp. 255, 256, the quotation from Justin Martyr and Tertullian, and at pp. 250, 252, the quotations from Barnabas (or rather "the very ancient writer under the name of Barnabas contemporary at least with Justin Martyr"), and from Theophilus. Lactantius believed in the millennium (*Hist. lit. de la France*, tome i. part. ii. p. 85), "une erreur," say the Benedictines, "qui lui est commune avec plusieurs pères des premiers siècles" (see also pp. 76, 78). But in the same century St. Hilary, bishop of Poitiers, "n'a pas donné dans les erreurs des millénaires" (p. 190). In the first half of the third century, St. Dionysius, bishop of Alexandria, wrote against the millennium (*Hist. lit. de la France*, tome i. part i. p. 346). There are some passages in the writings of St. Ambrose, bishop of Milan, which appear to favour the dogma of a millennium. But the Benedictines appear to have successfully vindicated him (*Hist. lit. de la France*, tome i. part ii. pp. 360, 374, 387–389). There is no doubt that Tertullian believed in it (see *Ceillier*, ii. 448, 462, 494, and my *Life*).

### 1845. DESCRIPTION GIVEN BY CHRISTIAN WRITERS OF A MATERIAL HEAVEN.

On the death of the emperor Constantine the Young, an anonymous but Christian orator pronounced upon him a Greek oration (*Hist. lit. de la France*, tome i. part. ii. p. 102). In it he says (p. 104) "que la mort du prince n'a été qu'un passage à une cité permanente, dont la magnificence surpasse toutes les beautés des plus illustres villes de la terre."

### 1846. NOTE ON THE OPINION OF THE FATHERS, ETC., RESPECTING THE HOLY GHOST.

St. Jerome accuses Lactantius of having confused the Holy Ghost sometimes with the Father, sometimes with the Son; and of having doubted whether or no he *was* the third person. Lactantius is on this point feebly vindicated by the Benedictines (*Hist. lit. de la France*, tome i. part ii. p. 85).

However in the third century, St. Hippolyte, a bishop and a

martyr, "parle dignement du Verbe comme égal à son Père en toutes choses et du Saint Esprit comme égal à l'un et à l'autre" (*Hist. lit. de la France*, tome i. part i. p. 385).

Saint Ambrose, bishop of Milan, addressed to the emperor Gratian three books on the Holy Ghost. "Il y prouve que le Saint Esprit est Dieu égal au Père et au Fils, et de même substance. Que c'est lui qui a parlé par les prophètes et les apôtres," &c. (*Hist. lit. de la France*, tome i. part ii. p. 348). St. Phebade, bishop of Agen, in a treatise written in A.D. 360 or 361, says that the pillar of fire by which the Israelites were guided in the wilderness figured the gift of the Holy Ghost (*Hist. lit. de la France*, tome i. part ii. p. 278).

### 1847. THE USE OF LIES APPROVED OF BY THE FATHERS.

ee also ARTS. 135, 85.

In the fourth century St. Hilary, bishop of Poitiers, "parle du mensonge officieux comme utile en certaines occasions, par exemple pour tromper un malade que l'on ne peut guérir autrement, mais il est à croire que St. Hilaire avait pris ce sentiment d'Origène, comme on l'a marqué à la marge dans l'une des premières éditions de son ouvrage" (*Hist. lit. de la France*, tome i. part ii. p. 177).

### 1848. NOTE ON GOG AND MAGOG.

St. Ambrose, bishop of Milan, in a work on "The Faith," which he addressed in A.D. 378 to the emperor Gratian, who was then marching to the aid of his uncle Valens against the Goths, made the remarkable discovery that they were the same as Gog: "Les Gots, qu'il dit être ceux qui sont nommés Gog dans l'Écriture" (*Hist. lit. de la France*, tome i. part ii. p. 346).

See a short but good article in Kitto's Biblical Cyclopædia, *in voce* Gog. See p. 160, note, of Appendix to Denham and Clapperton's Africa, 1826, 4to. Malcolm's History of Persia, 8vo, 1829, vol. i. p. 62. Bernard de Gordon, at the beginning of the fourteenth century, says that "scorpions come from the country of Gog and Magog, that is, from the north east of Asia" (*Sprengel, Histoire de la Médecine*, tome ii. p. 448).

### 1849. THE ORIGIN OF INDICTIONS.

See Hampson's Medii Ævi Kalendarium, vol. ii. pp. 205–207, Lond. 8vo, 1841. He says, "We know nothing of the origin of this period, nor when nor why it was established. It is certain that we cannot ascend higher than the time of the emperor Constantine, nor descend lower than that of Constantius." St. Ambrose, bishop of Milan, in a treatise supposed to be written in A.D. 379,

"fait mention comme d'une chose assez récente de l'usage des indictions, qui commençaient l'année au mois de Septembre" (*Histoire littéraire de la France*, tome i. part ii. p. 348).

### 1850. NOTE ON THE TITLE OF SAINT.

St. Ambrose, bishop of Milan, speaking of his brother Satyrus, calls him a saint even during his lifetime. "Il ne craignait pas lui-même de lui donner ce titre dès son vivant" (*Hist. lit. de la France*, tome i. part ii. p. 335).

### 1851. REMARKS ON EARTHQUAKES.

See the interesting remarks in Humboldt's Cosmos, edit. Otté, 1848, vol. i. pp. 199–212. He observes (pp. 201–202) that a general opinion exists "that a calm, an oppressive heat, and a misty horizon are always the forerunners of this phenomenon. The fallacy of this popular opinion is not only refuted by my own experience, but likewise by the observations of all those who have lived many years in districts where, as in Cumana, Quito, Peru, and Chili, the earth is frequently and violently agitated. I have felt earthquakes in a clear air and a fresh east wind, as well as in rain and thunderstorms." See also ART. 1266.

Humboldt acutely observes (p. 212) that the horror always felt by those who experience an earthquake "is not in my opinion the result of those fearful pictures of devastation presented to our imaginations by the historical narratives of the past, but is rather due to the sudden revelation of the delusive nature of the inherent faith by which we had clung to a belief in the immobility of the solid parts of the earth." He goes on to observe that we are accustomed to contrast the mobility of the sea with the immobility of the earth; and that it is the discovery of our error which creates the panic. But how does this account for the terror felt by the inhabitants of those countries where earthquakes are so frequent that the belief in the immobility of the earth never could have been established either by experience or by tradition?

In 1571, there was an alarming earthquake in Herefordshire (*Camden's Elizabeth*, in *Kennett*, vol. ii. p. 433), and in 1580 Camden mentions (ii. 476) other earthquakes in England, but adds that they were very rare. In 1750, some frightful shocks were felt in London (see *Smollett's History of England*, vol. iii. pp. 292, 293, 8vo, 1790). Todd's Life of Cranmer, ii. 281.

### 1852. JASPER WAS BUT LITTLE USED BY THE ANCIENTS.

See in proof of this Humboldt's Cosmos, edit. Otté, 1848, vol. i. p. 262. He says, "Even in the present day this substance in

large masses is only obtained from the Ural mountains. . . . The word jasper is derived from the Semitic languages," and "the name appears to have been given to fragments of *jaspachat*, and to a substance which the ancients termed *jasponyx*, which we know as *opal jasper*."

1853. ETYMOLOGY, ETC., OF MONSOON.

"Monsum (Malagan, *musim*, the *hippalos* of the Greeks) is derived from the Asiatic word *mausim*, a set time or season of the year, the time of the assemblage of pilgrims at Mecca. The word has been applied to the seasons at which certain winds prevail, which are besides named from places lying in the direction from whence they come; thus, for instance, there is the *mausim* of Aden, of Guzerat, Malabar, &c. Lassen, Indische Alterthumskunde, 1843, bd. i. s. 211" (*Humboldt's Cosmos*, edit. Otté, Lond. 1848, vol. i. p. 322).

1. See the view given of the monsoon by Bruce (*Travels*, vol. i. pp. 431, 432, Edinburgh, 4to, 1790), and compare the somewhat ingenious but unfriendly criticisms in Salt's Voyage to Abyssinia, Lond. 4to, 1814, pp. 99–103. I cannot tell what was the cause of Salt's childish enmity against Bruce, whose reputation he loses no opportunity of aspersing (see some of these attacks in his *Abyssinia*, pp. 104, 234, 251, 258, 295–297, 301, 302, 334–344). The truth is that Bruce, notwithstanding his consummate vanity, was a great man, and as a traveller infinitely superior to Salt. I willingly believe, on the authority of Wellsted (*Travels in Arabia*, 8vo, 1838, vol. i. p. vi. note), that Salt, before his death, had some compunction for his attacks on Bruce. Wellsted, himself an intelligent and fearless traveller, bears honourable testimony to the accuracy of Bruce (*Travels*, vol. ii. pp. 311–330). See also pp. 330–332 for a severe but well-founded comparison between Bruce and Lord Valentia.

1854. GREEKS AND ROMANS CARED LITTLE FOR SCENERY, A LOVE OF WHICH WAS INTRODUCED BY THE FATHERS.

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360,
373.

Humboldt (*Cosmos*, edit. Otté, Lond. 1848, vol. ii. pp. 372–391) has observed that the ancient Greeks and Romans had but little taste for the beauties of nature, or at all events cared little about describing them in their works. He says (p. 391), "No description has been transmitted to us from antiquity of the eternal snow of the Alps, reddened by the evening glow or the morning dawn, of the beauty of the blue ice of the glaciers, or of the sublimity of Swiss natural scenery, although statesmen

and generals, with men of letters in their retinue, continually passed through Helvetia, on their road to Gaul" (see also p. 441).

But, according to Humboldt (pp. 391–396), a great change was effected on this head by the Fathers, and he has certainly given several quotations from the early Christian writers, expressing a great admiration for the beauties of nature. He says (p. 392), "The tendency to glorify the Deity in his works, gave rise to a taste for natural description. The earliest and most remarkable instances of this kind are to be met with in the writings of Minucius Felix," &c. &c. But Humboldt (pp. 395, 396), proceeds to say, "Whilst the Greek Christians were led by their adoration of the Deity through the contemplation of his works to a poetic delineation of nature, they were at the same time, during the earlier ages of their new belief, and owing to the peculiar bent of their mind, full of contempt for all works of human art. Thus Chrysostom abounds in passages like the following," &c. &c. The hatred of the early Christians for their species is mentioned by many pagan writers; but Frederick Schlegel says this is not to be taken literally (*Philosophy of History*, 8vo, 1846, p. 272).

Lord Jeffrey notices the "extraordinary sensibility" of Columbus to "beauty of scenery" (*Essays*, 8vo, 1844, vol. ii. p. 189). M. Cousin says that where nature is least lovely, thinkers are most likely to arise, and the superiority of man to nature will be most perceived (*Histoire de la Philosophie*, Paris, 1846, part i. tome v. p. 14). Lord Brougham says of Madame de Stael, "for natural scenery she had no taste" (*Historical Sketches of Statesmen*, Lond. 1845, vol. iv. p. 63).

### 1855. ETYMOLOGY OF PARADISE.

This appears to have been originally an ancient Persian word, and to have passed from the Persian into the Hebrew language (see *Humboldt's Cosmos*, edit. Otté, 1848, vol. ii. p. 461, note).

See also Keightley, On the Transmission of Tales and Fictions, Lond. 1834, p. 131.

On the different opinions that have been held respecting the situation of the terrestrial Paradise, there are some amusing though rather superficial remarks in Irving's History of Columbus (8vo, 1828, vol. iv. pp. 401–414, Appendix, no. xxxiii.)

### 1856. NOTE ON THE MYTH OF THE BREAKING UP OF ATLANTIS.

See on this the note in Humboldt's Cosmos, edit. Otté, 1848, vol. ii. pp. 482, 483, and the authors to whom he refers.

Schlegel wishes "to refer the whole tradition to an obscure nautical knowledge of America, or of those adjacent islands at which Columbus first touched" (*Philosophy of History*, 8vo, 1846, p. 81).

On the Atalantis of Plato there are some unsatisfactory and superficial remarks in Irving's History of Columbus, 8vo, 1828, Appendix, xxii. vol. iv. pp. 313–316).

### 1858.[1] NOTE ON THE ELYSIUM OF THE ANCIENTS.

See the remarks in *Humboldt's Cosmos*, edit. Otté, 1848, vol. ii. p. 496, which connect it with the Phœnician discoveries. He says: "The ideal land, the geographical myth of the Elysian, was removed further to the west, even beyond the Pillars of Hercules, as the knowledge of the Mediterranean was extended amongst the Hellenic races. True cosmical knowledge, and the earliest discoveries of the Phœnicians, regarding whose period no certain tidings have come down to us, *did not* probably give rise to this myth of the 'Island of the Blessed,' the application to which was made *subsequently*. Geographical discovery has merely embodied a phantom of the imagination, to which it served as a substratum."

### 1859. THE EXTENT OF THE ROMAN EMPIRE UNDER AUGUSTUS.

"The superficial area of the Roman empire under Augustus is calculated by Professor Berghaus, the author of the excellent Physical Atlas, at rather more than 400,000 geographical square miles (according to the boundaries assumed by Heeren, in his Geschichte der Staaten des Alterthums, s. 403–470), or about one-fourth greater than the extent of 1,600,000 square miles, assigned by Gibbon, vol. i. ch. i. p. 39, but which he, indeed, gives as a very uncertain estimate." It was certainly exceeded in absolute magnitude by the Chinese empire, under the dynasty of Thsin and the Eastern Han (from thirty years before to one hundred and sixteen years after our era), by the Mongolian empire under Ghengis Khan, and the present area of the Russian empire in Europe and Asia; but, with the single exception of the Spanish monarchy, as long as it extended over the New World, there has never been combined under one sceptre, a greater number of countries favoured by climate, fertility, and position, than those comprised under the Roman empire from Augustus to Constantine" (*Humboldt's Cosmos*, edit. Otté, 1848, vol. ii. pp. 548, 549).

[1] 1857 erased in the MS.

See also Cosmos (pp. 547–568), for a rapid but clear view of the influence of the Roman empire, principally in the first two centuries.

### 1860. INFLUENCE OF THE ARABS ON EUROPEAN CIVILISATION.

See on this subject *Humboldt's Cosmos*, edit. Otté, 1848, vol. ii. pp. 571–600. He ascribes (p. 572) their great achievements in arms and literature to "the tribe of the Hedschaz, a noble and valiant race—unlearned, but not wholly rude—*imaginative*," &c.; and see p. 615, respecting their love of Aristotle. See also ARTS. 1854, 1873.

He says (p. 579), "The Arabs, I would again remark, are to be regarded as the actual founders of physical science, considered in the sense which we now apply to the words," and he adds (p. 580), that it was reserved for them first to reach the third and highest stage of physical knowledge, "which embraces an investigation into natural forces, and the powers by which these forces are enabled to act, in order to be able to bring the substances liberated into new combinations."

At p. 581, "The science of medicine which was founded by Dioscorides, in the school of Alexandria, when considered with reference to its science development, is essentially a creation of the Arabs, to whom the oldest, and, at the same time one of the richest sources of knowledge, that of the Indian physicians, had been early opened. On the knowledge which the Arabs derived from the Hindoos regarding Materia Medica, see Wilson's important investigations in the Oriental Magazine of Calcutta, 1823, February and March, and those of Royle, in his Essays on the Antiquity of Hindoo Medicine, 1837, pp. 56–59, 64–66, 73, and 92. Compare an account of Arabic pharmaceutical writings, translated from Hindostanee, in Ainslie (Madras edition), p. 289. Respecting the translations of medical works made from the Sanscrit into Arabic under the Caliphate, see p. 588, where it is said, "Avicenna is acquainted, as the learned Royle observes, with the true Sanscrit name of the Deodwar of the Himalayan Alps." He says (p. 589), "The most powerful influence exercised by the Arabs on general natural physics was that directed to the advance of chemistry, a science for which this race created a new era."

Humboldt says (p. 584), "According to the testimony of Frähu, Ptolemy's geography was translated into Arabic by order of the Caliph Mamum, between the years 813 and 833; and it is not improbable that several fragments of Maximus Tyrius, which have not come down to us, were employed in this translation. . . . Geography never acquired a greater acquisition of facts, even See also ART. 1873

from the discoveries of the Portuguese and Spaniards. . . . The 'Oriental Geography of Ebn Haukal,' which Sir William Ouseley published in London in 1800, is that of Abu-Ishak el-Istâchri, and, as Frähu has shown, is half a century older than Ebn Haukal."

Humboldt says (pp. 628, 629) that Vincent de Beauvais, in his Mirror of Nature, uses "the Arabic designation Zohron and Aphon (*north* and *south*)." See at p. 668, what he says of Dante's "quattro stelle." Washington Irving (*History of the Life and Voyages of Christopher Columbus*, 8vo, 1828, vol. i. p. 3) says, "Xerif al Edrizi, surnamed the Nubian, an eminent Arabian writer, whose countrymen were the boldest navigators of the middle ages, and possessed all that was then known of geography." See also vol. i. pp. 11, 12.

Humboldt says (p. 596), "The process of establishing a conclusion by a progressive advance from one proposition to another, which seems to have been unknown to the ancient Indian algebraists, was acquired by the Arabs from the *Alexandrian School*. This noble inheritance, enriched by their additions, passed in the twelfth century, through Johannes Hispalensis and Gerhard of Cremona, into the European literature of the middle ages," &c. &c. And see at pp. 597–599, the very interesting remarks of Humboldt on the numerals which the Arabs procured from India and Persia. He thinks "It is more than probable that the Christians in the west were familiar with Indian numerals, even earlier than the Arabs," &c., "and that they were acquainted with the use of nine figures or characters, according to their position value, under the name of the system of the *Abacus*."

He observes (p. 620), "As Roger Bacon, like the Arabs, always calls Hipparchus Abraxis, we may conclude that he also made use of only a Latin translation from the Arabic."

Frederick Schlegel has some remarks on the great religion of Mahomet, which are absurdly illiberal (*Philosophy of History*, Lond. 8vo, 1846, pp. 318, 320–331). He actually taunts Mahomet with not having performed miracles (p. 328). Dr. Whewell, on the whole, does not rate their literature highly—at least in a scientific point of view (*Whewell's History of the Inductive Sciences*, 8vo, 1847, vol. i. pp. 225, 236, 244, 265, 292, 355–360, and *Whewell's Philosophy of the Inductive Sciences*, 8vo, 1847, vol. i. p. 157). The celebrated Athelard of Bath, who was born at the end of the eleventh century, studied among the Arabs, whose knowledge he introduced into Normandy. It is evident from what he says, that such knowledge was then quite new, so that William of Malmesbury is mistaken in supposing that it had

been introduced into the west by Gerbert (*Wright's Biographia Literaria*, vol. ii. pp. 94–97, 8vo, 1842). Mr. Wright (p. 96) quotes a passage in which he says, "Athelard describes briefly the principle of the school of natural philosophy which he was founding, and which was more perfectly developed at a later period by the great Lord Bacon." Wright says (ii. 116), "The first Englishman after Athelard, so far as we can discover, who travelled among the Arabs to indulge his ardour in the pursuit of science, was Robert de Retines," who flourished in A.D. 1143. Roger of Hereford, who flourished in 1170, "appears to have been a follower of the Arabian sciences" (*Biog. Brit. Lit.* ii. 219). Daniel de Merlai was a native of Norwich, and flourished in 1175. He, disgusted with the mode of study at Paris, "went thence to Toledo, then the chief seat of learning among the Spanish Arabs" (*Biog. Brit. Lit.* ii. 227). A very fair judger of such matters says, "The Arabs, however, appear at no period of their history, to have been a people addicted to fanciful invention. Their minds are acute and logical, and their poetry is that of the heart rather than of the fancy" (*Keightley's Fairy Mythology*, Lond. 1850, p. 24). Ranke says that the Arabs collected ancient literature with a zeal hardly inferior to that of the Italians in the sixteenth century; though he adds that they often destroyed the originals (*Die Römischen Päpste*, Berlin, 1838, band i. p. 63).

### 1861. THE TRIANGULAR FORM OF AFRICA WAS KNOWN IN A.D. 1306.

Humboldt (*Cosmos*, edit. Otté, 1848, vol. ii. p. 627) says that Bartholomew Diaz doubled the Cape of Good Hope in 1487, before De Gama. He adds (p. 628), "The triangular form of Africa is, indeed, distinctly delineated as early as 1306."

M'Culloch says (*Commercial Dictionary*, 8vo, 1849, p. 18), "In the sixteenth century the cost of Indian commodities brought to Western Europe, by way of Alexandria and Aleppo, was about *three* times the cost of those brought by the Cape of Good Hope." He adds (p. 536), that the passage was not made till 1497, and that in 1582, the first Englishman, Stephens, sailed to India by it (p. 537).

Salt (*Voyage to Abyssinia*, 4to, 1814, p. 476), ascribes the discovery of the passage round the Cape to the communications kept up between the Abyssinian and European churches.

Washington Irving (*History of Columbus*, 8vo, 1828, vol. i. pp. 30, 31) supposes that Prince Henry of Portugal, son of John I. was the first modern since Hipparchus, who believed that Africa

might be circumnavigated from the Red Sea to the Straits of Gibraltar. See also Appendix (no. xiv. vol. iv. pp. 227–231), where he intimates that De Gama was the first who doubled the Cape; and (at vol. iii. p. 146), he distinctly says, "Vasco de Gama at length accomplished the great design of Prince Henry of Portugal, and by doubling the Cape of Good Hope in the year 1497, had opened the long-sought-for route to India." See also Blanqui, Histoire de l'Économie politique, tome i. p. 299.

### 1862. NOTE ON THE SCHOOL OF EDESSA.

Humboldt (*Cosmos*, edit. Otté, 1848, vol. ii. p. 579), says, "The school of Edessa, a prototype of the Benedictine schools of Monte Cassino and Salerno, gave the first impulse to a scientific investigation of remedial agents yielded from the mineral and vegetable kingdoms."

### 1863. NOTE ON THE BURNING OF THE ALEXANDRIAN LIBRARY BY THE ARABS.

—"The mythical account of the burning of the Alexandrian Library by Amru, including the account of its application during six months as fuel to heat four thousand bathing rooms, rests on the sole testimony of two writers who lived five hundred and eighty years after the alleged occurrence took place," &c. (*Humboldt's Cosmos*, edit. Otté, 1848, vol. ii. p. 582).

See White's Ægyptiaca, Oxford, 1801, 4to, part i. pp. 56–65. He angrily attacks Gibbon for doubting the reality of the conflagration. Gibbon's scepticism was founded on the circumstances that Abulpharajus is the only author likely to be well informed, who mentions it. To this White replies by quoting the testimonies of Macresi and Abdoltalif, and thus disposes, as he impertinently says, of the "frivolous cavils of Mr. Gibbon"!! (p. 64). *White does not tell us when these writers lived.*

### 1864. THE INVENTION OF THE THERMOMETER.

"The invention of an air thermometer is also ascribed to Avicenna, from a notice of Sanctorius, but the notice is very obscure; and six centuries passed before Galileo, Cornelius Drobbel, and the Accademia del Cimento, by the establishment of an exact measure of heat, created an important means," &c. (*Humboldt's Cosmos*, edit. Otté, 1848, vol. ii. p. 591).

See also pp. 721–723, where he shows that in Lombardy, as early as 1641, observations were made on the temperature with spirit-thermometers.

On the history of the thermometer see Whewell's Philosophy of the Inductive Sciences, 8vo, 1847, vol. i. pp. 336–342. He says (p. 337) that it was not till the end of the seventeenth century that the heat of boiling water was discovered to be a fixed point.

1865. THE LOG FIRST USED TO MEASURE DISTANCES.

See the long note in Humboldt's Cosmos, edit. Otté, 1848, vol. ii. pp. 631-633. Humboldt observes that it is *always* stated that the log was not used for measuring distances before the end of the sixteenth or beginning of the seventeenth century. It appears, however, that it was used in English ships in 1577; and "it is certain that Pigafetta, the companion of Magettan, speaks of the log (*la catena a poppa*) as of a well-known means of measuring the course passed over" (p. 631). This was in January, 1521 (p. 633).

1866. OPINION OF THE FATHERS, ETC., RESPECTING BAPTISM.

Tertullian (Lib. de Bapt. cap. xviii.) recommends baptism to be deferred, particularly in the case of children, "etiam ætate cunctatio baptismi utilior est; præcipue tamen circa parvulos" (*Ceillier*, tome ii. p. 383). But Ceillier (p. 508) wishes to explain away this disagreeable opinion, "En quoi on peut excuser si on l'entend des enfants des païens, ou des autres dont l'éducation était en péril." See also ART. 1202

1867. NOTES ON SERAPIS, WHO IS THOUGHT TO BE JOSEPH.

"Tertullien dit (Lib. ii. ad Gent. cap. viii.), que c'était le patriarche Joseph que les Égyptiens adoraient sous le nom du grand dieu Sérapis" (*Ceillier, Hist. générale des Auteurs sacrés*, tome ii. p. 411, Paris, 1730, 4to).

And it is curious that the very same opinion is expressed in the middle of the fourth century by another Christian writer, Julius Maternus Firmicus. Ceillier says (*Histoire générale des Auteurs sacrés*, tome vi. p. 4), "Il croit que Sérapis que l'on adorait particulièrement à Alexandrie est le patriarche Joseph, que les Égyptiens divinisèrent quelque temps après sa mort pour les bienfaits qu'ils en avaient reçus et qu'ils l'appelèrent Sérapis à cause qu'il était petit-fils de Sara."

1868. DID THE JEWS EVER RECOGNISE THE TRINITY.

Of course they did not believe in the Christian Trinity, because they rejected Christ; but it would appear doubtful if they ever

received any trinity. Tertullian (Adv. Prax. cap. xii.) says that when God in the beginning said, "Let us make man," he was addressing his Son, and *not the angels*, as the *Jews affirmed, who did not recognise the Son* (see *Ceillier, Auteurs sacrés*, tome ii. p. 484).

Coleridge (*Literary Remains*, i. 393) strangely calls the Trinity a necessary idea of the speculative reason (see also vol. iv. p. 222).

1869. OPINION OF THE EARLY CHURCH RESPECTING CELIBACY.

We perhaps find the earliest stage of the belief that priests *must* be unmarried in the opinion that they should only marry *once*. Thus Tertullian (Lib. I. Ad Uxor. cap. vii.) says that those who had been married several times were not admitted to be priests; and he adds (Lib. de Exhort. Cas. cap. vii.) that several had been deposed because they had married more than once (*Ceillier*, tome ii. 513, 514).

1870. ATTEMPTS OF THE FATHERS TO DIMINISH THE INFLUENCE OF WOMEN.

Much has been said by Guizot on the influence of women in developing European civilisation. It is at least certain that several of the Fathers did everything they could to diminish that influence. Tertullian, De Bapt. cap. xvii. (*Ceillier*, ii. 382, 383) bitterly complains of the insolence of women, "petulantia muliebris," who venture to teach and to baptize. He allows that in case of necessity baptism may be administered by a layman, but never by a woman. Again (Lib. de Præsc. cap. xli–xliii), among the other crimes of the heretics he particularly enumerates (pp. 402, 403, of *Ceillier*) the insolence of their women, who ventured "to teach, to dispute," &c., &c. In De Cult. Fœm. lib. i. cap. i. (*Ceillier*, ii. 433), he says, "Let women remember that they are of the sex of Eve, who ruined mankind; and let them therefore repair this ignominy by living rather in dust than in splendour." And in De Veland. Virg. (*Ceillier*, ii. 493), he again expresses his indignation that women should venture to teach.

Southey says Mahomet "supposed that women had no souls" (*The Doctor*, edit. Warter, 8vo, 1848, p. 553), but adds (p. 557), that is not the opinion of all Mahometans.

1871. NOTE ON THE RELATIVE NUMBERS OF MEN AND WOMEN.

Salt (*Voyage to Abyssinia*, Lond. 1814, p. 9) observes of the Cape of Good Hope, "It is a curious fact that the male popula-

tion exceeds the female in every class of inhabitants in this settlement; the surplus on the male side amounting altogether to about 1600."

Niebuhr (*Description de l'Arabie*, 1774, 4to, pp. 63–65) denies that in the east more women are born than men. But see also ART. 1635, and ART. 1903.

It is said that about twenty-one males are born to twenty women; but that on account of the heads of the males being larger than those of the females, more of them are still-born or die in infancy, "in consequence of which both sexes are equal at the age of fourteen" (*Paris and Fonblanque's Medical Jurisprudence*, 8vo, 1823, vol. i. pp. 259, 260).

It is said that in Petersburg there "is a much greater mortality of female children than of male" (*Malthus on Population*, 1826, 6th edit. vol. i. p. 305).

### 1872. NATIONS WHO DO NOT RECOGNISE GOD AS A BEING AND A PRINCIPLE.

Salt (*Voyage to Abyssinia*, Lond. 1814, p. 41), speaking of the Makova on the eastern coast of Africa, near Mozambique, says, "Among other inquiries, I was anxious to learn whether they entertain any notion of a deity; if they do, it must be an extremely obscure one, as they have no other word in their language to express the idea than 'wherimb,' which signifies also the sky. This remark is equally applicable to the Monjou, who in the same way apply the word 'mohingo,' sky, to their imperfect apprehension of the Deity."

Mr. Eyre, a very high authority, says, "The natives of New Holland, as far as yet can be ascertained, have no religious belief or ceremonies. A Deity, or great First Cause, can hardly be said to be acknowledged, and certainly is not worshipped by this people, who ascribe the creation to very inefficient causes" (*Eyre's Expedition into Central Australia*, Lond. 1845, vol. ii. p. 355). Catlin's North American Indians, 8vo, 1841, vol. ii. pp. 232, 233.

### 1873. REMARKS ON THE CHARACTER OF THE ARABS, THEIR LITERATURE, ETC.

Salt (*Voyage to Abyssinia*, Lond. 1814, 4to, p. 55) strangely says, "The general mass of Arabian geography is short, confused, and written with a very inaccurate knowledge of the actual as well as relative positions of the countries described." At p. 145 Salt says, "The Arabs bred in towns are generally feeble and irresolute." See also ART. 186

Wellsted (*Travels in Arabia*, 8vo, 1838, vol. i. p. 174) relates an anecdote illustrative of their fortitude. Denham (*Travels in Africa*, 1826, 4to, p. xxxviii.) says, "They are, however, brave, eloquent, and deeply sensible to shame." Wellsted says (vol. i. p. 278) that they are acquainted with the precise time of the rising and setting of some of the stars; but he adds (p. 318), "Though I purposely sought amidst the most intelligent persons, I found but one who had any knowledge of astronomy, or indeed of literature or of the sciences generally." But, this, as well as many other remarks, seems to apply to Oman, which, as he allows (p. 318), *in point of learning, &c., is much inferior to Yeman.* See also Niebuhr, Description de l'Arabie, Amsterdam, 1744, 4to, pp. 99, 100, 103, 104).

See also Art. 1908.

Wellsted says (p. 313), they have scarcely any knowledge of medicine. It would appear from Wellsted (vol. i. p. 319), that they, at least in Oman, have no books except those which treat of religion. Niebuhr, Description de l'Arabie, 4to, 1774, pp. 188, 189. They are very fond of singing (*Wellsted*, vol. i. pp. 74, 75), but have "no musical instruments of their own, and even keeping them in their houses is considered disgraceful" (vol. i. p. 345). "La musique et la danse passent pour indécens chez les Arabes" (*Niebuhr, Description de l'Arabie*, Amsterdam, 1774, p. 24, and see p. 189). The Laplanders have not the slightest idea of either music, poetry, or dancing (*Clarke's Travels*, vol. ix. pp. 386, 440, 547, 548, 8vo, 1824). Even the Finns have no musical air of their own (vol. x. p. 61).

Wellsted says (vol. ii. pp. 446, 447), "An Arab may forget, or be disinclined to tell, his age, but he is never ignorant of the stock from whence he sprang." But the careful Niebuhr is of a very different opinion respecting Arab genealogy (see his *Description de l'Arabie*, Amsterdam, 1774, 4to, pp. 14, 15, 163).

Wellsted notices (vol. i. p. 41) as navigators, "their timidity and irresolution." In the Red Sea they use "fragile and misshapen barks" (vol. ii. p. 10), and they have a most imperfect knowledge of the compass (pp. 437, 438). It is important to remark that in the whole of Oman there is no timber fit for building (vol. i. p. 284). Niebuhr, Description de l'Arabie, 1774, 4to, p. 265).

From the accounts given by Wellsted (vol. i. pp. 101, 146, 351, 354), the women in Oman have great liberty, though as might be expected, they are more strictly confined in the towns near the coast (p. 353). They have sometimes great political influence (vol. i. pp. 192–194); and are distinguished, as compared to their neighbours the Egyptian women, for their chastity (vol. ii. p. 211).

Wellsted says (vol. i. p. 342) of the Arabs, "Contrary in their feelings to other orientals, they are by no means insensible to the charms of natural scenery." [1]

See also ARTS. 1854, 1860.

Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, p. 21) says, "Les Arabes ne cherchent à faire des prosélytes, ni par séduction ni par contrainte, si ce n'est parmi des esclaves qu'ils ont achetés" (see also p. 22). Niebuhr adds (p. 55), "Je crois avoir observé que les Mahometans affectent de prendre un turban de grosseur excessive quand ils veulent passer pour des savans du premier ordre." The Sultan of Borneo wears a "turban larger than any of his subjects" (*Denham and Clapperton's Africa*, 1826, 4to, p. 79). Erskine says (*Account of Elephanta*, in *Transactions of Literary Society of Bombay*, vol. i. p. 224, 4to, 1819), "There is no appearance of a turban on any sculpture at Elephanta; indeed there is no mention of that piece of dress in any ancient Hindoo book, and it was certainly introduced after the Mussulman conquest."

Niebuhr says (*Description de l'Arabie*, p. 205), "Mais ce qu'il y a de plus remarkable à Damar, c'est une université célèbre dans laquelle il y a beaucoup d'étudiants surtout de Zeidites," and see in *note* the quotation from Abulfeda. The African Arabs are famous for improvisation of "astonishing rapidity and humour, and in very tolerable poetry" (*Denham and Clapperton's Africa*, 1826, 4to, p. xxxvi., and see p. xxxix). The African Arabs have a sort of ordeal for detecting theft. See it described by Clapperton (*First Journey*, p. 124, in *Denham and Clapperton's Africa*, 1826, 4to).

### 1874. PRINCES IN ANY WAY MUTILATED UNFIT FOR THE CROWN.

This custom exists among one of the kingdoms on the Mozambique coast of Africa, where "if a prince be in any way mutilated he is considered as unfit for the crown" (*Salt's Voyage to Abyssinia*, Lond. 1814, 4to, p. 60).

### 1875. THE SUN IN THE RED SEA HAS A STRANGE APPEARANCE LIKE A COLUMN.

The testimony of Agatharcides is on this head confirmed by Salt (*Voyage to Abyssinia*, Lond. 1814, 4to, p. 93), who says, "In the evening we observed the sun before it set put on a very

[1] Coleridge (*Biographia Literaria*, 8vo, 1847, vol. i. pp. 79–82) has attempted to discriminate between the *faculties* of imagination and reason. De Foe was nearly sixty when he began to write his great works (*Wilson's Life of De Foe*, vol. i. p. viii.)

unusual appearance. At the moment of emerging from a dark cloud, when its disk touched the horizon, it seemed to expand beyond its natural dimensions, became of a palish red hue, and assumed a form greatly resembling a portion of a column." Salt ascribes this to refraction of the atmosphere.

1. Bruce (*Travels*, vol. i. p. 236, 4to, 1790) pronounces the pillar of fire "contrary to the ordinary nature of things, and if not a miracle it must be a fable." 2. Michaelis suggested that it might be the aurora borealis (*Recueil de Questions*, Amsterdam, 1774, 4to, No. 88, pp. 166–168), but according to Niebuhr no such thing is known. He says (*Description de l'Arabie*, Amsterdam, 1774, 4to, p. 5), "On ne connait les lumières boréales ni en Arabie ni dans les Indes," &c.

### 1876. NOTE ON THE TROGLODYTES.

Their existence is denied by Salt (*Voyage to Abyssinia*, 1814, 4to, p. 234), who takes as usual the opportunity of attacking Bruce for the accounts he has given of them in Abyssinia. There is something of the sort westward of Moorzuk (*Denham and Clapperton's Africa*, 1826, 4to, pp. lv. lvi.)

### 1877. ACCOUNT OF AXUM.

See the account given by Salt, Voyage to Abyssinia, 1814, 4to, pp. 404–418. He speaks in the most enthusiastic terms (p. 405) of the obelisk "measuring full *sixty* feet high," which he pronounces superior to the Egyptian, Grecian, and Roman architecture. Malte Brun (iv. 131) oddly says, "According to M. Salt, the obelisk which is still standing is *eighty* feet high." Salt thinks (p. 405) that "these monuments could not have been erected prior to the time of the Ptolemies, as the order of the architecture is strictly Grecian, and was therefore not likely to have been introduced at an earlier period." The inscription he has given in a plate at p. 411, and see p. 414.

Salt thinks (p. 417), that there is no doubt that in the time of Cosmas the language spoken at the court of Axum was Geez.

### 1878. NOTE ON DEMONS AND EXORCISM.

The Abyssinians believe that nearly all diseases are caused by the party being possessed with an evil spirit. To drive out the demon they first expose to its sight all the fine clothes and ornaments which they can collect, and then make every possible noise with drums, trumpets, &c. (see *Salt's Voyage to Abyssinia*, 1814, 4to, pp. 421, 422).

### 1879. THE SACRED HAWK OF THE EGYPTIANS.

Salt (pp. xli–xliii. of Appendix to *Voyage to Abyssinia*, 4to, 1814) gives an account of a bird of which he says, "from the resemblance of its form to those so frequently met with among the hieroglyphics in Egypt, I am led to suspect that this species may answer to the sacred hawk of that country, which was venerated by the ancient inhabitants."

If this bird is *not* found in Egypt, this may perhaps be considered another argument in favour of the Ethiopic origin of Egyptian civilisation. See also ART. 1435.

### 1880. ACCOUNT OF THE SOMAULI.

Wellsted, who went to Berbera, has given some account of the Somauli (*Travels in Arabia*, 8vo, 1838, vol. ii. pp. 370–376, and p. 431 *et seq.*) He speaks favourably of their general character, and (at p. 431) describes them as "a fine race," "remarkably tall, a short person being rarely seen. Their limbs are clean and well made, their nose slightly aquiline; but otherwise their features are very regular and expressive of that boldness and freedom which really belongs to the Somauli character. Their skins are dark and glossy, and they have a custom of changing the colour of their hair from its natural blackness to an auburn tinge, by allowing it to remain for some hours plastered with chinam." For a specimen of the Somauli language, see pp. iv–vi. of Appendix to Salt's Voyage to Abyssinia, 4to, 1814, and for a specimen of that of "the Sowauli, which appears to be quite a distinct people from the Somauli," see pp. iii–iv. Jacob (*History of the Precious Metals*, 8vo, 1831, vol. i. pp. 59, 60) supposes that the Macrobians occupied the country of the present Somauli.

### 1881. FISH DRIVEN ON SHORE BY THE WIND.

This is related as a positive fact by an intelligent traveller, who says it not unfrequently occurs, and that it did actually happen when he was in the Gulf of Akabah (see *Wellsted's Travels in Arabia*, 8vo, 1838, vol. ii. pp. 123, 124). He quotes a similar testimony from Mr. St. John. See also ART. 1259.

### 1882. ACCOUNT OF BERENICE.

The ruins were visited by Wellsted, who has given an account of them (*Travels in Arabia*, 8vo, 1838, vol. ii. pp. 332–343). He thinks (p. 340) that it is certainly "the Berenice Trogloditica

of Ptolemy, Strabo, and Pliny." He says (p. 342), "We made the latitude 23° 55′ north, differing but five miles from that given by Ptolemy." And he adds (p. 343), "Berenice enjoys a capacious and well-sheltered harbour, which no other locality on this coast from latitude 23° to 24° possesses."

### 1883. NOTE ON SILVER.

There *are*, or at all events there *were*, silver mines near the Nubian coast (see *Wellsted's Travels in Arabia*, 8vo, 1838, vol. ii. pp. 352, 353). Wellsted also says (vol. i. p. 315), "In Oman we meet with silver, associated, as is usual, with lead."

### 1884. ACCOUNT OF GUM ARABIC.

See Wellsted's Travels in Arabia, 8vo, 1838. He mentions (vol. i. p. 283) that there are two sorts of acacias which produce it—the goff (*Acacia arabica*) and the sumr (*Acacia vera*). "A gum exudes from both; the true gum arabic, however, is only obtained from the latter, although the produce of the former, of inferior quality, is not unfrequently substituted for it." He observes that the *Acacia arabica* is larger than the *Acacia vera*. Wellsted also speaks (vol. ii. p. 46) of having seen between Tor and Sinar what I suppose is a third sort of gum; "the talh (*Acacia gummifera*) which produces the gum arabic, large quantities of which were formerly obtained in this peninsula, and being shipped from Tor it obtained in Europe the name of Gumma Torræ. It is collected in the summer months, and principally from the Wadis of Feiran and Sheik."

See also at vol. ii. pp. 449–452 an account of the dragon's-blood trees (*Dracœna*) which are "very numerous in southern Arabia. The average height is from eighteen to twenty feet, and its circumference from three to five feet. . . . A considerable quantity of the gum exudes naturally, but the process is also aided in some districts by making incisions in the trunk" (p. 449). He adds (p. 450), "The Arabs consider the tree to be of different sexes. The male they say produces no gum, which exudes so spontaneously from the female tree that it does not appear necessary on any occasion to make incisions." He also says (p. 451), "Trees growing in the most *elevated positions* produce the *greatest quantity, which does not agree with the received opinions of naturalists, viz., 'that a greater quantity of gum exudes in a hot than in a cold temperature.'*"

He mentions (vol. i. p. 73) having seen in Oman "some mounds thickly interspersed with the sumr or gum-arabic tree (*Acacia vera*), but the Bedouins say that the price they obtain for it does not repay the trouble, and they collect little of it." In another part of Oman he saw (vol. i. p. 106) some trees of the *Acacia vera* "of great size, and the gum exudes in considerable quantities." But Wellsted (vol. i. p. 285) could see no dragon's-blood trees in Oman.

### 1885. THE ALMOND-TREE A NATIVE OF OMAN.

"The Arabs consider the almond-tree to be a native of Oman. It attains a greater size here" (i.e. in the Jebel Akhdar, or Green Mountains) "than in the plains below, and some were shown me from thirty to forty feet in height" (*Wellsted's Travels in Arabia*, 8vo, 1838, vol. i. p. 139).

In 1573, the price of almonds was 14*d.* a pound (see *Mr. Cunningham's Extracts from the Accounts of the Revels at Court*, 8vo, 1842, Shakespeare Society, p. 55).

### 1886. THE LEMON-TREE A NATIVE OF PERSIA?

"The lemon-tree is said to be a native of Persia, but from its Arabian limon, it would appear to have been brought into Europe by the Arabs" (*Wellsted's Travels in Arabia*, 8vo, 1838, vol. i. p. 289).

At all events in Oman (*Wellsted*, i. 289), "Lemons are scarce and small, but the citron attains a very large size" (see also vol. ii. p. 463). There are lemon-trees in the sheikh's garden at Kouka (*Denham and Clapperton's Africa*, 1826, 4to, p. 181).

### 1887. OBSERVATIONS ON THE CAMEL.

See some particulars in Wellsted's Travels in Arabia, 8vo, 1838. He mentions (vol. i. p. 82) the custom among the Arabs of sleeping on their camels even while in motion. He relates (vol. i. p. 107) an amusing anecdote illustrative of the affectionate pride with which the Arabs regard their camels. See in particular the interesting details in vol. i. pp. 291–303. He says (pp. 291, 292) that the camels of Oman are the most celebrated for their beauty and swiftness. He says (vol. i. p. 292), "I am not acquainted with a single illustrated zoological work which affords even a tolerable representation of a camel." He adds (p. 295), that as soon as a camel begins to suffer from hunger, its hump diminishes. "By a singular provision of nature, an absorption of this excrescence supplies the place of other nourishment; nor does the

See also ART. 1658

body exhibit any considerable diminution of bulk until little more of the hump remains except its framework of bones and muscles." But Wellsted does not profess to have *seen* this, for he adds, "Such is the universal report given by the Bedouins, whose ample means of observation entitle their opinions to respect." He says (vol. i. pp. 295, 296), "In Arabia I have occasionally seen one of these animals perfectly black, but the Bishgrean camel on the Nubian coast is quite white."

Wellsted says (vol. i. p. 298), "Authorities differ as to the period the camel can endure thirst. Buffon mentions five days as an extraordinary instance; Tavernier, a good authority, nine; but it appears that camels, like several other ruminating animals, when fed on succulent herbage, do not require water; and a friend who has had ample opportunities of judging, assures me that he once travelled from Baghdad to Damascus, a journey of twenty-five days, without the camels once drinking—a sufficiency of moisture being afforded by the abundant vegetation they found at every stage." Denham appeared to consider eight days a long period to go without water for camels (see *Denham and Clapperton's Africa*, 4to, 1826, p. 11).

He says (p. 300), that though Volney and Burnes estimate the pace of the Syrian camels at 3,600 feet per hour, he found that in Oman their rate in caravan travelling was considerably more. He seems to have made careful observations; and "the result gives from $2\frac{1}{2}$ to $2\frac{3}{4}$ geographical miles an hour; and this I observe is the same as that reckoned by Burckhardt. But the usual pace of the Oman camels, when the Bedouins mount them for a desert journey, is a quick hard trot, from six to eight miles an hour. They will continue this for twenty to twenty-four consecutive hours; but increase their speed, on occasions which require it, to thirteen and fifteen miles an hour." He also says (p. 301) that the female is swifter than the male, but that the male has more spirit (see also vol. ii. p. 307, and in particular p. 404). Wellsted says (vol. ii. p. 75), "provided the rocks possess a certain degree of roughness, camels, in sureness of step, are surpassed by no animals except mules." Speaking of the camels of Southern Arabia, he says (vol. ii. p. 403), "They are stopped as suddenly, turned, and in fact kept under as complete command as a horse."

1. Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, p. 145) mentions the indifference of the camel to coition. 2. They produce their young without difficulty (*Denham and Clapperton's Africa*, 4to, 1826, p. 10). 3. The Arabs consider the

heart "as the greatest delicacy" (*Denham*, p. 16). Camel's milk is much used and very refreshing (*Denham*, pp. 37, 39).

1888. NOTE ON BUFFALOES.

They are unknown in Oman (*Wellsted's Travels in Arabia*, 8vo, 1838, vol. i. p. 307), and Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, p. 145) says, "Je vis des buffles en Egypte, dans l'isle de Bombay, près de Surat, au bord de l'Euphrate, &c. Mais je ne me souviens pas d'en avoir trouvé en Arabie; sans doute que le pays a trop peu d'eau pour cet animal."

The Bornouese consider the flesh of the buffalo a delicacy. "It has a high game flavour" (*Denham and Clapperton's Africa*, 1826, 4to, p. 320).

1889. THE THUNDER OF MOUNT SINAI IS STILL HEARD.

Mount Sinai was visited by Wellsted (*Travels in Arabia*, 8vo, 1838, vol. ii. pp. 24–26), whose information is curious and very suggestive. He seated himself on a rock, and heard and saw the avalanches of sand falling. "As it reached the base, the reverberation attained the loudness of distant thunder, causing the rock on which we were seated to vibrate; and our camels, animals not easily frightened, became so alarmed that it was with difficulty their drivers could retain them." Indeed the noise is so remarkable that Wellsted frequently heard "the tradition that the bells belonging to the convent have been buried here."

1890. AIR FAVOURABLE TO VEGETABLE WHICH IS UNFAVOURABLE TO ANIMAL LIFE.

"The exuberant vegetation of the oases, reduces the temperature, but the climate at the same time is especially obnoxious to strangers. Violent fevers, which have very generally a fatal termination, prevail all the cool season; indeed those who reside in the oases bear striking evidence of the fact that the air which is most favourable to vegetable has a contrary effect on human life," &c. (*Wellsted's Travels in Arabia*, 8vo, 1838, vol. i. pp. 310, 311).

1891. OBSERVATIONS ON THE SHARK.

It is remarkable for tenacity of life. See the anecdote related by Wellsted (*Travels in Arabia*, 8vo, 1838, vol. ii. pp. 241, 242).

1892. THE ICHTHYOPHAGI STILL FOUND IN ARABIA AND NUBIA.

See the curious account given of them in Wellsted's Travels in Arabia, 8vo, 1838, vol. ii. pp. 258–263. He says they are called

Huteimi, and are found on the Arabian and Nubian coasts. "They are, as I have little doubt, a remnant of the Ichthyophagi described so minutely by Diodorus Siculus" (p. 258). They are cowardly in disposition, squalid and misshapen in form, and filthy in their habits. Wellsted says (p. 263), "Burckhardt gives an account of this tribe more favourable than the foregoing, but his opportunities of mingling with them could not have been so frequent as my own."

See the note in Esprit des Lois, livre xxi. chap. viii. Œuvres de Montesquieu, Paris, 1835, p. 362.

### 1893. GOTHIC ARCHITECTURE PERHAPS OF ARABIC ORIGIN.

This is suggested by Wellsted (*Travels in Arabia*, 8vo, 1838, vol. ii. pp. 280, 281), who was particularly struck with the architecture he saw in the western and southern parts of Arabia, such "as may be observed at Oxford, Coventry, and other old towns in England." He adds, "Arabia is a country which admits of little change; I have no doubt, therefore, this character of architecture has existed from the earliest period, and what we term Gothic was brought into Europe and disseminated throughout its various countries by the earlier Arabs."

A celebrated traveller who had seen architecture in nearly all its forms, expresses an opinion, "that the pointed Gothic arch owes its origin to the appearance presented by contiguous palm-trees" (*Clarke's Travels*, 8vo, 1817, vol. iv. p. 10). This would favour the theory of its eastern origin.

### 1894. EZION-GEBER THE SAME AS DAHAB IN THE GULF OF AKABAH.

See Wellsted's Geography of Arabia, 8vo, 1838, vol. ii. pp. 153–155. He says that "Mersa Dahab, the Golden Port, is nearly abreast of Magnah." He remained there "several days," and in his valuable map at the beginning of vol. ii., Dahab is placed on the western side of the Gulf of Akabah, in N. lat. 28° 25′. He agrees with those who think it is Ezion-geber, and says "it certainly is the only well-sheltered harbour in this sea" (p. 153). He adds (p. 154), "The epithet 'Golden' does not, however, as Pococke was informed, take its origin from a tradition that gold was formerly brought there; but rather it would appear from the circumstance of the sand in its vicinity containing yellow, shining, micaceous particles exactly resembling that precious metal." There are no ruins at Dahab, but that, says Wellsted, is no argument against the identity, such is the

action of the sand, "which the strong breeze here keeps in constant agitation."

1895. CUSTOM OF KISSING AMONG THE CHRISTIANS.

This is mentioned by many of the fathers, and in terms which would induce us to think that they looked on it as a religious peculiarity. It is remarkable that Suetonius, carefully recapitulating the good acts which signalised the commencement of the reign of Tiberius, mentions among them that he prohibited by an edict the custom of daily kissing. "Quotidiana oscula prohibuit edicto" (*Sueton. in Tib.* cap. xxxiv.); and it would appear (see the note 22 in edit. Pitisci, tome i. pp. 443, 444, Leovardiæ, 1714, 4to), that the object of this order was to prevent the spreading of a very troublesome disease, which was supposed to be thus communicated (see also *Michœlis, Recueil de Questions*, Amsterdam, 1774, 4to, no. xxxv. p. 67).

In the Friendly Islands, even between different sexes, kissing the lips is never practised; but the idea of it is ridiculed (see *Mariner's Account of the Tonga Islands*, 2nd edit. 8vo, 1818, vol. i. p. 228).

1896. OBSERVATIONS ON THE EAGLE.

Michaelis (*Recueil de Questions*, Amsterdam, 1774, 4to, p. 190), cannot understand why Moses should have forbidden the eagle as impure, for he does not believe it ever was eaten. "Y a-t-il des peuples arabes qui font leur nourriture de ces sortes d'animaux? Et comment cela est-il possible à cause de leur mauvais goût?"

1897. NOTES ON THE ARABIC LANGUAGE.

Michaelis (*Recueil de Questions*, Amsterdam,' 1774, 4to, pp. 194, 195) remarks the poverty of the Arabic language in expressing the names of precious stones, though in other matters it is so very rich. This of course is an argument against Arabia ever having possessed many precious stones.

Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, p. 13) says, "La langue arabe, qui est d'ailleurs si riche, paraît pauvre en mots pour désigner les rangs, quand on la compare avec les langues de l'Europe."

1898. OBSERVATIONS ON THE TOPAZ AND CHRYSOLITE.

See Michaelis (*Recueil de Questions*, Amsterdam, 1774, 4to, p. 198, no. xcix). He says that *potada* mentioned in Exodus xxviii. 17; Ezekiel xxviii. 13; and Job xxviii. 19, is, according to

the Septuagint and to Josephus, the topaz. This opinion, in which Michaelis is inclined to coincide (p. 198), is, as he observes, more important, because the stone is said by Job to come from Cush. But, adds Michaelis, "Je doute encore si ce doit être la topaze des anciens, qui est notre chrysolite moderne, et dont la couleur est un jaune verdâtre, ou bien la topaze d'aujourd'hui, que les anciens appelaient chrysolite. Le haut prix qui est attaché à cette pierre, dans le livre de Job, me fait pencher pour la topaze des modernes, qui par sa dureté et par sa beauté surpasse de beaucoup celle à laquelle Pline donne ce nom. On leverait aisément ce doute et l'on pourrait découvrir encore concernant cette pierre bien des choses inconnues en Europe, s'il y avait moyen de déterrer cette Isle des Topazes qui selon Artemidore (Diodor. Siculus, lib. iii. cap. 39; Strabo, lib. xvi. p. 770; et Pline lib. vi. c. 29; lib. xxxvii. cap 8) doit être située dans la Mer Rouge." However, Michaelis (p. 199) does not feel any confidence in the existence of such an island.

### 1899. WAS THE USE OF UNCTION ORIGINALLY MEDICINAL?

"Il est incontestable que les anciens médecins de l'orient employaient très-communément l'onction d'huile comme un remède, et qu'ils l'ont presque envisagée comme une panacée. Les interprètes du Nouveau-Testament dans leur commentaire sur le chapitre sixième de St. Marc, ver. 13; et sur le cinquième de l'Epître de St. Jacques, ver. 14, ont accumulé les témoignages qui le prouvent. Il y en a qui présument qui le don miraculeux dont il est parlé dans ces endroits, ne consistait qu'à assurer le succès d'un remède naturel et généralement usité dans l'orient, et à lui faire surmonter la force des maladies" (*Michaelis, Recueil de Questions proposées à une Société des Savants*, Amsterdam, 1774, 4to, p. 25, no. xvii). See also ART. 1106. Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, p. 116) also says that the Arabs, and at Sana even the Jews, when they are ill, rub the body with oil.

### 1901. OBSERVATIONS ON LEPROSY.

See also ART. 1920.

See Michaelis, Recueil de Questions, &c., Amsterdam, 1774, 4to, pp. 14–18; 43–50, nos. xi., xii., xxviii. It has been observed in France that it is not hereditary beyond the third or fourth generation; hence Michaelis thinks (p. 15) he can explain Exodus xx. 5, where it is said, "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of those that hate me." Michaelis (p. 16)

gives credit to the alleged lasciviousness of lepers, though he allows that there is conflicting evidence. He mentions (p. 46) that in the east red hair is considered a sign of leprosy; and he quotes (p. 47) the ingenious idea of Roederer, that this opinion has given rise to the use of henna for painting the hair and beard, and thus making their red colour universal. "Tel peut s'être fardé avec du henna, afin que l'on ne remarqua point la rousseur naturelle de ses cheveux." See ART. 1608.

See Niebuhr, Description de l'Arabie, Amsterdam, 1774, 4to, pp. 119–121.

Mr. Thoms, on the authority of Le Grand d'Aussy, says "that Louis the Young left legacies to no less than two thousand hospitals established for the reception of lepers" (*Note* in *Stow's London*, 8vo, 1842, p. 164). In Britanny the lepers are called *kakous*; but even there the disease ceased to be prevalent in the fifteenth century (see *Villemarqué, Chants populaires de la Bretagne*, Paris, 1846, tome ii. pp. 351, 352). Leprosy was known before the crusades (*Sprengel, Histoire de la Médicine*, tome ii. pp. 371).

### 1902. NOTES ON GOLD.

See Michaelis, Recueil de Questions, Amsterdam, 1774, pp. 85–87, no. xxxix. As he observes, it is not necessary to believe that gold was actually found in Arabia: "mais qu'il y a été transporté des Indes ou de l'Afrique" (p. 85). See also p. 26 of Michaelis' Review of Niebuhr, at the end of his Questions, and Niebuhr, Description de l'Arabie, Amsterdam, 1774, 4to, pp. 123, 124, and in particular p. 239, respecting what has been mistaken for gold. Jacob says, "In Arabia no mines of the precious metals are known to exist, and from the great scarcity of fuel, if any were found, it would probably be unprofitable to work them" (*Historical Inquiry into the Precious Metals*, 8vo, 1831, vol. ii. p. 329). See also ART. 1526

"Gold is neither found in the country (i.e. Bornou) nor is it brought into it" (*Denham and Clapperton's Africa*, 4to, 1826, p. 325). Clapperton was informed that Timbuctoo produces no gold, but that it is the great market to which gold is brought from Ashantee, Gonga, and Bambarra (*Clapperton's Second Expedition*, Lond. 1829, 4to, p. 202).

Dillon says that all the gold yearly collected in Sweden "does not exceed one or two pounds weight. In Norway the supply is rather larger" (*Dillon's Winter in Lapland and Iceland*, 8vo, 1840, vol. ii. p. 33).

### 1903. REMARKS ON POLYGAMY BEING UNFAVOURABLE TO POPULATION.

"Cependant il n'est pas douteux que la polygamie nuise à la population. S'il y a des exemples qu'un homme a eu beaucoup d'enfants de plusieurs femmes, on a aussi observé que les monogames ont généralement plus d'enfants que les polygames. Je ne doute pas de la vérité de cette observation, car les femmes d'orient, sachant qu'elles ont des rivales, s'efforcent continuellement a les supplanter; d'où il arrive que la complaisance et la volupté affaiblissent bientôt un mari polygame pour la reste de sa vie" (*Niebuhr, Description de l'Arabie*, Amsterdam, 1774, 4to, p. 67).

In Western Africa, where, so far as I know, polygamy is pushed to a greater extent than in any other part of the world, impotence is common (see *Clapperton's Second Expedition into the Interior of Africa*, Lond. 1829, 4to, pp. 160, 200, 201; see also p. 23 of *Clapperton's First Journey*, in *Denham and Clapperton's Africa*, 1826, 4to).

1. Malthus (*Essay on Population*, 1826, 6th edit. vol. i. p. 132) says that the "absurdity" of Mahomet encouraged polygamy. But I believe the truth is that this great man opposed it, and first *limited* the number of wives allowed to his followers. He controverts (i. 151, 152) the assertion of Bruce, that where polygamy prevails, the female are to the male births as two to one, or even as three to one; and quotes (p. 186) Eton, to the effect that polygamy is not only unfavourable to population, but that a husband of one wife is likely to have more children than a husband of several wives (see also ART. 1871). Montesquieu notices that polygamy is unfavourable to population (*Lettres Persanes*, No. cxv. *Œuvres*, Paris, 1835, p. 78).

### 1904. NOTE ON THE USE OF HENNA.

At Soccatoo it is usual to stain the hands and toes with henna or salli (see *Clapperton's Second Expedition into the Interior of Africa*, 1829, 4to, p. 201). Clapperton says that the Bornouese women "stain red with henna the nails of the fingers and toes and the palms of the hands" (*Denham and Clapperton's Africa*, 1826, 4to, p. 17); and in Haussa, dyeing with henna forms part of the marriage ceremony (p. 64).

### 1905. IN THE BIBLE, CITIES DESCRIBED AS PERSONS.

This is certainly in several instances the case, and Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, pp. 250–255)

has pointed this out in reference to Arabia, where are still found many of the names mentioned in Genesis, ch. ix. He says (p. 250), "Quand on entend dans les montagnes de l'Yemen et en Hadramant nommer tant de villes, qui, à ce que disent les Arabes, ont été baties par les Hamjares, ou qui, pour parler plus juste, sont si anciennes qu'on en ignore l'origine et qui ont tant d'affinités avec ceux que Moise allegue, on pourrait croire que cet écrivain sacré ait voulu nous donner dans la Génése, ch. x. 7, 26–29, une liste de villes Arabes dont Khus et Jaktan auraient été ou les capitales ou les villes qui auraient fourni des colonies au reste du pays."

### 1907. VORACITY OF THE ANTS IN AFRICA.

Denham, speaking of the country about Lake Tchad, says, "The white and black ants were like the sands in number; the white ones made their way into every trunk, of whatever sort of wood they were made, as if it had been paper. And in the late expedition, during a halt of three days in a spot where they were more than usually numerous, a mat and a carpet on which I slept were completely destroyed by them" (*Denham and Clapperton's Africa*, 4to, 1826, p. 198).

### 1908. CUSTOM AMONG THE ARABS OF BURNING WITH RED HOT IRON.

"An unfortunate merchant of Mohammed N'delf, who had suffered much on the road from an enlarged spleen was here" (i.e. between Mourzuk and Kouka) "advised to undergo the operation of burning with a red hot iron, the sovereign Arab remedy for almost every disorder" &c., &c. (*Denham and Clapperton's Africa*, 1826, 4to, p. 29).

### 1909. NOTE ON CASTOR OIL.

"The castor tree is found in this neighbourhood" (i.e. the west and south-west coast of Lake Tchad), and is commonly used as a medicine" (*Denham and Clapperton's Africa*, 4to, 1826, p. 200).

### 1910. BARBARIANS DISLIKE HAVING THEIR PORTRAITS TAKEN.

Denham says of the Bornouese at Kouka, "They seriously begged that I would not write them, that is draw their portraits, that they did not like it; that the sheikh did not like it; that it was a sin," &c. (*Denham and Clapperton's Africa*, 1826, 4to, p. 83).

Mr. Trollope's travelling companion in Brittany was suspected

of witchcraft for wishing to take a sketch of some boys, and he found that "it was a common superstition that if anybody draws a likeness of another, and carries it away with him, he holds at any distance of time and place an unlimited power over the original, whose death he may cause at any time by the destruction of the portrait" (*Trollope's Brittany*, 8vo, 1840, vol i. pp. 331–333).

The New Zealanders have no such objections (see *Cook's Voyages*, 8vo, 1821, vol. v. p. 212).

### 1911. MONKEYS BELIEVED TO BE ORIGINALLY MEN.

See several instances of this belief in ART. 1193.

Denham says, "the monkeys, or, as the Arabs say, 'men enchanted'" (*Denham and Clapperton's Africa*, 1826, 4to, p. 152).

As to the way in which the idea of a nation with tails originated, see Low's Sarawak, 8vo, 1848, p. 177.

### 1912. NOTE ON THE TAMARIND.

Denham says of the banks of Lake Tchad, at Kouka, "The tamarind and locust-trees were here abundant and loaded with fruit; the former of a rich and fine flavour" (*Denham and Clapperton's Africa*, 1826, 4to, p. 87, and *Clapperton's First Journey*, p. 129).

### 1913. BENEFITS THE ARABS HAVE RENDERED TO AFRICA.

Denham, who travelled so much in Africa, and who, in reporting what he saw there, has shown so sound and accurate a judgment, makes a remarkable admission. He says, "Every approach which the African has made towards civilization, even to the knowledge of and the belief in the existence of a Supreme Being, is attributable to the intrepid Arab spirit, which, despising the dread of the apparently interminable deserts that separate the black from the white population, has alone penetrated to any extent into the country of these before unenlightened savages, carrying with him his religion and his manners, and converting thousands to the Mohammedan faith" (*Denham and Clapperton's Africa*, 1826, 4to, pp. 331, 332).

Clapperton (*Second Expedition*, 1829, 4to, p. 127) says, "It is very common for a man both in Bornou and Houssa to be able to read the Koran fluently, and not understand a word in it but Allah, or able to read any other book," but he adds (p. 214) that "the male and female children of the better sort of the Fellatas are all taught to read and write Arabic" (see also pp. 223, 224,

246). Captain Forbes says, "The Mohammedan religion, spreading over the vast continent of Africa, is gaining millions of converts" (*Forbes' Dahomey and the Dahomans*, 8vo, 1851, vol. i. p. 171).

1914. NOTE ON THE DIFFERENT MODES OF BURIAL.

At Kano "everyone is buried under the floor of his own house, without monument or memorial" (*Clapperton's First Journey*, p. 64, in *Denham and Clapperton's Africa*, 1826, 4to); and the same custom exists at Soccatoo (p. 105); also in Borgoo, with the addition that "his horse and dog, if he has any, are killed to serve him in the next world" (*Clapperton's Second Expedition*, 1829, 4to, p. 89).

The Otaheitans do not bury their dead until they have exposed them on a frame, and embalmed, or rather dessicated, the body (see *Cook's Voyages*, 8vo, 1821, vol. i. pp. 100, 144, 145; vol. vi. pp. 49, 50; and see at vol. i. pp. 147, 148; 231–234 an account of their funeral ceremonies).

The Sandwich Islanders have burying grounds similar to those of the Otaheitans (*Cook*, vi. 185); but, unlike them, they inter their dead *before* decomposition (vi. 229), and put into the grave a pig (vii. 24, and see pp. 153, 155).

The Friendly Islanders erect monuments to their chiefs (*Cook*, v. 372); and see at vol. v. pp. 374–376, an account of their mourning ceremonies.

The North American Indians do not bury their dead, but place them out of the reach of wild beasts to decay (*Catlin's North American Indians*, 8vo, 1841, vol. i. p. 90).

1915. THE USE OF HORNS ON THE HEAD IN ABYSSINIA.

Bruce gives a description of the triumphal entry of the army into Gondar. He says (*Travels*, Edinburgh, 1790, 4to, vol. iii. p. 220), "One thing remarkable in this cavalcade which I observed was the head-dress of the governors of provinces. A large broad fillet was bound upon their forehead, and tied behind their heads. In the middle of this was a horn, or a conical piece of silver gilt, about four inches long, much in the shape of our common candle extinguishers. This is called *kirn*, or horn, and is only worn in reviews or parades after the victory. This, I apprehend, like all other of their usages, is taken from the Hebrews; and the several allusions made in Scripture to it arise from this practice. 'I said unto fools deal not foolishly, and to the wicked lift not up the horn,' &c. 'But my horn shalt thou exalt like the horn of an unicorn,' &c. . . . The crooked manner in which

they hold their neck when this ornament is on their forehead, for fear it should fall forward, perfectly shows the meaning of speaking with a stiff neck when you hold the horn on high, or erect, like the horn of the unicorn."

Salame (*Note to Clapperton's First Journey*, p. 160, in *Denham and Clapperton's Africa*, 1826, 4to) says, "the eastern, and all Mohammedan people, considering Alexander the Great as the only monarch who conquered the globe from east to west, give him the title of 'the two-horned,' in allusion to his said conquests."

At Abomey, the capital of Dahomey, the royal household have their heads covered by silver caps, some of which were distinguished by a pair of small silver horns, such as are commonly worn in the northern parts of Africa, and especially in Abyssinia" (*Forbes's Dahomey and the Dahomans*, 8vo, 1851, vol. i. p. 74).

Among the North American Indians celebrated warriors are allowed to wear horns on their head dresses (see *Catlin's North American Indians*, 8vo, 1841, vol. i. pp. 101–104).

### 1916. IMAGINATION OF DYING PEOPLE.

Lander, the faithful attendant of Clapperton in his hazardous travels, has left us a painful account of his master's death at Soccatoo, in the heart of Africa. A very few days before his death, says Lander (*Clapperton's Second Expedition*, 1829, 4to, pp. 275, 276), "he fell into a slumber, from which he awoke in much perturbation, and said he had heard with much distinctness the tolling of an English funeral bell; I entreated him to be composed and observed that sick people frequently fancy they hear and see things which can possibly have no existence. He made no reply."

Alison (*History of Europe*, vol. ii. p. 368) observes that Burke, Milton, Shakespeare, Bacon, and others, had their imagination developed late in life. Diderot, "n'écrivit d'ouvrages d'imagination que dans sa maturité" (*Villemain, Littérature au XVIII^e Siècle*, tome ii. p. 115). It is *not* true that the imagination chills with age (see *Works of Sir Joshua Reynolds*, vol. i. pp. 418, 447, 448).

### 1917. NOTES FROM THE TRAVELS OF COSMO III. IN ENGLAND IN 1669.

Travels of Cosmo the Third, Grand Duke of Tuscany, through England during the reign of King Charles II. (1669). Trans-

lated from the Italian Manuscript in the Laurentian Library at Florence, Lond. 1821, 4to, pp. 506.

The real author of these Travels "was the celebrated Count Lorenzo Magalotti, afterwards Secretary to the Academy of the Cimento, and one of the most learned and eminent characters of the court of Ferdinand the Second." They were, however, written "under the direction" of Cosmo (pp. 1, 2).

Cosmo, who visited Ireland, mentions (pp. 105, 106) the hatred between the English and the Irish.

The following remarks on population are made by Cosmo, or rather by Magalotti, from personal observation: "Plymouth in the last century was a poor village, inhabited by fishermen. It is now so increased in buildings and population that it may be reckoned among the best cities of England, having between twelve and fifteen thousand inhabitants" (p. 121). "The population of Exeter is from twenty to twenty-five thousand souls" (p. 133). "Axminster is a collection of two hundred houses, many of which are made of mud, and thatched with straw" (p. 140). "Dorchester contains altogether only from ten to twelve thousand inhabitants, so that the county of which it is the capital would deserve a better" (p. 146). "Twelve miles from Dorchester we came to Blandford, a little town of four thousand souls" (p. 148). "Salisbury is a well-frequented place. . . . It is estimated to contain above fifteen thousand inhabitants" (p. 156). "The inhabitants of Cambridge are estimated at upwards of twelve thousand, amongst whom are more than two thousand five hundred scholars" (p. 231). "Northampton is the chief town of the county . . . The inhabitants are estimated at about sixteen thousand" (pp. 245, 246). "The population of Oxford is made to appear considerable by the scholars (upwards of three thousand) who dwell there continually pursuing their studies; for otherwise the natives of the place are but few, the best part of the city being occupied by the buildings of the colleges which, with their dependencies, are very large" (p. 265). "Rochester has not only become larger than Canterbury, the capital of the county of Kent, but is justly reckoned among the most considerable cities of this very fertile county, and among the best in England, its inhabitants being estimated at sixteen or eighteen thousand" (p. 360). "Ipswich is a mercantile town . . . . and from the encouragement there given by trade, its population amounts to upwards of two thousand souls" (p. 473).

London. "In this manner his highness entered London, having passed over the whole tract of seven miles, which after leaving Brentford, is truly delicious from the abundance of well-

built villas and country houses which are seen in every direction" (p. 162). "The banks of the Thames between Greenwich and London, which from the abundance of villas with which they are ornamented, are more pleasant and agreeable than between Greenwich and Gravesend, which is situated nearer to the mouth of the river, and where little else but chalk pits are to be seen" (p. 196). "The assertion which is often made in London does not appear improbable, viz., that more than six hundred thousand persons sleep on the water, and hence it is that they endeavour to substantiate the accounts of the population of the city as compared with that of Paris; the English being persuaded that their metropolis is superior in that respect; whereas in fact there is reason to believe that it is very inferior" (pp. 197, 198). "The population of London, although very great, being estimated at about four hundred and fifty thousand persons, out of which number thirty thousand or thereabouts are reckoned to be in Old London alone, is yet not so numerous as that of Paris" (p. 396).

1. De La Serre, in 1638, gives a favourable idea of London. He says (*Antiquarian Repertory*, iv. 531), "The police is nevertheless so well observed that they live here without disorder, and without confusion; and there is so much safety in the streets even during the night, that one may walk as freely as in the day, without any other arms than those of the confidence one has in the goodness of the people." 2. The great security with which "the city can be traversed at all hours" is mentioned in the Travels of Cosmo (pp. 401, 402), where it is also said that swords are rarely worn except by foreigners, and that the streets are well lighted by lanterns. 3. Sir Simon d'Ewes (*Autobiography*, edit. Halliwell, 8vo, 1845, vol. i. p. 161) says, that during 1620, the births in London, or rather the christenings, were 8,414, the deaths 8,316. In 1658, Sir John Reresby (*Travels and Memoirs*, 8vo, 1831, p. 8) mentions that Paris is larger and more populous than London.

England, &c. "The country can assemble out of the abundant population of the kingdom (which, calculated according to the parishes and families, amounts to five millions of souls) more than an hundred and fifty thousand men, well suited both by their valour and discipline to the purposes of war, both on foot and on horseback; without counting those which she furnishes for the sea service," &c. (p. 481). This evidently applies merely to England. Macaulay (*History of England*, i. 283, 284) taking as a basis the calculations of King and Finlaison, as compared with a return made to William III., estimates the population of

England in the reign of James II. at between 5,000,000 and 5,500,000 inhabitants.

"Sir Jonathan Spark is an inhabitant of Plymouth, in the neighbourhood of which he possesses an estate of a thousand pounds a year; consequently he is considered the principal person of the place" (p. 126). "Sir John Rolle is one of the richest gentlemen in the country, having an estate of six thousand pounds sterling per annum, besides a considerable property in ready money" (p. 129). "The fortunes of the English nobility are very considerable, an income of two or three thousand pounds sterling not being thought much of in England, and the possessor of it making no great figure, nor holding high rank in consequence" (p. 403). In Wycherley's Love in a Wood, act iii. scene 1, p. 17 A, Lucy, boasting of what Mr. Dapperwit would have done for her, says, "I might have had things so well about me that my neighbours, the little gentlemen's wives of fifteen hundred or two thousand pounds a year should have retired into the country sick with envy of my prosperity and greatness." Early in the seventeenth century, a poor man, but still a gentleman, calls a woman with four hundred pounds "a rich widow" (*Middleton's Works*, 8vo, 1840, vol. ii. pp. 13, 14).

"Mr. Kirkam, who is the only Catholic gentleman in the county" (i. e. in Devonshire; p. 132). "My Lord Philip, grand almoner, who was honoured by the king, and in virtue of this office, with the title of My lord. He alone is permitted to walk through the streets of London in the ecclesiastical habit of an abbé, for which he has obtained a dispensation, although he is a religious of the order of Saint Dominic; the others, laying aside their religious habits, when they walk through the city wear the dress of seculars" (p. 170). Speaking of the French Capuchins near Somerset House, he says (p. 298), "These fathers strictly observe the discipline of their order, wearing within the convent the usual religious habit, which they lay aside whenever either from necessity or on the service of the Catholics, they are obliged to go out into the city, on which occasions they put on a modest secular habit." The increase of Catholicism is noticed in Rich's Honestie of this Age (1614, p. 44, Percy Soc. vol. xi.) It is said that the Catholics in England and Wales were in 1676, twenty-seven thousand, and at the accession of James II. thirty-two thousand (*Mackintosh, Revolution of* 1688, 4to, 1834, p. 193). In a violent pamphlet written against the Catholics in 1690, it is said, "the English nation, which has not above forty thousand Roman Catholics" (*Somers Tracts*, edit. Scott, vol. ix. p. 466, 4to, 1813). In 1673–4, Sir William Temple said (*Memoirs* in

*Works*, vol. ii. p. 268), "that the Roman Catholics in England were the hundredth part of the nation, and in Scotland not the two-hundredth."

At Exeter, "when the magistracy goes out on any occasion of ceremony, a page goes before in a robe of black cloth, with a mace in his hand" (p. 138). In London, the lord steward, "as a mark of his jurisdiction, carries a white wand in the king's presence, and when he goes out he causes it to be carried by a page, who walks before him uncovered" (p. 381). In Vanbrugh's Relapse, act i. scene 3, p. 305 A, Lord Foppington says, "Rat my pocket-handkerchief! Have not I a page to carry it?" Lady Castlemaine, in 1666, kept "a little black boy" (*Pepys's Diary*, 8vo, 1828, vol. iii. p. 132). He [Cosmo] dined at "Wilton, the country house of the Earl of Pembroke. . . . There was prepared for his highness [i.e. Cosmo] at the head of the table, an *arm-chair*, which he insisted upon the young lady's taking; upon which the earl instantly drew forward another similar one, in which the serene prince sat in the highest place; all the rest *sitting upon stools*. The dinner was superb, served in a noble style; they remained at table about two hours" (p. 150). When at London, Cosmo went to an audience of the king, which was "fixed for after dinner at three o'clock" (p. 167). On his road from Northampton to Oxford, he dined at "Althorp, a seat of my Lord Robert Spencer, earl of Sunderland. . . . At table his highness [i.e. Cosmo] sat in the place of honour in an *arm-chair*, he having previously desired that my lady, the wife of the earl, might be seated in a similar one; the earl also was obliged by his highness to take his place close to him, the gentlemen of his retinue sitting separately upon *stools*" (pp. 248, 249). When Charles II. paid Cosmo the compliment of taking supper with him, we are told (pp. 376, 377), "At the upper end of the table was placed on a carpet, a splendid *arm-chair*, and in front of it by themselves, a *knife and fork* tastefully disposed, for his majesty; but he ordered the chair to be removed, and a *stool without a back, according to the custom of the country*, and in all respects similar to those of the rest of the company, to be put in its place." There were on this occasion seventeen persons at dinner, who "were accommodated round the table, some on one side and some on the other, and there were as many *knives and forks*, which, when they had sat down, they found before them arranged in a fanciful and elegant manner" (p. 377). Cosmo dined at Thornton, a villa of Lord William Petre's, near Islington (p. 463). "The dinner, says Magalotti (p. 464), was served with as much elegance and skill as is usually met with at the tables of

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English noblemen, who do not in general keep French cooks; their tables in consequence, though distinguished by abundance, are deficient in quality and in that exquisiteness of relish which renders the French dishes grateful to the palate. This is particularly the case with their pastry, which is grossly made with a great quantity of spices, and badly baked. There is also a great want of that neatness and gentility which is practised in Italy; for, on the English table there are no forks, nor vessels to supply water for the hands, which are washed in a basin full of water that serves for all the company; or, perhaps, at the conclusion of dinner, they dip the end of the napkin into the beaker, which is set before each of the guests filled with water, and with this they clean their teeth and wash their hands" (p. 464). When Charles, in 1623, visited Spain, his attendants observed with surprise that at one of the inns there were neither table-cloths nor napkins (see *Wynne's Relation* in *Autobiography of Sir S. D'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. p. 419). We hear of "a table napkin" in 1603 (see *Giffard's Dialogue concerning Witches*, 1603, p. 10, Percy Society, vol. viii). Pepys's Diary, 8vo, 1828, vol. iv. pp. 67, 68, 234. It appears from Montaigne (*Essais*, 8vo, 1843, livre iii. ch. xiii. p. 691) that in his time the French *did*, the Germans did *not* use napkins.

*Toasts.*—The custom of giving toasts or healths is mentioned in nearly every account of the dinners given. See in particular pp. 351, 372, 378; and (at p. 350), "Toasts were not forgotten, being considered an indispensable appendage to an English entertainment." They were given at breakfast (p. 279). A disgusting "health" is mentioned in *Pepys's Diary*, 1828, vol. iii. pp. 46, 47.

"Hyde Park is a large and spacious meadow, on which many carriages of ladies and gentlemen assemble in the evening to enjoy the agreeableness of the place, which, however, was greatly diminished by the Protector Cromwell, who in order to render the vicinity of London more open, cut down the elms which were planted there in rows. The king and queen are often there. . . . . To prevent the confusion and disorder which might arise from the great number of lackies and footmen, these are not permitted to enter Hyde Park, but stop at the gate waiting for their masters" (pp. 174, 175). Cosmo "repaired to Hyde Park, which was crowded as usual, with carriages of ladies and gentlemen" (p. 200). "The 11th, which being *the 1st of May*, according to the old style, is still retained in England, and celebrated as a holiday in Hyde Park with great festivities, and a vast concourse of people" (p. 218). See Pepys's Diary, 1828, vol. iii. p. 209,

and for "Mayden," iv. 321. At pp. 304–307 is an account of a review of the troops in Hyde Park by Charles II. In the amusing conversation between Mirabel and Mrs. Millamant (*Congreve's Way of the World*, act iv. scene 5, p. 277 B), Mrs. Millamant is arranging what shall be done after marriage. "Don't let us go to Hyde Park together the first Sunday in a new chariot, to provoke eyes and whispers," &c. In Vanbrugh's Relapse, act ii. scene 1, p. 309 B, Lord Foppington says, "At ten o'clock I say I rise. Now, if I find it a good day I resolve to take a turn in the park and see the fine women; so huddle on my clothes and get dressed by one." Jorevin de Rochefort mentions Hyde Park as "the common walk and jaunt for the coaches of London." His Travels were published in 1672 (see *Antiquarian Repertory*, iv. 566). In the reign of Charles II. it was the most fashionable place for carriages, &c. (see *Mémoires du Comte de Grammont*, Londres, 1776, tome i. p. 267).

Cosmo, in travelling through Oxfordshire, stopped at "Bellingsbere, a villa of Colonel John Nevil, brother of Henry Nevil," and supped with the colonel there. "The supper was splendidly arranged and nobly served, and they spent almost two hours at table" (pp. 277, 278). I find no mention of the hour for supping. In an account given of a supper at which Cosmo entertained the king it is said (p. 375) that "they proceeded publicly with trumpets sounding and lighted torches;" and it appears from the context (p. 364), that this supper took place two days after "the eighth of the month, being the anniversary of his majesty's birthday and of his restoration to the kingdom." So that it was probably in the month of May, for on the 8th of May Charles II. was proclaimed king (see *Harris, Lives of the Stuarts*, vol. iv. pp. 309, 310, Lond. 1814, 8vo). 1. Jorevin de Rochefort, whose Travels in England were published in 1672, says, "It is not customary to eat supper in England; in the evening they only take a certain beverage, which they call *Botterdel*; it is composed of sugar, cinnamon, butter, and beer brewed without hops; this is put in a pot, set before the fire to heat, and is drank hot" (*Antiquarian Repertory*, vol. iv. p. 573). . Dr. Venner (*Via Recta ad Vitam Longam*, 4to, 1650, p. 252) says, "Our usual time for supper in most places is about six." He adds (p. 253) that that was the time "for students observed in our universities." He says (p. 264), "It hath been a great question whether the supper should be greater than the dinner, or contrariwise, the dinner greater than the supper. . . . I answer that it is more expedient for such as are healthy and strong to eat more at supper than at dinner." The same advice is given by Dr. Muffet (*Health's*

*Improvement*, 4to, 1655, p. 291). Before going to sleep they had a posset (*Middleton's Works*, 1840, iii. 314, 315). In 1681, Lady Russell writes from Stratton to her husband, and says that on his birthday, "Your girls and I supped on a sack posset" (*Life of Rachel Wriothesley Lady Russell*, 8vo, 1820, third edit. p. 247).

I only find one mention of breakfast. Cosmo took that important meal at "Bellingesbere, a villa of Colonel John Nevil," situated in Oxfordshire. There the colonel, his wife, and two daughters gave his highness a very hospitable breakfast. "They passed some time at table, drinking repeatedly in several sorts of *Italian wine*, according to the custom of the country, to the health and happiness of the ladies" (p. 279). Archbishop Sancroft used to take "two small dishes of coffee and a pipe of tobacco for breakfast" (*D'Oyley's Life of Sancroft*, 8vo, 1840, pp. 313). Venner (*Via Recta ad Vitam Longam*, Lond. 1650, 4to, p. 116) says, "If any man desire a light, nourishing, and comfortable breakfast, I know none better than a couple of poched eggs, seasoned with a little salt and a few cornes of pepper, also with a drop or two of vinegar, if the stomach be weak, and supped off warme, eating therewith a little bread and butter, and drinking after a good draught of pure claret wine. This is an excellent breakfast, and very comfortable for them that have weake stomachs." In another place (p. 251), he advises persons "of a phlegmatic temperature," to take no breakfast. Dr. Muffet (*Health's Improvement*, 4to, 1655, p. 129) says, "Butter is best at breakfast." He adds (p. 289), "Where the air is pure, clear, and wholesome, it is best to fast till dinner." At the end of the reign of James I., the breakfast which was taken at ten seems to have consisted only of drinking (see *Middleton's Works*, 1840, iv. 223).

At pp. 179–181 is an account of a visit Cosmo paid to St. Paul's, "or rather what remained of that famous temple from the fire which lately destroyed a great part of this city." In the winter of 1683–4, the Thames was frozen over, and there was cock-throwing on the ice (see *Old Ballads on the Great Frost*, p. 27, Percy Society, vol. ix.)

Cooper and Wright, two celebrated painters of London, "whose works are in the highest degree of estimation both in and out of the kingdom" (p. 166). The prices paid for paintings were immense. Macaulay (*History of England*, vol. i. pp. 412–414, 8vo, 1849), has some ingenious remarks upon the little connection, or rather want of connection, between science and art. He says (p. 413), "At the close of the reign of Charles II. there

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was not a single English painter or statuary whose name is now remembered." In Wycherley's Love in a Wood, act i. scene 2, p. 7 A, Dapperwit says, "Wit has as few true judges as painting I see." To which Ranger replies, "All people pretend to be judges of both." The statues in the city used to be painted; and this is ridiculed in the Magnetick Lady in 1632 (see *Ben Jonson's Works*, 8vo, 1816, vol. vi. p. iii.) In 1668, Pepys paid Cooper for taking his wife's portrait 30*l.* (*Pepys's Diary*, 8vo, 1828, vol. iv. p. 150).

For an account of the "Academy, or Royal Society," see pp. 186–190. It would seem they conducted their proceedings with their *hats* on, for he says (p. 187), "They observe the ceremony of speaking to the president uncovered, waiting from him for permission to be covered." The custom of keeping on the hat seems to have been almost as common as it now is for women to keep on their bonnets. Thus when Cosmo received in his house the lord mayor, aldermen, and common councilmen, we are told (p. 352), "his highness having welcomed them, insisted upon my lord mayor being covered," and this was in "the inner room." Again, mentioning the authority of the bishops, he says (p. 414), "The inferior ecclesiastics are afraid to speak or wear their hats in their presence." Even in the middle of the eighteenth century it was usual to keep the hat on in a theatre, except in the presence of royalty. See the anecdote related by Dr. Shebbeare (*Letters on the English Nation, by B. Angeloni*, 8vo, 1755, ii. 128).

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For an account of a visit which he made "towards evening to the King's Theatre to hear the comedy" (see pp. 190, 191). He says (p. 191), "Before the comedy begins, that the audience may not be tired with waiting, the most delightful symphonies are played." Cosmo also "went to the comedy at the Duke of York's Theatre, where the music and dancing after the English manner were less pleasing than the operas performed by the comedians" (p. 194). See also pp. 347, 348 for an account of "the comedy and a ballet at the King's Theatre." "His highness was particularly delighted with the *ballet*, which was "regulated by the sound of various instruments, with new and fanciful dances after the English manner, in which different actions were counterfeited, . . . and this spectacle was highly agreeable to him from its novelty and ingenuity." Had he then never seen them in Italy? Early in the seventeenth century it was not uncommon for men and women to dance together without music (see *The Mirror of Worldly Fame*, 1603, in Harleian Miscellany, viii. 40).

Near Newmarket, the king, the duke of York, and Prince

Robert, "amused themselves with the game of tennis" (p. 208). Tennis was so violent an exercise that Charles II. used to be weighed to see how much he lost each time of playing, and on one occasion the difference was 4½ lbs. (*Pepys's Diary*, 1828, vol. iii. p. 348).

At Newmarket, "nearly in the middle of the course, his majesty stopped, and amused himself with seeing my lord Blanford and my lord Germain play at bowls" (p. 209). Cosmo went to Chippenham, a country seat of Sir John Russell. "In the lawn belonging to the villa is a place set apart for bowls, where his highness and the earl of Thomond played a few games previous to viewing the mansion" (p. 213). The grand duke also went to Bellingsbere, Colonel Nevil's villa. The villa has "a court bounded at the sides by two branches of the building, and shut in on another by a wall, in which is a gate leading into a spacious grass plot appropriated to the game of bowls" (pp. 279, 280). "Marriage is rather like a game of bowls" (*Congreve's Double Dealer*, act ii. scene 3, p. 180 A).

Cosmo mentions (pp. 399, 400), with evident surprise, the free habits and courtesy of English ladies. He says, "The slightest introduction is sufficient to be admitted to their conversation on the same terms as their countrymen and relations, who on their parts behave to them with the greatest modesty, holding female honor in the highest respect and veneration." This is very different to the general accounts of female manners after the Restoration. Jorevin de Rochefort, whose Travels were published in 1672, says of the English, "They have a great respect for their women, whom they court with all imaginable civility. . . . The women always sit at the upper end of the table, and dispose of what is placed on it by helping every one, entertaining the company with some pleasant conceit, or agreeable story. In fine they are respected as mistresses, whom every one is desirous of obeying; and to speak the truth, England is the paradise of women, as Spain and Italy is their purgatory" (*Antiquarian Repertory*, vol. iv. pp. 573, 574). Sir Simon d'Ewes, in 1626, wrote a love letter, of which he was not a little proud, since he preserved a copy of it. See this singular effusion in Autobiography of Sir Simon d'Ewes, edit. Halliwell, 8vo, 1845, vol. i. p. 316. Cosmo also says of women (p. 400), "Their style of dressing is very elegant, entirely after the *French fashion*, and they take more pride in rich clothes (which are worn of value even by women of the lowest rank) than in precious jewels, all their expense in the latter article being confined to *pearls*, of which they wear necklaces of very great price; consequently

pearls are in great esteem and request in England" (p. 400). He continues to say (p. 400), that women "when they attend at the discourses of their ministers or preachers, write down an abridgement of what they say, having in their letters abbreviations which facilitate to them, and to the men also (thanks to their natural quickness and the acuteness of their genius), the power of doing this with rapidity; and this they do that they may afterwards avail themselves of it in the controversies and disputes which they hold on religious matters. . . . . The women of the lower order frequently go so far as to play at ball publicly in the streets" (p. 399).

The grand duke went to see the racing at Newmarket, of which there is an account at pp. 209–212. He says (pp. 218, 219), "Newmarket, an open town of about two hundred houses, has in the present day been brought into repute by the king, who frequents it on account of the horse-races, having been before celebrated only for the market for victuals which was held there, and was a very abundant one," &c., &c. 1. Jorevin de Rochefort says, "One may visit the castle of Newmarket, whither the king often goes to divert himself in walking and hunting" (*Antiquarian Repertory*, vol. iv. 575). 2. In 1609, "Robert Ambrye, being sometime sheriff of Chester, upon his own cost did cause three silver bells to be made of good value, which bells he appointed to be runne for with horses upon St. George's day. . . . . This was the first beginning of St. George's race" (*Ormerod's History of Cheshire*, Lond. 1819, vol. i. pp. 297–299; and see my *Proverbs*, 169). Early in the seventeenth century, "horse coursers" were celebrated for swearing and lying (see *Rowland's More Knaves Yet?* p. 107, Percy Society, vol. ix.) Respecting Newmarket see Evelyn's Diary, 8vo, 1827, vol. ii. p. 355, and for Charles II.'s way of living there in 1683 Reresby's Memoirs, p. 288.

At pp. 214–216 is an account of the ceremony of touching for the king's evil, which Cosmo saw performed by Charles at Newmarket. "He is accustomed to perform the ceremony every Friday. . . . . He touched them with both his hands, . . . . . after which, all rising, the diseased came again in the same order as before to his majesty, who put round their necks a ribbon of an azure colour, from which was suspended a medallion of gold." In the reign of James I. Friday was kept in England as a sort of gala day, according to a Spanish writer (quoted in *The Doctor*, 8vo, 1848, edit. Warter, pp. 202, 203). Southey thinks, however, that the custom could not have been so general, otherwise Friday would not have retained to the present day its inauspi-

cious character, which he thinks arose from the crucifixion. The Spaniards, he adds, at one time "made it a point of duty to eat pork on Saturdays, for the sake of despiting the Jews." In 1714, Thoresby was told, and evidently believed, that a woman, "after she had been twelve years blind by the king's evil, was miraculously cured by a handkerchief dipped in the blood of king Charles I." (*Thoresby's Diary*, 8vo, 1830, vol. ii. p. 238). In 1660, Evelyn gives an account of the ceremony (*Diary*, 8vo, 1827, vol. ii. pp. 151, 152).

A visit made by Cosmo to Cambridge affords some interesting remarks. "It is the custom to distinguish noblemen by a more costly habit than the other students" (p. 221). "The scholars dressed in gowns of different colours according to their several colleges" (p. 221). Cosmo "was invested with the red gown, which is worn by the public professors of the university" (p. 224). He heard a dispute respecting the Copernican system (p. 225). See at p. 233 a list of the professors there with their salaries. When at Cambridge, "a short oration was recited by the professor of humanity in praise of his highness, which, though it was in Latin, yet being pronounced with a peculiar accent, was not less difficult to be understood than that which followed in the English language" (p. 221). "There was represented by the scholars a Latin comedy. . . . . The elocution of which was very difficult to understand without being accustomed to the accent" (p. 229). Again at Oxford, "During the short space of time that his highness remained in the college, various Latin compositions were recited by the young students in his praise, and congratulating him on his arrival; but from the peculiarity of the pronunciation, the purport of them could not be sufficiently understood. In 1661, Evelyn (*Diary*, 8vo, 1827, vol. ii. p. 173) mentions the "odd pronouncing of Latin, so that out of England none were able to understand or endure it."

Cosmo did not stay so long at Oxford as at Cambridge, and there is little of interest about that university; but we find (p. 266) "The University of Oxford is the first in the kingdom both in point of antiquity and estimation, and one of the most celebrated of any in Europe, ranking *next to that of Paris*;" and see at pp. 266, 267, the salaries of the professors.

The ancient English architecture is always called Gothic. See some instances among many others at pp. 219, 282, 296, 330, 359. "The place of the Common Garden (Covent Garden) in the great street called the Strand. The building has a façade of stone built after the Gothic style, which has lost its colour from age, and is become blackish. It contains two long and double gal- See also ART. 2002

See at pp. 312–314 some curious information respecting cock-fighting. "His highness went out in his carriage to see the theatre appropriated to cock-fighting, a common amusement of the English, who even in the public streets take a delight in seeing such battles." It would appear to have been almost peculiar to England; at all events unknown in Italy. "This amusement was not new to his highness, *for* he had seen it on board ship on his voyage from Spain to England," &c. In 1598, cock-fighting in pits seems to have been a fashionable mode of gambling (see *Stow's London*, edit. Thoms, 8vo, 1842, p. 36). In 1663, many of the lower orders went to cock-fights, and bet considerable sums (see *Pepys's Diary*, 8vo, 1828, vol. ii. pp. 134, 135). Crawford's History of the Indian Archipelago, Edinb. 8vo, 1820, vol. i. p. 113; Ellis, Polynesian Researches, 8vo, 1831, vol. i. p. 221.

He gives (at p. 316) a curious account of the "gladiators, or fencing-masters, who, in order to get reputation, give a general challenge, offering twenty or thirty jacobuses or more to anyone that has a mind to fight with them." Jorevin de Rochefort, whose Travels in England were published in 1672, gives a still more detailed account of the barbarism of these fencing-masters (see it in *Antiquarian Repertory*, iv. 571). Middleton's Works, 8vo, 1840, ii. 299; Pepys's Diary, 8vo, 1828, vol. ii. p. 46, vol. iii. pp. 226, 227.

See also Art. 2330.

He says of Hampton Court (p. 331), "The cedars of the royal apartments are composed of cedar and timber from Ireland, which has the property of keeping off everything poisonous, so that spiders do not even spin their webs or make their nests upon it." Ben Jonson's Works, 8vo, 1816, vol. iv. p. 50; Middleton's Works, 1840, iii. 177. 1. See also Art. 1051. 2. In Wycherley's Gentleman Dancing-Master, act. i. scene 2, p. 40 B, Mr. Paris says of Holland: "De gentleman can no more live dere den de toad in Ireland." 3. The same thing is said by Jorevin de Rochefort, whose Travels were published in 1672 (see *Antiquarian Repertory*, iv. 594). It is also mentioned in an Icelandic legend of the twelfth century (*Antiquarian Repertory*, iv. 625, 626). None in Greenland (*Egede*, 8vo, 1818, p. lxiv. 59–65).

Speaking of the nobility and gentlemen, he says (p. 397), "Almost all of them speak French and Italian, and readily apply themselves to learn the latter language from the good will which they entertain towards our nation." Again, speaking of the women (p. 400), "Their style of dressing is very elegant, entirely after the French fashion." "I am the very picture of Montufar in the Hypocrites" (*Congreve's Old Bachelor*, act iv. scene vi. p. 162 A). "And, Trusty, Scarron's novels my prayerbook" (*Ibid.*)

And in the Double Dealer (act ii. scene 2, p. 179 B) Brisk says to Lady Froth, "I presume your ladyship has read Bossu." "O, yes," she replies, "and Rapin and Dacier upon Aristotle and Horace." In Congreve's Way of the World (act iii. scene 15, p. 274 B) mention is made of "an academy in town" for teaching French. In 1648, Evelyn "heard an Italian sermon in Mercer's Chapel, one Dr. Middleton, an acquaintance of mine, preaching" (*Evelyn's Diary*, 8vo, 1827, i. 393). At the age of sixty Lord Clarendon began to study Italian (*Campbell's Lives of the Chancellors*, vol. iii. p. 255).

He mentions (p. 396) the "great consumption of butchers' meat in London, either because there are no abstinence days, or in consequence of their voracity, the English eating more meat than anything else; and on this account there are slaughtered there every day, besides other animals, three thousand oxen, with large joints of which their tables are covered."

He tells us (p. 398), "It is a common custom with the lower order of people, however, rather than with the nobility, who are less given to it, after dinner or at public-houses, when they are transacting business of any kind, to take tobacco and smoke," &c. And again (at p. 407) speaking of "the people," "in these leisure hours and in smoking their pipes the greatest part of the day is consumed."

Speaking of St. Paul's *before* the fire of 1666, he says (p. 394), "The booksellers' shops in St. Paul's yard were very numerous and valuable." He says (p. 405), "St. Paul's Church, three hundred paces long and seventy wide (which was polluted by Cromwell, and used as a stable for the cavalry of his body-guard, and for the purposes of business)."

He says (p. 401), "For the accommodation of those who have business which obliges them to go about in different directions, there are found at every corner decent coaches, well equipped, to carry passengers either into the country or about the city; of these there are reckoned to be altogether eight hundred; they are taken by time, charging so much an hour, and something extra for the first." It is evident that in 1614 coaches had become very common (see *Bartholomew Fair*, in *Ben Jonson's Works*, 8vo, 1816, iv. 495). About the same time it was considered a mark of grandeur for private persons to have their coachmen drive uncovered (*Jonson's Works*, vol. v. pp. 57, 398). In 1667 glass-coaches appear to have been just introduced; for Lady Peterborough forgot all about it, and ran her head through the glass (see *Pepys's Diary*, 8vo, 1828, vol. iii. pp. 361, 362). See also Mémoires du Comte de Grammont, Londres, 1776, tome i.

p. 268, where it is said that "carosses à glaces" were recently introduced, and the ladies did not like them because they could not so well see and be seen.

He says (pp. 425, 426), "In England they are called Puritans, from considering themselves pure and free from all sin, leaving out in the Lord's Prayer 'Et dimitte nobis debita nostra,' 'And forgive us our trespasses.' They are divided into *wet* Puritans, who incline a little to Lutheranism, and *rigid*, who admit nothing but pure Calvinism." They had a great dislike to organs (see *Mr. Dyce's Notes*, in *Middleton's Works*, 8vo, 1840, vol. ii. p. 153; vol. iv. p. 488). Atheism was so prevalent that Cosmo gives its votaries a place among the different sects in England. He says (p. 428), "Atheism has many followers in England." See at pp. 428–430 an account of the Brownists. He enumerates six of their tenets, the third of which states the impropriety of bells, because they are "papal inventions," and the sixth orders that violators of the Sabbath should be put to death. At pp. 430, 431, he gives an account of the Adamites. He says it passed into Holland from Germany in 1535, "and then penetrated in the reign of Queen Elizabeth into England, where there are still many persons who profess it. These, in imitation of our first parents, assemble at their meetings in a state of nakedness. They admit no person into their fraternity who has not first stripped himself naked in the presence of all the rest, and given proof of his continency." He gives (p. 431) a short notice of the sect of the "Family of Love, or the Familists." "The command of Scripture, 'increase and multiply,' which is enforced by the preachers in their meeting, they practise to an abominable extent, without regard to affinity or consanguinity." See also ART. 2337. For a notice of the Family of Love in 1581, see Wright's Elizabeth, 8vo, 1838, vol. ii. p. 153. Their proceedings are exposed by Middleton, who, however, has dealt tenderly with them, as compared with other writers (see his *Family of Love*, 1607, *Works*, vol. ii.) They performed their devotions in the dark (p. 154). See also Dyce's account of them, at pp. 103-106, and see p. 341. Neal says they were derived from Henry Nicholas, a Dutchman, and first appeared in England about 1574 (*History of the Puritans*, i. 273). Todd's Life of Cranmer, vol. ii. p. 351. "Been breeding in this realm the space of thirty years" (*Cooper's Admonition*, 1589, p. 122, 8vo, 1847). They originated in England in 1580, and were also called "the House of Charity" (*Camden*, in *Kennett*, ii. 477). See Jonson's Works, 1816, iv. 187, 188. See at pp. 431–434, some account of the Anabaptists. See also ART. 2337. In 1609, Ben Jonson writes, "No Anabaptist

See also ART. 2332.

ever railed with the like license" (*Works*, 8vo, 1816, iii. 396, and see vii. 358). Early in the seventeenth century they baptized adults by immersion, having first reduced both sexes to a state of nudity (see *Wright's Political Ballads*, p. 81, Percy Society, vol. iii.) In 1575 several were seized in London, and two of them, Dutchmen, were burnt (*Neal's History of the Puritans*, i. 273, and *Collier's Ecclesiastical Hist.* vi. 554). Todd (*Life of Cranmer*, i. 255) says the Anabaptists came here in 1534. At pp. 434–436 is a notice of the "Sect of the Libertines, founded by one Quentin, a tailor in Picardy," and restored in England "under the shelter of the Presbyterians and Independents by one Burton." Respecting the Independents, see pp. 436–441. At pp. 445, 446 there is an account of the Sabbatarians, who were founded by "Robert Dogs, a coal man, in London." They said that it was criminal to observe Sunday and profane the Sabbath. At pp. 453, 454 is an account of the Ranters, "so called from Alexander Ranta, a tailor."

He mentions (p. 311) the fondness of Charles II. for experimental science, and adds, "He takes particular pleasure in experiments relating to navigation, of which he has a very accurate knowledge."

The king's birthday was solemnised in London by keeping the shops shut (p. 364). He intimates (p. 407) that already the king was becoming unpopular with the people, who "cannot refrain from odiously comparing the present government with the late one of Cromwell, magnifying the power of the fleets, the alliances, and the reputation of the nation in those times." He mentions (p. 456) a suspicion that Charles II. was at heart a Catholic. Speaking of Clarendon, he says (p. 293), "to the house lately built by him the people, with whom he has incurred great odium, have given the name of Dunkirk House, for they consider him the cause of the city of Dunkirk having been sold to France." See (at p. 294) a description of the house. He says (p. 299), "The Earl of St. Albans is in favour with the king for having assisted in tranquillising the mind of the queen-mother, who was much disgusted at the marriage of the Duke of York with the eldest daughter of the Earl of Clarendon, against whom she had conceived an almost irreconcilable hatred."

### 1918. THE WELSH WERE DESPISED IN ENGLAND IN THE REIGN OF CHARLES II.

Mr. Wright, who is so well acquainted with our popular literature, says, "The Welsh were frequently the object of satirical

allusions during the Civil Wars and the Commonwealth" (*Political Ballads*, p. 130, Percy Soc. vol. iii.) Jorevin de Rochefort, whose Travels in England were published in 1672, says, "The inhabitants of Wales are the least esteemed of all others in England, insomuch that it is an affront to any man to call him a 'Welchman,' that is to say, a man of the province of Wales" (*Antiquarian Repertory*, vol. iv. p. 574).

Ben Jonson had studied the Welsh language, though probably superficially (see Gifford's note in *Jonson's Works*, vii. 333, 334). It is said that in the middle of Elizabeth's reign the inhabitants of North Wales were chiefly Catholics (see *A Discovery of Francis Throckmorton's Treason*, in *Harleian Miscellany*, edit. Park, vol. iii. p. 199). In a curious song of the seventeenth century, in which the taverns are enumerated, which according to their names are best adapted for different classes of persons, "The Goat" is set aside for Welshmen (see *Songs of the London Prentices*, edited by Mr. Mackay, p. 33, 8vo, 1841, Percy Society). In 1609, "A peece of cheese for the Cambro-Brittane" (*Rowley's Search for Money*, p. 33, edit. Percy Society, 8vo, 1840). "As infamous as a Welsh harper, that plays for cheese and onions" (*Robin Goodfellow*, 1628, p. 9, Percy Society, vol. ii). "As some Welshman cramming toasted cheese" (*Old Ballads on the Frost of* 1683, p. 20, Percy Society, vol. ix.)

### 1919. ABUNDANCE OF RABBITS IN ENGLAND IN THE SEVENTEENTH CENTURY.

Jorevin de Rochefort, whose Travels were published in 1672, says that, near Oxford, "there is a warren in which are more rabbits than leaves on the trees; for generally throughout England rabbits are so plenty as to be worth only 5 sols a piece" (*Antiquarian Repertory*, vol. iv. p. 578). In 1608, Middleton writes (*Works*, 8vo, 1840, iii. 193), "Does she look like a roasted rabbit, that you must have the head for the brains?"

### 1920. OBSERVATIONS UPON THE CITY OF BATH.

Jorevin de Rochefort, who travelled in England in the reign of Charles II., visited Bath, of which he gives a short description (see it in the *Antiquarian Repertory*, iv. 580). He says, "The king has a place there appropriated for his bathing, round about which are several admirable pieces of sculpture."

Venner, in the Dedication to his Via Recta ad Vitam Longam, Lond. 1650, 4to, writing from Bath, says, "By reason of our late unnatural civil war and unparalleled divisions, the concourse to

our baths was hindered." See also his remarks on "The Baths of Bathe," in his Via Recta, pp. 343–367. He says (p. 346), "There are in it four publick baths, so fairely built and fitted with such conveniency for bathing, as the like is not elsewhere to be found; besides a little bathe for *lepers* called the *Leper's* Bathe." Leprosy is still not uncommon in Iceland (see *Dillon's Winter in Iceland and Lapland*, 8vo, 1840, vol. i. pp. 110, 130, 187). It is said that La Harpe had it (see *Grimm, Correspondance littéraire*, xiv. p. 196). In 1641, Evelyn writes (*Diary*, 8vo, 1827, vol. i. p. 22), "I passed through Delft to the Hague, in which journey I observed divers leprous poor creatures dwelling in solitary huts on the brink of the water, and permitted to ask the charity of passengers, which is conveyed to them in a floating box that they cast out." See also ART. 1901

Venner mentions (p. 353) that it was usual for visitors to leave Bath at the end of May, and not return "till the fall." The curious account he gives (p. 358) of the number of pretended physicians shows the importance of Bath. See also his description at p. 363. From a passage in Epicœne, it would seem that in 1609 Bath was much frequented; at least if I rightly understand Truewit's meaning (see *Ben Jonson's Works*, 8vo, 1816, iii. 370). In 1552 persons used to go there to cure gout or rheumatism (see *Haynes' State Papers*, p. 125).

### 1921. FUNERAL CEREMONIES, ETC., IN ENGLAND IN THE SEVENTEENTH CENTURY.

Jorevin de Rochefort gives a curious account of the funeral of a nobleman at Shrewsbury, at which he was present. The clergyman made an oration in honour of the deceased before the friends and relations. "It is to be remarked," says the observant foreigner, "that during this oration there stood upon the coffin a large pot of wine, out of which every one drank to the health of the deceased, hoping that he might surmount the difficulties he had to encounter in his road to Paradise, where, by the mercy of God, he was about to enter" (*Antiquarian Repertory*, vol. iv. p. 585). He adds (pp. 585, 586) that the clergyman and relatives threw boughs on the dead body. Money was given to children (see *Machyn's Diary*, p. 211, Camden Soc.)

In 1661, Pepys, when his uncle died, "went about getting things, as ribbands and gloves, ready for the burial" (*Diary*, 8vo, 1828, i. 209). In the registers of the church of Tarvin, in Cheshire, is an entry under the year 1659, of an "order to suppress the custom of distributing money at funerals, and recom-

mending the giving the sum to the churchwardens. It appears that the custom had been productive of great irregularities, and that numbers injured their families by leaving the certain produce of their regular employ to join in the scramble on these occasions" (*Ormerod's History of Cheshire*, 1819, vol. ii. p. 170). At the very beginning of the seventeenth century, rosemary was used at funerals (see *Middleton's Works*, 8vo, 1840, vol. i. p. 231); the winding sheet was "stuck with it" (iii. 151), and it was tied to coffins (p. 234), and worn in mourners' hats (p. 512). Dawson Turner says of some parts of Normandy, "The custom of merely putting the bodies of persons of the lower class into coffins when they are brought to the burial ground, and there depositing them naked in their graves, prevails at present in this part of France, as it did formerly in England" (*Turner's Normandy*, 8vo, 1820, vol. ii. p. 122). On the use of banners at funerals see Machyn's Diary, pp. xxvii. xxviii., Camden Soc. vol. xlii. In 1639, a gentleman of Bury orders that his grandchildren shall have "a mourning tire on their heads, such as gentlewomen wear at the time of funerals" (*Wills from Bury St. Edmunds*, Camden Society, 1850, p. 183).

### 1922. ACCOUNT OF METHEGLIN AND MEAD OR MEATH.

Venner (*Via Recta ad Vitam Longam*, 4to, 1650, pp. 54–58) inquires into the wholesomeness of these drinks. He says (p. 54), "Metheglin is a very strong kinde of drinke, made of three or four parts of water and one of honey boyled together, and scummed very cleane;" and he advises there should be added rosemary, ginger, &c. He says (p. 55), "Meath or mede is like to metheglin, the chiefest difference is that it is not so hot in operation; for meath is made of one part of honey and six times so much pure water, or more." And he adds (p. 58), "Thus much concerning the sorts of drinks which are in common use among us."

Metheglin is mentioned in Cynthia's Revels (*Works of Ben Jonson*, 8vo, 1816, vol. ii. p. 242), and in 1614 even watchmen used to drink it (vol. iv. p. 497).

### 1923. ACCOUNT OF THE ANCIENT MODES OF TRAVELLING IN ENGLAND.

On this subject there is a very interesting paper by Mr. Markland in the Archæologia, vol. xx. p. 443–476. See at p. 453, the etymology of coach. "Coche" is mentioned in a letter from Paris in 1568 (see *Wright's Elizabeth*, 8vo, 1838, vol. i. p. 307).

And in 1580, six Hungarian horses were brought over for Elizabeth's coach (Ibid. vol. ii. pp. 128, 129).

The earliest conveyance seems to have been a horse litter, which William of Malmesbury calls *rheda caballaria* (p. 445). These litters existed long after the introduction of coaches (p. 446), but must not be confounded with "chares" (pp. 447–448). The latest mention of litters is in 1640 (p. 449). Markland supposes (p. 447), that the principal difference between chars and horselitters was, that the former had wheels, and that the latter had not wheels.

The "carriages" and "chariots" of early writers must not be confounded with coaches properly so called (pp. 449, 450). One of the earliest mention of *chares* is in the fourteenth century in the Squire of Low Degree (p. 452). The wheelcote was probably very similar to the chare, but an improvement on it (p. 454). As early as 1294, an edict of Philip the Fair forbad citizens' wives to use the "*char*" (p. 455). In England, covered chariots with ladies in them occur at the coronation of Katherine and Henry VIII. (p. 455.)

Taylor, the water-poet, says that in coaches in London, men are "tost, tumbled, jumbled, and rumbled," from which Markland infers (p. 456) "that they had no springs." But I do not see the justice of this inference, for Taylor writes as a partisan, and is evidently comparing the discomforts of street travelling with the advantages of those who encouraged his own craft.

It has been said that the earl of Arundel introduced coaches from France in 1580; but he died in 1579, and a coach is mentioned in 1556 (p. 462). In 1601, a bill was brought in to restrain "the excessive use of coaches" (p. 465); and in 1636, upwards of six thousand coaches were kept "in London and the suburbes, and within four miles compasse about" (p. 468).

In 1634, a patent was granted for letting out sedan chairs (p. 468). See also ART. 9.

Public waggons for travelling certainly existed as early as 1564 (p. 470), and in the middle of the seventeenth century were established in many parts (p. 471); but as late as 1692, two days were occupied in travelling from London to Oxford (p. 473). It is to be observed that stage coaches, in which persons of rank travelled, existed even before 1649 (p. 475). See also for a proof that in 1686, people of condition travelled by stage coaches, the Diary of Cartwright, bishop of Chester, published by the Camden Society, 4to, 1843, p. 9. See in particular the letters printed by Markland in Archæologia (xx. 443). See also ART. 2040.

### 1924. BAD STATE OF THE ROADS, AND DIFFICULTY OF TRAVELLING IN ENGLAND IN THE EIGHTEENTH CENTURY.

To illustrate this see the passages cited by Mr. Markland in the Archæologia, vol. xx. p. 461. In 1723, Thomas Gent travelled by the stage coach in four days from the Black Swan in Holborn, to York (*Life of Gent, by Himself*, 8vo, 1832, p. 148). Dr. Shebbeare says, "The gentlemen of no nation in Europe travel so much as those of this kingdom, into foreign countries. A man that has not seen Italy is scarce polite company in London." (*Letters on the English Nation, by B. Angeloni*, 8vo, 1755, vol. ii. p. 49).

### 1925. LENT KEPT IN ENGLAND IN THE SEVENTEENTH CENTURY.

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Venner (*Via Recta ad Vitam Longam*, 4to, 1650, p. 184) says of "Pease pottage," "this kind of meat is most used in Lent and in the winter season upon fasting dayes." Dr. Muffet (*Health's Improvement*, 4to, 1655, p. 225) says "Onions eaten sallad wise, with sweet oil, vinegar, and sugar." In the reign of Edward VI. Dr. Glasier, in a sermon at St. Paul's Cross, said "that Lent was no divine institution," and that "abstinence from flesh was no obligatory observance." For this doctrine he was not rebuked (*Collier's Ecclesiastical History*, vol. v. pp. 204, 205).

### 1926. THE USE OF TOOTH-BRUSHES IN ENGLAND.

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When were they first used? Dr. Venner, in his curious Via Recta ad Vitam Longam, 4to, 1650, pp. 310, 311, gives very minute accounts of what ought to be done immediately on rising in the morning. He says, "Let the mouth be well cleaned with cold water, and the teeth rubbed thereupon with a coarse dry cloth . . . . the gums and teeth rubbed with a sage leafe or two," &c., but not one word of *brushing* the teeth. In 1538, Miss Basset writes to her stepmother, Lady Lisle, for "a pair of tooth-brushes" (see *Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. iii. p. 29).

### 1927. DECLINE OF HUNTING IN ENGLAND IN THE SEVENTEENTH CENTURY.

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"Neither have we any reason from their unwholsomeness to dispark our parks, or to cut down forrests provided for their succour; nay, rather, we ought to cherish them, for the maintenance of hunting, whereunto if young gentlemen were addicted, as their fathers were heretofore, they would be ready (whereof hunting is

a resemblance) to warlike purposes and exploits" (*Health's Improvement, by Thomas Muffet, Doctor in Physic*, Lond. 1655, 4to, p. 74).

1928. MARRIAGE CEREMONIES IN ENGLAND IN THE SIXTEENTH CENTURY.

In Wright's Elizabeth (8vo, 1838, vol. i. pp. 199–204) there is a letter from Randolph to the earl of Leicester in 1565, giving an account of the marriage of Mary of Scotland. He says (p. 202), "The rings, which were three, the middle a rich diamonde, were put upon her finger." He adds (p. 203) that after the marriage, "she suffered them that stood bye, every man that could approach, to take out a pin, and so being committed unto her ladies, changed her garments."

It is said that about 1589, early marriages became much more usual among the lower orders than they had been (see *Wright's Elizabeth*, vol. ii. p. 406). In Porter's Angrie Women of Abington (1599, p. 32, Percy Society, vol. v.) it is said that fifteen was the ordinary age at which girls married. In Johnson's Crowne Garland of Goulden Roses, 1612, p. 58, Percy Society, vol. vi., a young lady having reached the age of twenty in a single state despairs of being married, and uses the same sort of complaint that our poets now would hardly put into the mouth of a woman under thirty. These ballads, though printed in 1612, were written in the reign of Elizabeth (see Mr. Chappell's Preface, p. v). M. Villers actually supposes that the stimulus given to population by discouraging celibacy was a great service the Reformation rendered to humanity (*Essai sur la Reformation*, Paris, 1820, p. 132).

In 1599, Nashe writes, "as white as a ladie's marrying smocke" (*Harleian Miscellany*, vi. 172). In 1559, Elizabeth ordered that no clergyman should marry without consent of his bishop, of two justices of the peace, and of the parents of the woman. She also ordered that no bishops should marry without the consent of their metropolitan and of the royal commissioners (see *Neal's History of the Puritans*, edit. Toulmin, 8vo, 1832, vol. i. p. 128). Did the Puritans encourage marriage? Among the opinions of Cartwright, in 1570, one was, "It is papistical to forbid marriages at certain times of the year; and to give licences in those times is intolerable" (*Neal's History of the Puritans*, 8vo, 1822, vol. i. p. 213). In 1584 the Puritans brought in a bill "to marry at all times of the year" (*Neal*, i. 364), which to the great indignation of Whitgift, passed the Commons (p. 365). In 1575-6, it was ordered by convocation "that marriage may be solemnised

at all times of the year, provided the banns are published in the church three Sundays or holidays, and no impediment objected," but this article was not published because Elizabeth refused her consent (*Collier's Ecclesiastical History*, 1840, vi. 561). In 1584, Archbishop Whitgift complained to the queen that the House of Commons had "passed a bill giving liberty to marry at all times of the year without restraint, contrary to old canons continually observed amongst us" (*Collier's Eccles. Hist.* vii. 40).

1929. MARCO POLO AND HIS INFLUENCE UPON CIVILISATION, ETC.

As early as 1474 a map was sent to Toscanelli, to Columbus, "projected partly according to Ptolemy, and partly according to the descriptions of Marco Polo, the Venetian. The eastern coast of Asia was depicted in front of the western coasts of Africa and Europe, with a moderate space of ocean between them, in which were placed at convenient distances Cipango, Antilla, and the other islands." This map is unfortunately lost; but it induced Columbus to procure Marco Polo's work (see *Washington Irving's History of the Life and Voyages of Christopher Columbus*, in 4 vols. Lond. 1828, 8vo, vol. i. pp. 66–68), and for further statements of the great influence which this work of Marco Polo had on the mind and movements of Columbus, see vol. i. pp. 281, 323, 366; vol. ii. p. 321, and Appendix, no. xviii. vol. iv. pp. 277-303. Irving says (p. 297), "The influence which the work of Marco Polo had over the mind of Columbus gives it particular interest and importance. It was evidently an oracular work with him. He is supposed to have had a manuscript copy by him. He frequently quotes it"!!!

But Columbus could not have seen a printed copy of Marco Polo; and according to Humboldt (*Cosmos*, vol. ii. p. 626), there is no evidence that he ever saw his Travels, even in manuscript, and yet Lord Jeffrey is so unhappy in his praise as particularly to compliment Mr. W. Irving on his "very curious remarks on the Travels of Marco Polo and Mandeville"!!! (*Essays*, 8vo, 1844, vol. ii. p. 207). It is thus that most of our periodical critics write. They attack truth and applaud error. A writer of considerable learning says, "I think, then, it is not unlikely that Chaucer had seen the Travels of Marco Polo" (*Keightley's Tales and Popular Fictions*, Lond. 1834, p. 77).

1930. OBSERVATIONS FOR THE HISTORY OF THE ENGLISH LANGUAGE.

In a letter written in 1569, in which White gives an account of Mary at Tutbury, he says, "Her grace fell in talke with me

of sundry matters from six to seven of the clocke, beginning first to excuse her ill Englishe, declaring herself more willing than apt to learn that language; how she used translations as a meane to atteyne it," &c. (*Wright's Elizabeth*, 8vo, 1838, vol. i. p. 308).

*Axed* for *asked* occurs in a letter from Sir Thomas Smith to Burleigh, dated Windsor, 1572 (*Wright's Elizabeth*, 8vo, 1838, i. 444, and see p. 452). "Will they nill they," in letter from Fletewood in 1583 (*Wright's Elizabeth*, ii. 206). For some curious information respecting the cant words of thieves in the middle of Queen Elizabeth's reign, see Wright's Elizabeth, 8vo, 1838, vol. ii. pp. 246–251).

Camden (*Annals of Elizabeth*, in *Kennett*, ii. 619) says of Hooker, "His Books of Ecclesiastical Polity were written in English, but do very well deserve a translation into a more universal language."

The earliest English letter known to be written by a lady is dated 1441. It is from Lady Husee to Henry VI., and is printed by Miss Wood, who says that towards the end of the reign of Henry VI. there are yet extant several letters from women written in English (*Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. i. p. 92).

"Perséver" is in Ben Jonson's Works, 8vo, 1816, vol. iii. p. 275. In 1609, Sir Robert Shirley sent to England a *cheaus*, or messenger, from the Grand Signior. He cheated some merchants—hence our word *chouse*, to *cheat*. "A chiaus" occurs in the Alchemist, which was acted in 1610 (see *Ben Jonson's Works*, 8vo, 1816, vol. iv. pp. 27, 28). "Defend," commonly used for *forbid* (*Ben Jonson's Works*, 8vo, 1816, vol. v. p. 26). "Emissaries? Stay, there's a fine new word, Tom" (*The Staple of News*, acted in 1625, *Jonson's Works*, v. 175). "Furlough" comes from the Dutch "Vorloffe," and is first used by Ben Jonson (*Works*, 8vo, 1816, vol. v. pp. 292, 293).

In A Tale of a Tub, we have a country dialect just like that in Gammer Gurton's Needle, "Ich" and "cham," &c., &c. (*Ben Jonson's Works*, 8vo, 1816, vol. vi. pp. 136, 137). Gifford thinks (p. 174) that this, which was the western dialect, was "once more general than is commonly supposed." In the Sad Shepherd we have a specimen of the Lowland Scottish dialect (*Ben Jonson*, vi. 174, 279). Ben Jonson says in his Discoveries, written about 1630, "You are not to cast a ring for the perfumed terms of the time, as *accommodation*, *compliment*, *spirit*, &c., but use them properly in their places as others" (*Jonson's Works*, vol. ix. p. 232). In 1600, Ben Jonson notices and ridicules the rage for

introducing new words (*Works*, edit. Gifford, 8vo, 1816, vol. ii. p. 269). The expression of "showing the lions" for seeing anything remarkable is as old as 1610 (see *Ben Jonson's Works*, 8vo, 1816, vol. iv. p. 134). Ben Jonson in his Grammar gives "the English language now spoken and in use" (*Works*, ix. 253). Among his instances are "worse—worser" (p. 300). "Most basest," &c., which he calls "English Atticism, or eloquent phrase of speech" (pp. 330, 331). He finds great fault with "the prince, his house," instead of "the prince's house," and speaks of it as a comparative novelty (p. 301). Until the time of Henry VIII. the plural of verbs was formed by *en*, as *loven*, *sayen*, and Jonson rejects the alteration (p. 305). He truly observes (p. 318) that all precepts of grammar should be founded on common speech. In *art*, the *a* was pronounced as in *act*, *apple*, *ancient*, i.e. "less than in the French *a*" (p. 261). *Folly* was pronounced with the *o* "sharp and high" as in *chosen*, *open* (p. 267). *Prove* was pronounced "more flat" as in "cosen, mother, brother" (p. 267). In *host*, *honest*, *humble*, the *h* was *not* pronounced (p. 285). The accents seem to have been pretty much the same as at present (see pp. 292–294).

In 1599, we have a "horse-trick" (*Middleton's Works*, 8vo, 1840, vol. i. p. 63). In 1602 an affected pronunciation of *chithy* for *city*, *chick* and *chickness*, for *sick* and *sickness* (*Middleton's Works*, 8vo, 1840, vol. i. pp. 236, 276, 277, 279, 280). Early in the seventeenth century women who pretended to fashion used to pronounce *o* like *a*. Thus we have "pax on it," for "pox on it" (see *Middleton's Works*, 8vo, 1840, vol. ii. pp. 24, 76, 78, 235, 250, 269). In Middleton's Works, 8vo, 1840, vol. ii. pp. 538–542, there is a very curious list of the cant words used by thieves in 1611. Many of them are nearly the same as those in Oliver Twist. "I smell a rat" (*Middleton's Works*, i. 284). "Enough to sow your wild oats" (*Middleton's Works*, iii. 12). "Hare mad" (*Middleton's Works*, iv. 54).

For some English prose of the fourteenth century see Harleian Miscellany, 4to, 1808, vol. vi. pp. 94–117. In vol. xix. of Percy Society, Mr. Black has published the Life of Thomas Becket from a MS. A.D. 1300. In vol. xiv. of Percy Society, Audelay's poems afford a curious "specimen of the Shropshire dialect in the fifteenth century." In Wright's Political Ballads (Percy Society, vol. iii. pp. 1–8) there is a curious specimen of the dialect of the west of England in 1647. In vol. iv. of Percy Society, Mr. Wright has published some lyric poetry in the reign of Edward I., and Mr. Halliwell has published "The Boke of Curtasye, an English poem of the fourteenth century." At the beginning of

vol. xi. of Percy Society, Mr. Wright has published some English poetry of the thirteenth century.

In 1800, Southey writes from Lisbon, "The *gift of the gab* must also be of Portuguese extraction; *gaban* is to praise, to coax" (*The Life and Correspondence of R. Southey, by the Rev. C. C. Southey*, 8vo, 1849, 1850, vol. ii. p. 70). In 1806, Southey writes (*Life and Correspondence*, 1849, 1850, vol. iii. p. 9), "I do not recollect any coinage in Madoc, except the word *deicide*; and that such a word exists, I have no doubt, though I cannot lay my finger upon any authority, for depend upon it the Jews have been called so a thousand times."

According to Christian (Note in *Blackstone's Commentaries*, i. 137), "the first statute in which the word *transportation* is used is the 18 Car. II. 3."

In 1818, the word *influential* seems to have been little or not at all used in England, for Canning expressed an opinion that "there was no such word as *influential* except in America" (*Rush's Residence at the Court of London*, 8vo, 1833, p. 233). The same thing may be said of the word *lengthy*, which Lord Harrowby spoke of as being peculiar to America (*Rush's Residence*, p. 266).

Our records are always in Latin until the time of Cromwell, who had them made in English. But at the Restoration the Latin was adopted as before, until in 1730 it was ordered by statute 4 Geo. II. c. 26, that "the proceedings at law should be done into English" (*Blackstone's Commentaries*, edit. Christian, 1809, vol. iii. p. 322). The expressions, "I will take the sacrament upon it," "may this morsel be my last," allude to the ordeal by eating a piece of consecrated bread called *corsned* (see *Blackstone*, 8vo, 1809, vol. iv. p. 345).

The *tartar* of the teeth is a name given by Paracelsus—"*Tartarus*, because it burns like the fire of hell." (*Whewell, Philosophy of the Inductive Sciences*, 8vo, 1847, vol. i. p. 552. He quotes Sprengel; and see *Herschel's Discourse on Natural Philosophy*, p. 112, 8vo, 1831).

Reid, in his Inquiry into the Human Mind on the Principle of Common Sense, nearly always uses "hath" instead of "has."

Schlegel says we have the word *pander* from Shakespeare's Pandarus (*Lectures on Dramatic Art*, Lond. 1840, ii. 223, 224).

"Mystification" seems to have been introduced into English in this century (see Note in *Schlegel's Dramatic Art*, Lond. 1840, ii. 238).

"Still less is he able to *secern* the truth from the falsehood" (*Dawson Turner's Tour in Normandy*, Lond. 8vo, 1820, p. 94).

For origin of the expression "a good shot," see Mr. Bruce's note at p. 52 of Hayward's Annals of Elizabeth, Camden Society, 1840.

*Cocket* is "a certificate that goods had paid duty, and is thought to be a corruption of *quo quietus*" (*Leycester, Correspondence*, p. 56).

Lord Ellenborough, Percival, and Fox always said "Lunnun and Brumagem" (*Brougham's Sketches of Statesmen*, vol. vi. p. 11, 1845).

In 1753, Hume writes to know if the English pronounce the plural of enough, *enow* (*Burton's Life of Hume*, 1846, i. 384). *Honor* instead of *honour* was used by Bolingbroke, Middleton, Pope, and at first by Hume (*Burton's Life of Hume*, 1846, ii. 43). In 1768, Hume writes to Robertson that "maltreat" "is a Scotticism," and that "hath" is incorrect (*Burton's Life of Hume*, ii. 413).

In 1774, "amœnity" was a new word (see *Topham's Letters from Edinburgh*, Lond. 8vo, 1776, p. 55). In 1766, the Earl of March writes to Selwyn about being *doved* at Almacks, i.e. losing money at play (*Jesse's Selwyn and his Contemporaries*, 1843, vol. ii. p. 45). In 1766, the Earl of March, in a letter to Selwyn, expresses his fear lest he should be *a lame duck*, i.e. not able to pay some debts (*Jesse's Selwyn*, 1843, vol. ii. p. 47). In 1776, the word *bore*, as said of a disagreeable thing, was considered vulgar, and seems to have been rather a new expression (see *Jesse's Selwyn*, vol. iii. pp. 162, 163). In 1779, the Rev. Dr. Warner writes that "the boys at Eton" used to call port wine *black-strap* (*Jesse's Selwyn and his Contemporaries*, iv. 131, 132). The word Troubadour was first naturalised in English in 1765, and in French in 1774 (see *Pinkerton's Correspondence*, 1830, i. 357).

Was the word *Don* first used contemptuously of the Spaniards who came over in the reign of Charles II.? At all events it is used in 1681 (see *Thoresby's Diary*, 8vo, 1830, vol. i. p. 109). In 1688, to bring a question "on the tapis" (*Clarendon Correspondence*, 4to, 1828, vol. i. p. 565; vol. ii. p. 312). In the middle of the seventeenth century *muffes* for *stupid fellows* appears to have been a new word (see *Sir John Reresby's Travels*, 8vo, 1831, p. 157). "A priest-codding, or catching" (*Reresby's Memoirs*, 1831, p. 374). *Selfish* was a new word in the reign of James I. (see *Coleridge, Literary Remains*, ii. 199). In 1741 "we took French leave" (*Nichols, Literary Illustrations of the Eighteenth Century*, vol. i. p. 89). In 1729, *nicety* is called a "quaint word" (*Nichols, Literary Illustrations*,

vol. ii. p. 217). In 1813 *capability* instead of *capacity* was considered affected (*Nichols, Literary Illustrations*, vol. iii. p. 822). Origin of Methodists being called Swaddlers (*Wesley's Journal*, 8vo, 1851, p. 309). In 1764, "mahogany" chairs (*Wesley's Journal*, p. 538). "A Scotch mist" (*Wesley's Journal*, p. 632). Carlyle (*Critical Essays*, 3rd edit. 8vo, 1847, vol. i. pp. 9, 10) says that *æsthetics* is a word invented by Baumgarten, some eighty years ago, "to express generally the science of the fine arts. Perhaps we also might as well adopt it, at least if any such *science* should ever arise among us." (This remark was written by Carlyle in 1827.)

Burt, between 1726 and 1730 (*Letters from the North of Scotland*, 8vo, 1815, vol. i. p. 134) says the word *police* was French, and not known in London, or used in the English language. In 1753, *leer*, *ogle*, and *stare* were vulgar (see *Richardson's Correspondence*, 8vo, 1804, vol. iv. p. 82). At pp. 277, 316, 364, we have a *white fib*. Lord Campbell (*Lives of Chancellors*, iii. 128) says "a change from mercenary motives is conveyed by the modern word *ratting*." At p. 495 he observes that *roiled* is an old English word still used in America. Lord Campbell (vol. v. p. 318) only knows "two instances of the word *unwhig*." Was *succumb* a new word in 1800? (see *Life of Wilberforce, by His Sons*, ii. 371). In 1803, *grippe* was a new word for influenza (*Life of Wilberforce*, iii. 87). Did Sir W. Temple (*Works*, iii. p. 111) introduce the word *truant*? *Amission*, for loss, in Sir T. Browne's Works, vol. i. p. 338. On the "improper use" of English words in America, see a letter in 1789 in Franklin's Correspondence, 2nd edit. 8vo, 1817, vol. i. pp. 269, 270.

In 1762, *forsooth* a vulgar word (*Harris, Life of Lord Hardwicke*, vol. iii. p. 281). "The country people seeing him *rule the roast*, as they say" (*Lives of the Norths, by Roger North*, 8vo, 1826, vol. i. p. 75).

After 1688, "*Priestcraft* grew to be another word in fashion" (*Burnet's Own Time*, Oxford, 8vo, 1823, iv. 378). *Turban*, or *turbent*, a new word (*Coryat's Crudities*, edit. 8vo, 1776, vol. i. pp. 90, 296). In 1700, "the cat's foot" for "cat's paw" (*Vernon Correspondence, by James*, ii. 446). In 1776, "office letter" instead of "official letter" (*Chatham Correspondence*, iii. 29). In 1767, George III. uses "whittled" for "cut down" (*Chatham Correspondence*, iii. 170). Dr. Bell often used the expression "dined with Duke Humphrey" (*Southey's Life of Bell*, vol. ii. p. 114).

### 1931. THE SERVILITY OF DEDICATIONS.

It is very illustrative of the servile spirit displayed in dedications so late as the middle of the eighteenth century, that the learned Borlase (*Antiquities of Cornwall*, Lond. 1769, 4to, p. iv.) speaking of his own valuable work on Cornwall, states that in consequence of the death of Sir John St. Aubyn, to whom it was to have been dedicated, he, for want of a "patron," was "hesitating" whether he should publish it or not. And what decided him in the affirmative was the discovery that the son of the worthy St. Aubyn was disposed to permit Borlase to dedicate his history to *him*. A step in advance was made in 1769 (see *Bishop Watson's Life of Himself*, 2nd edit. 8vo, 1818, vol. i. p. 54).

At the end of the sixteenth century, forty shillings was the regular price of a dedication (see *Drake's Shakespeare and his Times*, 1817, 4to, ii. 225).

### 1932. ETYMOLOGY, ETC., OF PICTS.

"Those who retired before the Romans, and were pent up in the northern parts of Scotland, were called by the Romans *Picts*, to distinguish them from the other branches of the Britons, who were more supple and willing to leave their own national customs and conform to those of the Romans" (*Antiquities of the County of Cornwall, by William Borlase*, Lond. 1769, folio, p. 3).

### 1933. ETYMOLOGY OF BRITAIN.

Camden derives *Britain* from the British word *Brit* or *Brith*, *painted*; but Borlase observes (*Antiquities of Cornwall*, folio, 1769, p. 3): 1st. That the custom of painting their bodies was by no means peculiar to the ancient Britons, and therefore not likely to have suggested a name for them; and, 2ndly, That "it is by no means agreed that either *brit* or *brith* signifies painted in the British tongue." Borlase himself suggests (pp. 4, 5) that it is derived from ברא to cut off, with the ת added, which will signify a separation or division; and that the adjunct *-tania* is either the common Greek termination (such as Aquitania, Mauritania, Lusitania, &c.), or else is derived from the Celtic *tan* or *stan*, a *region*.

Stukeley (*Abury described*, Lond. fol. 1743, p. 77) follows Bochart's etymology, "*Bratanac*, the land of tin."

### 1934. ETYMOLOGY OF BRETAGNE.

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RT. 1088.

Borlase supposes (*Antiquities of Cornwall*, Lond., folio, 1769, pp. 39, 40) that Bretagne in France was so called from some Bri-

tons, who emigrated there in the fifth century to avoid the Saxons. In opposition to the contrary opinion, he justly observes how improbable it is that mere soldiers should have been sufficiently numerous to give their name to Armorica (see also p. 393).

1935. THE DRUIDS HELD THE IMMORTALITY OF THE SOUL.

See Borlase, Antiquities of Cornwall, 2nd edit., Lond. folio, 1769. He says (p. 97) "that the druids held the immortality of the soul and a future life, I take to be past all doubt." He adds (p. 98), "from the writings of the ancients it appears that the druids all held the immortality of the soul" (see also pp. 100–103).

1936. THE DRUIDS BELIEVED IN METEMPSYCHOSIS.

Borlase (*Antiquities of Cornwall*, ch. xiv. edit. 1769, folio, pp. 97-103) maintains that the druids believed in the transmigration of souls. In support of this opinion he quotes the testimonies of Cæsar, Diodorus Siculus, and others.

Chiver, Friekens, and in particular Martin (*Rel. de Gaul*, ii. 223), will not hear of such an absurdity being imputed to the druids, but Borlase gets over this (p. 98), by observing that the absurdity of the opinion is no argument against its existence. He adds (p. 99), though without quoting any authority, "that the druids never held the migration of souls into brutes." Borlase adds (pp. 99–103), that among the druids the immortality of the soul *was*, and transmigration was *not*, a cardinal dogma. Borlase gives no authority for his assertion that the druids did not believe that the soul passed into brutes; and to me this *limited* belief seems improbable; and Borlase mentions (p. 237) that bones of horses have been found burnt and buried in British barrows. The Benedictines positively assert that the druids did not hold the dogma of metempsychosis (*Histoire littéraire de la France*, tome i. part i. p. 37); and they make no doubt (p. 9) of the druids having received direct from Japhet a knowledge of the immortality of the soul!!!

1937. CUSTOM AMONG THE ANCIENT BRITONS OF BURNING THEIR DEAD.

See Borlase, Antiquities of Cornwall, Lond. folio, 1769, 2nd edit. He says (p. 156), "What kind of sepulchres the druids made use of may be perhaps disputed, but as they unquestionably burnt their dead—" See also pp. 220–222, where Borlase, taking notice that in England barrows have been found "with human

See also ART. 2056

skeletons, without any sign of their having passed through the fire," infers from this that "they are likely to have been the sepulchres of such unsettled strangers as the Saxons were whilst they infested Cornwall before the time of Vortigern." He says (p. 222), "The druids burnt and afterwards buried their dead. Pomp. Mela, lib. iii. cap. 2."

Morton supposes that "the Saxons and Danes left off burning their dead at or before their arrival and settlement in this island;" but this is denied by Borlase (p. 221), who says, "that the Danes and Swedes sometimes burnt their dead bodies (especially those of their principal men), and sometimes interred without burning, is to gathered from Sax. Gram. (p. 50; ibid. Wormius, p. 51), but no more." Borlase adds in a note, "The Danes buried the body of Hubba in the year 878 in Devonshire. Hearne's Note on the Life of Alfred, p. 60 . . . . but sometimes they also burnt their dead. See Worm. and Nich. Histor. Lib. p. 52." He says (p. 233), "That the Britons burnt their dead, and then interred the remains in urns, cannot but appear from the number of barrows and urns found everywhere, and ashes mixed with the earth of the barrows; that the Gauls did the same we are well assured. See Montfaucon, tom. v. p. 194." Respecting these barrows, see pp. 211–223; urns have been found in most of them (p. 220), but occasionally instead of urns, we find pits to contain the bones (p. 220). See also respecting urn-burial the remarks of Borlase in pp. 233–240. It is remarkable (p. 237) that in some of them are found bones larger than those of men, and which are supposed by Borlase to be the bones of horses.

Stukeley (*Stonehenge*, 1740, folio, pp. 43–46), gives an account of some barrows which he opened near Amesbury. In *five* instances he observed that the bodies were entirely burnt; in *two* instances he found "perfect skeletons." Duke (*Druidical Temples of the County of Wilts*, Lond. 1846, pp. 10, 14) also confirms this. He says, "On the average, not more than one Celtic barrow in six or seven contains human bones in an unburnt state, and in such instances, usually from one to five or six skeletons are found."

### 1938. RARITY OF IRON AMONG THE ANCIENTS.

"Iron was not found out till 188 years before the war of Troy, if we may believe the Arundelian marbles; and this may be the reason that brass weapons are so often mentioned in Homer, the ancients working in brass much more early than in iron, according to Hesiod, Ἔργα καὶ Ἡμέραι, ver. 142:

Χαλκῷ δ' ἐργάζοντο· μέλας δ' οὐκ ἔσκε σίδηρος.

and Lucretius, lib. v.:

"Sed prius æris erat quam ferri cognitus usus."

And when iron became known, and its superior hardness acknowledged, it was scarce. The Sarmatians (a very extensive nation) had no iron in all their country. Pausan. ibid. ut supra. See Montf. tom. iv. p. 58. The Germans had none in Tacitus's time; and in Britain iron was very scarce, as Cæsar says ('In maritimis ferrum, at ejus exigua est copia'), and found only near the sea coast, and that in so small a quantity and so precious, that their money was sometimes made of that metal. Thus it appears that the use of iron came late into the western parts of Europe, so that it is no wonder that anciently their weapons were made of brass. Even among the Romans their arms were of brass.

——"æratam quatiens Tarpeia securim." Æn. xi. 656.

"Æratæque micant peltæ, micat æreus ensis." Æn. vii. 743.

Their arrows also were tipped with brass, as appears by so great a number of them found at one time, as loaded several boats. Montfaucon, tom. iv. p. 58. The spears of the Lusitanians, says Strabo, were pointed with brass; and to come nearer home, the Cimbrians and Gauls had brass for their weapons (Camden); the Danes made their short swords, arrow-points, spurs, and knives of brass (Worm. Mon. Dan. pp. 48, 49); and lastly the Britons had the same metals and for the same use, as appears by part of a sword found in Mên in Sennaan, by the brass found in Trelowarren barrow, by those published by Dr. Plot (Staff. p. 396), and by the spear-heads, axes for war, and swords of copper wrapt up in linen before mentioned, found at St. Michael's Mount, in this county, as well as by the several places in Britain before mentioned (284), which have yielded a plentiful harvest of such like weapons" (*Borlase, Antiquities of Cornwall*, Lond. 1769, folio, 2nd edit. pp. 289, 290).

Borlase goes on to observe (p. 291), that besides the rarity of iron, the ancients had another reason for making their weapons of brass; viz. the superior ease with which they could work up and recast it.

See also proofs of the scarcity of iron in Jacob's History of the Precious Metals, 8vo, 1831, vol. i. pp. 1–3.

### 1939. LENGTH OF THE ROMAN MILE.

"The Roman miles are much shorter than the English, of which difference Mr. Horsley makes this, and I believe a just calculation, after having maturely compared (as he says, p. 382), and examined the miles used by both nations. 'Sometimes the

ratio' (says he, p. 383) 'may be as four to five, or less than this, but three to four is the mean proportion'" (*Borlase, Antiquities of Cornwall*, Lond. 1769, p 324).

Borlase adds (p. 324), "The Roman roads were also directed in much straighter lines than the English, and therefore their measurement consisted of fewer miles than ours in proportion to their length."

1940. ETYMOLOGY, ETC. OF DUNMONIUM.

Borlase (*Antiquities of Cornwall*, Lond. 1769, p. 322) says, "It must be written Dunmonii from *dun*, a hill, and *mwyn*, metal, says Gale (Itin. p. 183), so therefore we shall write it for the future, however differently written by other authors." See also pp. 324–326, where Borlase discusses the limits of Dunmonium. He rejects the opinion of Horsley, who supposes that the south parts of Somersetshire formerly belonged to Dunmonium, but he thinks that "it included all the present Devonshire, as well as what is west of the river Tamar." Borlase says (p. 324) that it is uncertain when the western part of Dunmonium was first called Cornuba; but he thinks that though the Romans called it Dunmonium, yet, "the native Britons (remarkable always for affixing such names as the natural properties of places suggested) called it Kernou, as they still call the adjective Kernouek (i.e. Cornish), and probably from the many sharp projections or promontories shooting on each side into the sea." By communication with the Romans, Borlase supposes (p. 325) that this Kernou or Kornou became latinised into Cornuba, and continued thus until the Saxons imposed the name of Wealas on the Britons they had driven west of the Severn and the Dee, after which, finding that some of them existed in Cornwall, "they changed Cornuba into Cornuwallia, a name not only expressing the many natural promontories of the county, but also that the inhabitants were Britons, of the same nation and descent as those of Wales; and from this Cornuwallia is derived the present name Cornwall."

Borlase adds (in note at p. 325), "Camden seems to think that Wales and Cornwall, Wallia and Cornwallia, were names first mentioned in the Laws of King Ina. See Engl. Camden, p. 3, vol. i."

Borlase says (p. 368), that in the fourth century, Dunmonium included both Cornwall and Devon.

1941. MONA THE SAME AS THE ISLE OF MAN.

"This Mona was at that time under the dominion of the king of Scotland, and therefore, as Usher observes (Prim. p. 67), more

likely to be the Isle of Man than that of Anglesea, to which I cannot but add that Cæsar calls the Isle of Man Mona, and says it was in the middle of the sea between Britain and Ireland. The British historians, however, endeavour to appropriate the name to the Isle of Anglesea" (*Borlase, Antiquities of Cornwall*, Lond. 1769, p. 155).

### 1942. THREE BOWINGS MADE AT STONES BY THE DRUIDS.

In the remarkable druidical ruins near Amesbury, there is a very large stone, of which Stukeley gives a particular account. He says (*Stonehenge*, folio, 1740, pp. 33, 34), "The use of it I can't certainly tell, but I am inclined to think that, as part of the religious worship in old patriarchal times consisted in a solemn adoration, or three silent bowings, the first bowing might be performed at this stone just without the ditch, the second perhaps at the next stone just within the ditch . . . then upon the entry into the temple perhaps they made the third bow as in presence of the Deity."

### 1943. "PETRÆ AMBROSIÆ" CONNECTED WITH AMBROSIA AND CUSTOM OF ANOINTING STONES.

The "petræ ambrosiæ" on the coins of Tyre represent two great rough stones in honour of Hercules. Stukeley (*Account of Stonehenge*, Lond. 1740, pp. 49–55) wishes to connect them with Amesbury and Stonehenge, and with the *ambrosia* of the ancients, and this last he connects with the custom of anointing stones with oil (pp. 51, 52). See also Stukeley's Abury, Lond. 1743, p. 24.

Respecting the anointing stones with oil, see Borlase, Antiquities of Cornwall, folio, 1769, p. 160. The opinion of Stukeley respecting *ambres*, &c., is adopted by Duke, Druidical Temples of Wiltshire, Lond. 1846, pp. 120–122.

### 1944. IMPORTANCE ATTACHED BY THE DRUIDS TO THE NORTH AND EAST.

Stukeley (*Account of Stonehenge*, Lond. 1740, pp. 44, 45) mentions having opened several barrows near Amesbury. And it is remarkable that in the three instances in which he tells us what the position of the bodies was, he says that the head was lying towards the *north*. Thus also in two famous groups of barrows called "King's barrows," near the same spot, Stukeley observes (*Stonehenge*, p. 36) that the more northern group was the most ancient, and that of the northern group the most ancient barrow was the *northernmost* in that group. It was

perhaps from some mixed feeling respecting the north and the east that the druids made the grand opening of Stonehenge facing the north-east. The fact of their doing so is mentioned by Stukeley (see his *Stonehenge*, pp. 13, 17, 18). And the famous avenue which runs *from* Stonehenge takes a north-easterly course before making off into two divisions (*Stukeley's Stonehenge*, pp. 11, 35, 36). In this instance Stukeley's attention has been attracted. He says (p. 35) that the druids, like the ancients, "observed the rule of setting their temples with the front to meet the rising sun," and that this avenue is "to the north-east, whereabout the sun rises when the days are longest."

Again, in the great druidical temple of Abury, "the north point is the highest part of the whole" (*Stukeley's Abury*, Lond. 1743, p. 20). Thus too, says Stukeley (*Abury*, p. 92), in a druidical temple "near the town of Barrow, on the Humber shore; . . . the vertical line of it is north-east and south-west, the upper part being directly north-east."

Stukeley (*Abury*, pp. 50, 51) considers the reason for this regard for the north-east, and observes "the east naturally claims a prerogative where the sun and all the planets and stars arise. . . . The north then was considered as the right hand and great power of the world, the south as the left hand or lesser power." See also (at p. 51) the quotations from Orpheus Psellus, Plutarch, and Xenophon. He adds, "As to the two temples at Abury, the northern and southern, included in the great circle, it should seem that the northern one had the pre-eminence, and was the more sacred of the two."

A Spanish Jesuit says "that the body of man is magnetical, and being placed in a boat the vessel will never rest until the head respecteth the north" (*Sir Thomas Browne's Works*, vol. ii. p. 310).

1. But what shall we say to those nations who consider the left hand as more important than the right? and it is very remarkable that the druids themselves gathered the samolus "fasting, with the left hand" (*Borlase, Antiquities of Cornwall*, 2nd edit. 1769, p. 95).

### 1945. THE ANCIENTS ACQUAINTED WITH THE COMPASS.

Stukeley thinks that the ancients, from a very remote antiquity, were acquainted with the compass (see his *Stonehenge*, Lond. folio, 1740, pp. 56–64). He gravely supposes (p. 58) that "the shell of Hercules was a compass-box," and so was the golden fleece of Jason (p. 60). He observes (p. 64), more to the point, a curious passage where "Suetonius, in Nero, speaks of a

prophetic needle which the emperor used to pay his devotions to." On the assumption that the druids were acquainted with the *polarity*, but not with the *variation* of the needle, he has made (pp. 65, 66) an ingenious attempt to calculate the age of Stonehenge, which he supposes to have been erected B.C. 460. The reader who wishes to see more of such speculations, may consult Stukeley's Abury, Lond. folio, 1743, pp. 51–53, and p. 97.

Borlase (*Antiquities of Cornwall*, Lond. 1769, 2nd edit. p. 115) modestly suggests the improbability of the druids having the knowledge of the "polar virtue" of the magnet, though he concedes that they were acquainted with its "attractive power."

### 1946. OBSERVATIONS ON THE CUBIT.

See Stukeley's Stonehenge, Lond. 1740. He says (p. 6), "Stonehenge and all other works of this nature in our island are erected by that most ancient measure called a cubit, which we read of in the Holy Scriptures, and in ancient profane authors. I mean the same individual measure called the Hebrew, Egyptian, Phœnician cubit, most probably derived from Noah and Adam. 'Tis the same that the pyramids of Egypt and others of their works are projected upon; the same as that of Moses's tabernacle, Solomon's temple, &c.; and we may reasonably pride ourselves in possessing these visible monuments of the old measure of the world. My predecessor, Bishop Cumberland, shows enough to satisfy us that the Egyptian and Hebrew measure was the same, though he has not hit upon that measure to a nicety. My friend and colleague, Dr. Arbuthnot, has been more successful in applying it to such parts of the greater pyramid as evidently establish its proportion to our English foot, from the measures Greaves has left us, and shows it to be 20 inches and $\frac{4}{5}$ of English measure. Thus, the doctor observes the side of the greater pyramid at base is 693 English feet, which amounts exactly to 400 Egyptian cubits; . . . and we shall find by this same cubit divided into its six tophachs, or palms, all our druid works are performed." See also p. 12, where he observes that these druidical remains, like eastern buildings, were measured by a staff six cubits long. Stukeley has also noticed several instances in which the principal measurements, when expressed in English feet, form odd numbers, or even fractions, but when expressed in cubits constitute entire and, as it were, regular numbers. (See in particular pp. 15, 16.) See also Stukeley's Abury, Lond. 1743, pp. 19, 20, 21, 43.

### 1947. FONDNESS OF THE DRUIDS FOR WHITE.

For instances of the fondness the druids had for white, see Borlase's Antiquities of Cornwall, Lond. 1769, pp. 94, 95, 124, 125, 127, 139, 144, 252.

He quotes (p. 124) the authority of Diodorus Siculus; of Strabo (p. 125); of Sulpicius Severus (p. 127); and of Pliny (p. 252). He also observes (p. 144), on the authority of Hyde, that the Persian Magus was also clothed in white. Stukeley (*Account of Stonehenge*, Lond. 1740, p. 24), without quoting any authority, speaks of "an innumerable company of the druids all in white surplices."

### 1948. ETYMOLOGY OF WELSH.

See also ART. 1102.

"The old Britons, or Welsh, we find had a notion of it [Stonehenge] being a sacred place, though they were not the builders of it, for I take them to be the remains of the Celtic people that came from the continent, who chiefly inhabited England, at least the south part, when the Romans invaded the island; they are more particularly the remains of the Belgæ. I suppose their name *Welsh* a corruption of Belgæ; Ὀυελγαι, in Greek; *Belgischen* and *Welschen* in German. Strabo (iv.) speaks of their way of making flannel, called λαιναι, for which our Welsh are so famous" (*Stukeley's Stonehenge*, Lond. 1740, p. 8).

### 1949. COLLECTION OF LATINISMS IN ENGLISH WRITERS.

See also ART. 2195.

Stukeley, speaking of druidical circles, says, "They add much to the solemnity of the place by the *crebrity* and variety of their intervals" (*Stukeley's Stonehenge*, p. 20). Stukeley (*Stonehenge*, p. 24) uses the verb "to adumbrate." Stukeley (*Abury*, Lond. 1743, pp. 47, 48) uses "posited" instead of placed or posted. Stukeley (*Abury*, p. 49) says "the great covering stone is luxated."

"Oblectate the heart" (*Venner's Via Recta ad Vitam Longam*, 4to, 1650, p. 7, and pp. 108, 137, 141). "Oppilate" (Idem. pp. 27, 116; also *Ben Jonson's Works*, vi. 67). "Impinguateth" (*Venner's Via Recta*, pp. 49, 117, 162). "Abstersive" pp. 123, 138). "Siccity" (p. 150). "Obtund and weaken" (p. 226). "Caliginousnesse of the eyes" (p. 241). "Alliciated" (p. 241). "Parcity" (p. 256). "The strong bodies of agrestic men" (pp. 260, 263, 314). "Circumligated" (p. 311). "The stomach must not be perfricated" (p. 320). "Thorow the nose by exsufflation" (p. 323). "Sternutation" (p. 323). "Lenifie the skin" (p. 325). "Fuliginous" (pp. 325, 409, 410). "Megerean kind of fury" (p. 329). "The vapours are not so grosse and adusted" (p. 356)

"Be cautelous" (p. 366). "Some lubrifying cleansing extract" (p. 392).

"The tyme passing almost irrecuperable" (*Letter from Sir T. Smith*, dated 1574, in *Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 1). "Nefandous," for shameful (*Life of Thomas Gent, by Himself*, written in 1746, 8vo, 1832, pp. 98, 169). "Impetration," obtaining. Letter from Margaret of Scotland to Wolsey in 1526 (*Miss Wood's Letters of Royal Ladies*, 8vo, 1846, ii. 9).

"Declining their way" i.e. turning out of the way (*Ben Jonsons' Works*, 8vo, 1816, iii. 116). It "arrides me" i.e. pleases me (ii. 52, 288). "Suculent lady" (vol. ii. p. 62). "Pulchritude" (vol. ii. p. 62). "Copy of wit" i.e. abundance, from *copia* (vol. ii. pp. 63, 102, 327). "Concluded," for "included or confined" (vol. ii. p. 493). "Quotidian," daily (ii. 512). "To provide," to foresee (iii. 144, 164). "They hear so ill," i.e. are so ill spoken of, *tam male audiunt* (iii. 161, iv. 469). "Delate," accuse, complain of (iii. 227). "Facinorous acts," wicked? (iii. 368). "Instructed me to this fate," i.e. designed, appointed me (vol. iii. p. 438). "Salts," i.e. leapings or boundings (vol. v. p. 67). "Costs of a ship," i.e. its ribs (vol. v. p. 289). "Rapt from the flames," i.e. snatched, saved (v. 347). "Statuminate," to support. Pliny has "Statuminibus firmare" (vol. v. p. 368). "Comminatory," threatening? (vol. vi. p. 14). "Nocent," injurious (vol. vi. p. 296). "Proclive and hasty" (vi. 340). "Repercussive sound" (vi. 343). "Regression," return (vi. 375). "Wealthy witness," i.e. full, sufficient, "testis locuples" (viii. 195). "Indagations," wanderings? (ix. 181). "Excogitate," to think over (ix. 212). "Scabrous and rough" (ix. 220). "Prolation" (ix. 281). Gifford (vol. iii. p. 475) says that Ben Jonson has not more Latinisms than his contemporaries.

"*Questuary*," profitable," ex. gr. "Questuary and gainful arts" (*Middleton's Works*, 8vo, 1840, vol. ii. p. 188).

### 1950. ETYMOLOGY OF CUMBERLAND.

"Our Welsh call themselves Cymri, and from them Cumberland has its name" (*Stukeley's Stonehenge*, Lond. 1740, p. 48).

### 1951. NOTE ON BAPTISM, OR RELIGIOUS PURIFICATION BY WATER.

Stukeley (*Stonehenge*, Lond. 1740, p. 14) observes that "most of our druid temples are set near rivers," but that Stonehenge, which is an exception, not being placed near a river, contained two cavities for receiving water, which "doubtless was used in the sacrifices and ceremonies which were here practised." See

See also Art. 1432.

also p. 33. See Stukeley's Abury, Lond. 1743, p. 76. He says, "Baptism was one part of the patriarchal religion."

See also Borlase (*Antiquities of Cornwall*, Lond. folio, 1769, pp. 146, 241–248), who has some ingenious remarks on the universality of religious purifications by water. He observes that rain and snow being the purest forms of water, were therefore by many nations considered the most proper to use for religious purposes (pp. 249, 251), and he conjectures that the use of "rock basins," so frequent in Cornwall, was to collect this rain or snow; and it is *certain* from St. Eloi (p. 252) that the druids *did* practise lustrations.

The Egyptians had a high opinion of the *typical* qualities of water (see *Prichard's Analysis of Egyptian Mythology*, 8vo, 1838, pp. 76, 77).

### 1952. BELIEF OF THE DRUIDS IN THE IMMORTALITY OF THE SOUL SHOWN BY THEIR *WRITING*?

See also ART. 1935.

Stukeley (*Stonehenge*, Lond. 1740, p. 31) gives what he calls "a specimen of supposed druid writing, out of Lambecius' account of the Emperor's Library at Vienna. . . . It was thought by the curious, one of those epistles which the Celtic people were wont to send to their friends in the other world. So certain a hope of a future state had the druids infused into them."

### 1953. HUMAN SACRIFICES OF THE DRUIDS.

"Mr. Webb says, the heads of oxen and deer and other beasts have been found upon digging in and about Stonehenge, as divers then living could testify, undoubted relics of sacrifices, together with much charcoal, meaning wood ashes. . . . . Mr. Thomas Hayward, late owner of Stonehenge, dug about it, as he acquainted Lord Winchelsea and myself. He found heads of oxen and other beasts' bones, and nothing else" (*Stukeley's Stonehenge*, folio, 1740, pp. 31, 32).

See Borlase's Antiquities of Cornwall, Lond. 1769, folio, 2nd edit. pp. 64, 65. He says, "The druids continued the horrid practice of sacrificing human victims longer than any nation or sect we know, and perhaps practised it more frequently."

Mr. Duke, the author of an ingenious work on the antiquities of Stonehenge and Abury, denies and even ridicules the idea of the druids being guilty of human sacrifices, but he has the voice of antiquity against him, and I cannot perceive that he has advanced a single solid argument in favour of his own peculiar

views. See, however, Duke on the Druidical Temples of Wiltshire, Lond. 1846, pp. 27, 113, 116.

In support of the assertion that the druids *did* offer human sacrifices, Lingard (*History of England*, Paris, 1840, vol. i. p. 10) quotes "Diod. Sic. v. 354, Tac. Ann. xiv. 30, Cæsar, vi. 15, Plin. xxx. 1, Strab. iv. 198." Frederick Schlegel observes that the Chinese are the only old nation that never offered them. He says that the Hebrews, of the race of Cain, *did*, and refers to this Lamech's lamentation in Gen. iv. 23 (*Philosophy of History*, 8vo, 1846, p. 201).

### 1954. PAGAN NATIONS WHO WOULD NOT MAKE IMAGES, ETC., OF THE DEITY.

Many of the ancient pagan nations would not allow images of the deity to be made; nor would they even permit statues in the temples raised for his worship (see *Stukeley's Abury*, Lond. 1743, folio, preface, p. ii.) This in particular held good of the Celtic nations (see *Borlase's History of Cornwall*, folio, 1769, pp. 108, 109).

The ancient Finns would not; but, says Dr. Prichard, "not because their ideas were too lofty or sublime, but because they possessed no materials, instruments, or any facilities for working. . . . . Every father of a family performed himself the service of the gods" (*Prichard's Physical History of Mankind*, iii. 294).

### 1955. ETYMOLOGY OF ATLAS.

"As ἥλιος is a word undoubtedly made from El, in the Hebrew, expressing God's power and sovereignty, so much like Elion, a name of God in Scripture, signifying Hypsistus, the Most High, Gen. xiv. 18, Luke i. 37. In Arabic *allah taâla*, the most high God. Whence *Atlas*, the name of consecration of the African hero, *allah taâl*" (*Stukeley's Abury described*, Lond. folio, 1743, p. 9).

It comes from the Berber. See Prichard, and Journal of Geographical Society.

### 1956. NOTE ON THE ANCIENT STADIUM.

Stukeley says (*Abury described*, Lond. 1743, folio, p. 19), "a circular ditch or trench, above 1,400 feet in diameter, which makes 800 cubits, being two *stadia* of the ancients." See also p. 31, where he adds, "Four hundred cubits, according to Herodotus, was the stadium of the ancients, our furlong; a space

that Hercules is said to run over at one breath." At p. 36 he says, "ten stadia, or the eastern mile."

Henderson (*Biblical Researches, &c., in Russia*, 8vo, 1826, p. 288) says that forty stadia are equal to eight and a half versts.

### 1957. PILLARS OF THE ANCIENTS CONNECTED WITH THE KEBLA AND OBELISKS.

Stukeley (*Abury described*, Lond. 1743, pp. 24, 25), speaking of the pillars raised by the ancients for religious purposes which he connects with the Egyptian obelisks, says, "They are called likewise *gabal*, and the present word KIBLA or KEBLA comes from it; but in a larger sense. *Elagabalus* is hence derived after they turned these kiblas into real deities. It means the *god obelisc*, and hence our English words *gable end* of a house, *javelin* or *Roman pile*, and *gaveloc*, a sharp iron bar."

### 1958. ETYMOLOGY OF MAGI.

See also ART. 1478.

—"The name *Magi*, which they might bring with them from the East. Magus there originally signifies no more than a *priest*, or person who officiates in sacreds. The word comes from *maaghim*, *meditabundi*, people of a contemplative retired life, whom more commonly in the west they called druids" (*Stukeley's Abury*, Lond. 1743, p. 38).

### 1959. THE ORIGIN OF TEMPLES.

See also ART. 1825.

For some remarks on the origin of temples, see the second chapter of *Stukeley's Abury*, Lond. 1743, folio, pp. 7–14.

He says (p. 8), "that *Tempe* signifies a *grove*, or temple, which is the same thing." The word, he thinks, comes from "Τέμενος, a place cut off, enclosed, dedicated to sacred uses, whether an area, a circle of stones, a field, or a grove." They were at first without roofs, but "at length the word temple was applied to sacred structures built with a roof, in imitation of Solomon's. And that was a durable and fixed one, an edifice of extraordinary beauty and grandeur, made in imitation of the Mosaic tabernacle, which was a temple itinerant, the first idea of a covered one properly." The reasons Stukeley gives for its being covered are comical enough. See also p. 37, where he says, "The æra when covered temples were introduced in the world, I am fully convinced, was that of the Mosaic tabernacle."

The reader may also consult, on the druidical temples, Davies' Mythology of the British Druids, 8vo, 1809, p. 291, *et seq.*, where are a few unimportant extracts from Taliesin and his contempo-

raries, and from the triads. He supposes (p. 305), on the authority of Maurice, that "Zoroaster, who flourished more than 500 years before Christ, was the first who covered in the Persian temples."

### 1960. SUPPOSED SERPENT-WORSHIP OF THE DRUIDS.

Stukeley was, I believe, the first to notice in the druidical remains in North Wiltshire, the representation of a gigantic serpent, the length of which is nearly three miles (*Stukeley*, p. 50). For the details see Stukeley's Abury, Lond. 1743, pp. 18, 29, 34, 50. See also pp. 54–61, where he attempts to account for the widely diffused practice of serpent worship, and pp. 62–84, where he has given an account of temples to the serpent, supposed to be erected by "Phut or Apollo," by the Tyrian Hercules, and by Cadmus. See in particular pp. 80, 81, where he says, "The Kadmonites got the name of Hivites, as I apprehend, from their celebrity in building temples of the serpentine form. . . . Now, the word *Avim*, *Hevæus* in the Syriac, signifies a snake."

Borlase (*History of Cornwall*, Lond. 1769, p. 109) cautiously says, "Whether the druids admitted the serpent into the number of their deities is rather uncertain than improbable." He adds, "It is *not* altogether clear that the druids constructed their temple on a serpentine plan." But Borlase (pp. 141, 142) evidently cannot get over their attachment to the Anguinum; and (at p. 145) reluctantly confesses that we have "great reason to think that the druids paid a veneration to the serpent very little short of divine worship."

But Duke suggests that this serpent represents the ecliptic (see *Duke, On the Druidical Temples of Wiltshire*, Lond. 1846, pp. 47–51). He accuses Stukeley (p. 44) of not knowing that "the ancients did designate the ecliptic or winding path of the sun under the similitude of a serpent" (see also pp. 190, 191).

### 1961. DID THE DRUIDS BELIEVE IN A RESURRECTION?

Stukeley (*Abury described*, Lond. 1743, p. 41) says, "Our druids taught the expectation of a future life, both soul and body, with greatest care, and made it no less than a certainty." He quotes no authority for this assertion; but (at p. 46), speaking of a druidical tumulus, says, "And we must needs conclude, the people that made those durable *mausolea*, had a very strong hope of the resurrection of their bodies, as well as souls, who thus provided against their being disturbed."

1962. OBSERVATIONS ON THE LOGOS.

e also rt. 1790. The fifteenth chapter of Stukeley's Abury, Lond. 1743, pp. 85–90, is well worth reading. It contains a very curious argument to prove *à priori* the existence of the Second Person in the Trinity. In it he inquires, with a creditable freedom very rare in a priest, into the extent to which the unaided intellect of man, independent of any supposed revelation, can conceive the unity and attributes of a First Cause. He particularly notices (p. 86), the necessity of believing the Deity to be eternal, and yet the impossibility of believing that he should be idle before the creation. "Here, then, occurs the difficulty of filling up that infinite gap before creation. Consider the Supreme First Being sitting in the centre of an universal solitude, environed with the abyss of infinite nothing—a chasm of immense vacuity! What words can paint the greatness of the solecism? What mind does not start at the horror of such an absurdity—and especially supposing this state subsisted from infinite ages?" And (at p. 87), "But as 'tis impossible that the act of creation should be cœval with the First Being, what other act of goodness can be? For that Being that is essentially good must ever have been actively and actually so." Again (at p. 88), "If goodness be as it were the essence of God, then he can have no happiness but in the exercise of that goodness. . . . And we can no otherwise cure that immense vacuum, that greatest of all absurdities, the indolence and uselessness of the Supreme Being." The way he suggests of removing this absurdity, this "indolence and uselessness," is by supposing the creation of the Son. This strikes me as Arianism.

See the remarks of A. W. Schlegel (*Preface to Prichard's Egyptian Mythology*, 1838, p. xxix). He is of opinion that "cultivated nations" began with worship of the Supreme Being, and lapsed into polytheism subsequently; and Prichard (pp. 170–174) thinks that the Egyptians believed in *one First Cause*. See also (at p. 232) Schlegel's remarks on the Hindoos. But (at pp. 266-268) Prichard seems to accuse them of a sort of pantheism, and yet he (at p. 293) recurs apparently to his former opinion. It is a most remarkable circumstance that the very argument of Stukeley may be found in the Rig-veda. See the quotation from Colebrook, at p. 290 of Prichard. "The primæval Being looking around saw nothing but Himself. He felt not delight, he wished the existence of another." Milman (*History of Christianity*, vol. i. p. 14) has quoted the opinion of A. W. Schlegel, with which he agrees—"considering the question in a purely historical light." See also at pp. 15, 16, the quotations from Erskine and Colebroke, on the same side.

### 1963. MEANING OF HESUS.

"The word *Hesus* means the Supreme God in the Celtic language, as Esar among the Etruscans, Sueton. in Aug. It was pronounced Eisar, as Germans pronounce Cæsar, Keisar. It comes from the Hebrew ה *Eis*, and סר *Lord*, שר *Prince*. ה is emphatically the name of the divinity, as השם, *τὸ ὄνομα*, the *name* Jehovah. Levit. xxiv. 11, 16. Hence ה or Ei inscribed over the door of the temple at Delphos, of which Plutarch wrote," &c., &c. (*Stukeley's Abury*, Lond. 1743, p. 100).

See the quotation from Schlegel at p. 238 of *Prichard's Egyptian Mythology*, 8vo, 1838. See Prichard's Physical History of Mankind, vol. iii. p. 185, 8vo, 1841.

### 1964. ANTIQUITY, ETC., OF THE CROSS.

"Rufinus (ii. 29) affirms the cross among the Egyptians was an hieroglyphic, importing the life that is to come. Sozomen the same (Hist. Eccles. vii. 15), and Suidas. Isidore tells us 'it was the method of the muster-masters in the Roman army, in giving in the lists of the soldiers, to mark with a cross the name of the man that was alive; with a $\theta$ him that was dead.' The ancient inhabitants of America honoured the form of the cross. So the conjurors in Lapland use it. Which intimates this hieroglyphic to be most ancient, probably antediluvian" (*Stukeley's Abury*, Lond., folio, 1743, p. 101).

See Borlase's History of Cornwall, Lond., 1769, 2nd edit., folio, p. 108. He also says (pp. 391, 392), "Moyle, in Posthum. Works, vol. i. p. 187, thinks that there are several instances to be found in Aringhi's Roma Subterranea, of Christian monuments, with crosses engraven on them in the same (viz. the fourth) century, and earlier."

### 1965. NOTE ON THE DISCOVERY, ETC., OF ALUM.

Respecting the discovery of alum see Beckmann's History of Inventions and Discoveries, 8vo, 1846, vol. i. pp. 180, 198. The *alumen* of the ancients was sulphite of iron (pp. 180, 181), but Pliny was acquainted with our alum, though he did not distinguish it from *alumen*, except by its colour (p. 181, note). The word *alumen* first occurs in Columella and Pliny; its etymology is unknown (p. 183). Beckmann supposes (p. 185) that our present alum was not known until after the twelfth century; but, according to the recent editors (see note at p. 185), "This cannot be correct, for Geber, who is supposed to have lived in the eighth century, was acquainted with three kinds of it, and describes the method

of preparing burnt alum." Alum *does* occur native, though very rarely (p. 181, note). The knowledge of alum was introduced into Europe from the east (pp. 185–187), and "the oldest alum works in Europe were established about the middle of the fifteenth century" (p. 188, and pp. 189–194). Beckmann says (p. 186), "It appears that the new alum was distinguished from the ancient vitriol by the denomination of *rocca*, from which the French have made *alun de roche*, and some of the Germans *rotzalaun*."

Pope Pius II. has left a minute account of the share he had in the introduction of alum-works into Italy (pp. 190–192). Out of Italy, the first European alum-work was in Spain, near Carthagena (p. 195). In Germany there was an alum-work at least as early as A.D. 1554 (p. 195). In England the first alum-work was erected by Sir Thomas Chaloner at Gisborough, in the reign of Elizabeth (p. 196). In Sweden one was erected in 1630 (p. 197). M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 30), says, "Beckmann has shown that the ancients were unacquainted with alum, and that the substance which they designated as such was merely vitriolic earth. It was first discovered by the Orientals, who established alum-works in Syria in the thirteenth or fourteenth centuries. The oldest alum-works in Europe were erected about the middle of the fifteenth century."

ee also ART. 2052.

### 1966. THE FIRST MENTION OF VITRIOL.

—"salts of iron, which obtained the new name of *vitriol*. This appellation had its rise first in the eleventh or twelfth century; at least I know no writer older than Albertus Magnus by whom it is mentioned or used" (*Beckmann's History of Inventions*, 8vo, 1846, vol. i. p. 184).

Beckmann says (vol. ii. p. 38) that *white vitriol* was not known to be prepared from zinc before the middle of the sixteenth century.

### 1967. CELTIC NAME FOR RIVER RETAINED IN THE ESK.

"The name of the river at Whitby, the Esk, which in the British language, signifies *water*, or *river*, affords a noted example; there being three rivers of that name in England, five in Scotland, and two or three in Ireland" (*A History of Whitby and Streoneshalh Abbey, by the Rev. George Young*, Whitby, 8vo, 1817, vol. i. p. 6).

### 1968. MOST OF THE INHABITANTS OF THE NORTHERN COUNTIES OF DANISH EXTRACTION.

"Northumbria and East Anglia now became Danish kingdoms: . . . and when Alfred the Great, king of Wessex, recovered the southern provinces from the Danes in 878, he left them in full possession of these two kingdoms which they had colonized. There is reason to believe that a great proportion of the present inhabitants of Norfolk, Lincolnshire, Yorkshire, Durham, and Northumberland are sprung from Danish ancestors. Chron. Sax. Sem. Dun. ch. xxi. Turner, vol. ii. pp. 124, 211, 212. Lel. Coll. i. p. 373" (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. i. p. 50).

And at vol. i. p. 63, Young, speaking of the massacres of the Danes in A.D. 1002, says, "That massacre cannot be supposed to have extended to Northumbria, East Anglia, and the north-east parts of Mercia, where the great mass of the inhabitants were of Danish extraction, but was probably limited to those Danes who had recently settled in the southern counties."

### 1969. "BI" IS A SCANDINAVIAN WORD MEANING "VILLAGE."

"A great proportion of the names of places in this quarter seems to be derived from those of their proprietors. . . . Thus, Ormesbi is the village or dwelling of Orm; Normanebi, the dwelling of Norman; Chilton, the town of Chil; Aghethorp, the village of Aghe; Ugleberdebi, the dwelling of Uglebert. The word most frequently used in these names to denote village or habitation is *bi* or *by*, which at this day retains the same signification in the Scandinavian languages" (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. i. p. 84).

See also ARTS. 1970, and 2022.

And see also ART. 2022, the meaning of *Ry*.

### 1970. ETYMOLOGY OF WHITBY.

Young says (*History of Whitby*, 8vo, 1817, vol. i. p. 240) that during the Danish irruption, Streoneshalh was quite destroyed, and that "the town that was built on the spot was denominated *Hwitebi*, *Whitbi*, or *Whitby*, which signifies white village. From the Saxon Bpit, *white*, and *bi* or *bye*, a *village*. It is scarcely necessary to notice Charlton's etymology of the name. The termination, *by*, has no connection with the word *bay*; but is clearly of Saxon or Danish origin. The word *by* still signifies village in the Swedish language; and a similar word is used in the Icelandic, as in the following instance: 'Brendo bœi ok kirkior'= they burnt villages and churches. Haco's Expedition, p. 16. Had

See also ART. 1969.

the colour of our bay given a name to the place, it should have been called *Blackbay*, from the dark colour of the alum rock, rather than *Whitebay*, from any peculiar whiteness in the waves. . . . The occasion of this name it is not difficult to discover. The houses of that period were generally built of wood, which, through the action of the atmosphere, soon acquires a dark hue; white houses of stone retain in a great measure their original whiteness. Now as the village of Whitby would be built out of the ruins of the ancient Streoneshalh, most, if not all, of the houses must have been constructed of stone; and as the situation is elevated, for the town then stood on the high ground beside the abbey, its whiteness must have been very conspicuous, and might very naturally give rise to its new name."

1. It may perhaps be considered confirmatory of this etymology of Whitby, that Bielgorod, in Russia, is so called from its appearance, "Bielgorod, or white town" (see *Henderson's Biblical Researches, &c., in Russia*, 8vo, 1826, p. 155). 2. Charlton (*History of Whitby*, York, 1779, 4to, p. 1) says, "The town of Whiteby, or *Whitebay*, so called from the colour of the waves breaking against the rock on the outside of the harbour."

### 1971. LIGHTHOUSES AMONG THE ROMANS AND IN ENGLAND.

"It appears utterly improbable that any lighthouse ever existed here [i.e. at Whitby] either in the time of the Romans or of the Saxons. It is well known that lighthouses were constructed by the Romans, and that they were called *Phari*, from the name of the celebrated lighthouse of Alexandria; but it is certain that these helps to navigation were extremely rare among the ancients. As far as I have observed, there is no mention made in history of any one Pharus erected by the Romans in Britain. . . . Much less can we suppose that there was any lighthouse here in the early part of the Saxon period. The Saxons of that age were too rude to be acquainted with such improvements. The term *pharus*, or *farus*, was indeed used among the Northumbrians in the times of Alcuin, several years after the death of Lady Hilda, being the name of an apparatus for suspending lights in the churches; but the term as well as the contrivance was borrowed from the foreign churches, and few, if any, of those who made use of it understood its primitive signification. There was a large *pharus* in the church at York in Alcuin's time. See Lingard's Antiquities of the Anglo-Saxon Church, p. 143" (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. i. pp. 143, 144).

M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, p. 807), "The first lighthouse erected by the Trinity Corporation was in 1675."

### 1972. KNOWLEDGE OF THE NEW TESTAMENT IN ENGLAND IN THE FIFTEENTH CENTURY.

"The testamentary disposition of Maud, Lady of Dalden, the heiress of her family, and widow of Sir William Bowes, in 1420, is too singular to pass unnoticed. . . . She disposes to her 'god-daughter, Maud, daughter of the baron of Hilton, *one Romance boke is called the Gospells.*' Did a romance ever actually exist under this strange title? or had the Lady of Dalden met with one of Wickliffe's Bibles and conceived the Gospels to be a series of fabulous adventures, in which our Saviour and his apostles were introduced to act and moralise, like the goodly personages who figure in the ancient mysteries, or in 'Les Jeux du Roi Réné d'Anjou?'" (*The History and Antiquities of the County Palatinate of Durham, by Robert Surtees of Mainsforth*, Lond. folio, 1816, vol. i. p. 5).

### 1973. ACCOUNT OF THE HOSPITAL OF SHERBURN.

For an account of the hospital of Sherburn, see Surtees' History of the County Palatinate of Durham, Lond. folio, 1816, vol. i. pp. 127–137. "Sherburn Hospital stands about a mile and a half to the south-east of Durham. . . . The hospital was dedicated to Christ, the blessed Virgin, *Lazarus*, and his sisters Martha and Mary. The original endowment, which must bear date before 1181, &c. &c. . . . Hugh Pudsey, the founder of this hospital, was Bishop of Durham from 1153 to 1195" (*Surtees, History of Durham*, vol. i. pp. xxiv.–xxvi.) Surtees says (*History of Durham*, vol. i. p. 128), "Under Hugh Pudsey's Constitutions, as revised and confirmed with several additional regulations of Bishop Richard Kellaw, it appears that besides five *convents* of lepers (sixty-five persons of both sexes), with a steward or guardian at their head, there was an establishment provided for three priests and four attendant clerks, one of whom, at least, was required to be a deacon. Of these priests two were destined to officiate at the altar of St. Mary Magdalen, and the third sang mass in the chapel of St. Nicholas, which adjoined the habitation of the leprous sisters on the south. . . . During *Lent* and *Advent*, all the brethren were required to receive corporal discipline in the chapel three days in the week, and the sisters in like manner in the presence of their prioress, *donec omnes vapulent.*"

Surtees adds (p. 129), "The daily allowance of the lepers was a loaf weighing five marks, and a gallon of ale to each; and betwixt every two, one mess or commons of flesh three days in the week, and of fish, cheese, or butter on the remaining four; on high festivals a double mess; and in particular on the feast of *St. Cuthbert*, in Lent, fresh *salmon*, if it could be had, if not, other fresh fish; and on *Michaelmas Day*, four messed on one *goose*." In the fourteenth century salmon was dear. See ART. 1142. In 1575, we find "the fishing of samon is thus utterly fayled in Scotland, and at Barwick also" (*Murdin's State Papers*, p. 285). In 1709 it was "extremely cheap" in the north of Scotland (see *Calamy's Own Life*, vol. ii. p. 198, 8vo, 1829). Drake cannot find any instances of goose on Michaelmas Day before the fifteenth century (*Shakspeare and his Times*, i. 340).

Surtees says (p. 129), "Disobedient members were punished at the discretion of their prior and prioress by corporal correction, *per ferulam, modo scholarum*; and offenders who refused to submit to the usual discipline were reduced to bread and water, and after the third offence and monition were liable to be ejected. And all these Constitutions Bishop Richard Kellaw did, by his charter, confirm, and order ever hereafter to be inviolably observed." Richard Kellaw was bishop of Durham from A.D. 1311 to 1317 (*Surtees, History of Durham*, vol. i. pp. xxxv.–xxxvii.) Rabelais (*Œuvres*, Amsterdam, 1725, tome iv. p. 200, livre iv. ch. xlviii.) mentions that schoolmasters used to whip their scholars when a criminal was executed.

Many changes, however, were subsequently made in these arrangements; and in A.D. 1593, we find (*Surtees, History of Durham*, vol. i. p. 132) that the "brethren are there stated to be chosen of one sex only, viz., *men*, if *sick or whole lepers*, or *wayfaring*, there is no distinction in the same foundation. . . . In fact," adds Surtees, "it would have been long ago difficult to find a real leper in England; and so far the change in the original institution was matter of necessity." But see also ART. 1920.

### 1974. HOSPITALS IN ENGLAND FOR LEPERS.

At "Ripon, St. Mary *Magdalene* church, a hospital for lepers was founded by the Archbishop Thurston, who died in 1139" (p. 40 of *Architectural Notes of Churches, &c., in the City and Neighbourhood of York, by J. H. Parker*, in *Memoirs illustrative of Yorkshire, communicated in* 1846 *to the Archæological Institute of Great Britain and Ireland*, 8vo, 1848).

Young (*History of Whitby*, 1817, vol. i. p. 364) says that in

A.D. 1109, "William de Percy, the first abbot of Whitby, having compassion on a good and righteous but leprous man, named Orme, founded an hospital," &c., &c.

Early in the reign of Elizabeth, hospitals were used as inns, at least such was the case at Rome. See the curious account given by Munday in Harleian Miscellany, edit. Park, vol. vii. p. 142. As to the mischievous effects of foundling hospitals, see the evidence in Quetelet, Sur l'Homme, Paris, 8vo, 1835, tome i. pp. 235–240. Voltaire (*Œuvres*, tome xv. p. 423) suggests that want of linen was one of the causes of leprosy.

### 1975. NOTE ON THE COAL TRADE.

Surtees (*History of Durham*, vol. i. p. 256) says, "It was probably about the latter end of the reign of Elizabeth, or in that of James, that the coal trade began to find its way into the port of Sunderland, which, in consequence, gradually rose into importance; whilst Hartlepool, the ancient port of the palatinate, was dwindling in an inverse proportion into a fishing town."

Surtees says (*History of Durham*, vol. iii. p. 135, Lond. 1823, folio), "Two grants of corrodies, which occur on Hatfield's Rolls, may serve to explain the sort of subsistence which was provided for the poor brethren [i.e. the forty poor brethren of the Hospital of Greatham]. . . . . In 1352, William Donant releases his corrody, viz. every day a loaf of second bread, half a pitcher of second ale, a rackfull of hay, a peck of oats, a candle, and a peck of *coals* in winter," &c. (The original of the above surrender of a corrody in 1352 is printed in the Appendix to *Surtees' History of Durham*, vol. iii. p. 391; in the Latin it is "uno peck carbonum annuatim in hieme.")

Sir John Herschel says (*Discourse on Natural Philosophy*, 8vo, 1831, p. 60), "The annual consumption of coal in London is estimated at 1,500,000 chaldrons.")

1. There are some remarks on the history of the coal trade in Wright's Elizabeth, 8vo, 1838, vol. i. p. 222, note. 2. In December, 1562, the Earl of Warwick writes to the English council from Newhaven, where he was governor, complaining of a deficiency of the means of defence, &c.; he adds, "Here is no provision either of wood or cole" (*Forbes, Elizabeth*, ii. 214), and two months later he again writes (p. 337), "We do not a little marvel that we hear nothing of the Newcastle coles, for the which we have so often written." In 1430 an institution was founded in London, "for poor impotent priests," who were to

receive "a certain allowance of bread, drink, and coal" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 55), and in 1521, some almshouses were built near the Tower, and their charitable founders directed that in two parishes the poor should receive "every year one load of chare coal, of thirty sacks in the load" (p. 56). Some notices of the use of coals before the accession of Elizabeth may be found in Tusser, but I have mislaid my references to them, and I am not inclined again to read his jingling rhymes. In 1574 coals were eightpence a sack; in 1576 they were eightpence; in 1578 also eightpence; in 1580 they had risen to tenpence-halfpenny, and in 1581 they were a shilling (see the *Accounts of the Revels at Court*, edited by Mr. Cunningham, 8vo, 1842, pp. 87, 119, 124, 164, 166, 174). In 1573 they were twenty-two shillings, in 1580 twenty-six shillings a load (see pp. 63, 70, 157, 158, 171), but it is remarkable that in 1581 they fell to eighteen shillings (pp. 180, 181). In 1553 the French ambassador mentions "charbon de terre" and "plomb," as two very old exports from England to France (*Ambassades de Noailles*, Leyde, 1763, tome ii. p. 332). In 1548 the queen-dowager Catherine used to burn coals; for we read, "a cole basket comyng out of the chambre" (*Haynes, State Papers*, p. 96). In 1560, "the coel myners at Newcastle" were numerous enough for Lord Grey to suggest that they should be employed to spring a mine under Leith (*Haynes*, 295). In 1563, Cecil drew up a "memorial," one article in which is, "To prohibit the carrying of Newcastle coals to the French" (*Haynes*, 404). In 1557 we exported coals (see Reports of Michele the Venetian ambassador in *Ellis's Original Letters*, 2nd series, vol. ii. p. 219).

In 1555, Bonner caused Philpot, archdeacon of Winchester, to be burnt, having, as Collier tells us, already "treated him very coarsely, lodged him in his coal-house, and set him in the stocks" (*Ecclesiastical History*, vi. 135).

### 1976. IN THE SIXTEENTH CENTURY GLOVES HUNG IN CHURCHES AS CHALLENGES.

Bernard Gilpin was born in A.D. 1517. There is an old life of him by Carleton, bishop of Chichester, from which Surtees (*History of Durham*, vol. i. p. 167) has made the following curious extract. "Upon a certain Lord's day, Master Gilpin coming to a church in those parts [i.e. in the county of Durham] before the people were assembled, and walking up and downe therein, espied a glove hanged on high in the church. Whereupon hee de-

manded of the sexton what should bee the meaning thereof, and wherefore it hanged in that place. The sexton maketh answer that it was a glove of one of the parish, who had hanged it up there as a challenge to his enemy, signifying thereby that he was ready to enter combate with his enemy hand to hand, or with any one else who should dare to take down that challenge." The sequel was that the worthy Bernard himself took down the glove, and in his sermon produced it before the congregation; at the same time "instructing them how unbecoming those barbarous conditions were for any man that professed himself a Christian."

In the reign of Elizabeth, conversation used commonly to be held *in* the church of St. Paul's (see *Wright's Elizabeth*, 8vo, 1838, vol. i. p. 347; vol. ii. p. 62).

### 1977. IN THE FOURTEENTH CENTURY BIBLES CHAINED IN THE CHURCHES.

See also ART. 800.

In A.D. 1378, Thomas de Farringlaw, chancellor of the church of York, bequeathed "A Bible and Concordances which had belonged to some person whom he calls his Lord, *Dominus*, to be placed in the north porch of the church of St. Nicholas at Newcastle, there to be chained for common use for the good of his soul. So far from the truth is it, that in the middle ages, wrongly called dark, the great ecclesiastics uniformly discouraged the use of the Holy Scriptures" (*A Few Notes of Manuscript from Wills in the Reguler at York, by the Rev. Joseph Hunter*, p. 11, in *Memoirs Illustrative of Yorkshire, communicated in* 1846 *to the Archæological Institute of Great Britain and Ireland*, Lond. 8vo, 1848).

The Duke of Norfolk, just before his execution in 1572, wrote a farewell letter to his children (see it in *Wright's Elizabeth*, 8vo, 1838, vol. i. pp. 402–412). He says to his daughter, "Give your mynde to reading in the Bible."

### 1978. TRAVELLING, ETC., IN ENGLAND IN THE FOURTEENTH CENTURY.

See a curious paper by the Rev. Joseph Hunter, "Respecting Travelling and the Transmission of Treasure chiefly in the Northern Parts of the Kingdom, in the Reigns of Edward I., II., and III.," printed in the Memoirs Illustrative of Yorkshire, communicated in 1846 to the Archæological Institute of Great Britain and Ireland, Lond. 8vo, 1848. From this paper it appears (p. 21) that a "king's messenger in the sixth of Edward the Second sent from London to Lancaster was ten days in going and thirteen in returning." However, it is added (p. 22), that

"a person sent from Berwick to London in the seventh of Edward the Second performed the journey in nine days, passing through Newcastle, Darlington, Poundsborough, Wetherby, Romford, Leicester, Northampton, and Dunstable."

Hunter says (p. 24) that "in the forty-eighth of Edward the Third, John Fenwick, the sheriff of Northumberland, received four thousand marks at Berwick, which he conveyed to York, going himself with it, and having a guard of seventeen men-at-arms and nineteen archers. He set out on June 23 or 24, and did not reach York till the 4th of July. Percy being then sheriff of Yorkshire, received it, and sent it forward to London under the charge of six esquires (*armigeri*) and eighteen mounted bowmen. They were ten days going and returning. This appears to have been in those days rapid travelling. The successive halting-places for the night were Doncaster, Newark, Stamford, Caxton, Waltham, and London. He returned by Royston, Stamford, Tuxford, and Sherburn."

### 1979. EARLIEST PAINTED GLASS IN ENGLAND.

"The earliest painted glass in York, and indeed one of the earliest specimens I am acquainted with in England, is a portion of a *Jesse* in the second window from the west, on the north side of the clearstory of the nave of the cathedral. It forms the upper subject in the westernmost lower light of this window. The date of the glass is about 1200; it is therefore much older than the greater part of the early English glass at Canterbury Cathedral, to which I do not think a date can be assigned much earlier than the middle of the thirteenth century" (Page 18 of a paper on "The Painted Glass in the Cathedral and Churches of York, by C. Winston," published in *Memoirs Illustrative of the History and Antiquities of the County and City of York, communicated to the Archæological Institute of Great Britain and Ireland in* 1846, Lond. 8vo, 1848).

At the end of the sixteenth century, Sixtus V. is said to have introduced into Rome the art of making glass (see *Ranke, Die Römischen Päpste*, Berlin, 1838, band i. p. 459). Evelyn (*Diary*, 8vo, 1827, vol. i. p. 336) mentions the glasses he saw at Venice in 1645.

### 1980. LIFE OF LADY ANNE CLIFFORD IN THE SIXTEENTH CENTURY.

Lady Anne Clifford was born in January, 1589–1590. A Life of her, drawn up from her own papers, "probably by her secretary," is published in Memoirs Illustrative of the County and

City of York, communicated in 1846 to the Archæological Institute of Great Britain and Ireland, Lond. 8vo, 1848). It is said in this life (p. 6) that Prince Henry (son to James I.) "was much addicted to noble exercises, such as tilting, and the like."

It is clear from a passage in the life (at pp. 10, 11) that at that period it was customary for ladies of rank to nurse their own children, and sometimes other people's too. Sir Astley Cooper was born in 1768. His biographer and nephew says, "After a few days, in accordance with a custom which at this time prevailed among the more respectable Norfolk families, of sending their children to be nursed away from home (a practice which Sir Astley Cooper reprobated in a most marked manner), the infant Astley was placed under the care of Mrs. Love, the wife of a substantial farmer, one of Dr. Cooper's parishioners" (*Cooper's Life of Sir A. Cooper*, 8vo, 1843, vol. i. p. 42).

### 1981. STAGS' HORNS, ETC., DISCOVERED IN VARIOUS PARTS OF ENGLAND.

"At Fulwell in Durham," a small village one mile to the north of Monk-Wearmouth, "a discovery of a more singular nature was made several years ago. In working the limestone quarries, a kind of square pit was opened, within which were deposited a quantity of stags' horns cut into lengths of three or four inches, and resting amongst a deep-coloured substance, most resembling decayed animal matter. It is well known that the horns of deer have been discovered in several places in Britain, on the site of Roman temples, or spots dedicated to religious rites, in particular under the foundation of old St. Paul's, and very lately amidst the *rudera* of the castle in Newcastle-on-Tyne. 'In digging the foundation of the new County Court, in 1810, two Roman altars, coins of Antoninus Pius, a beautiful fragment of a Corinthian pillar, *large stags' horns*, &c., were discovered; and, under twenty feet of rubbish, a deep well cased with ashlar-work.' Picture of Newcastle, p. 2; and see Transactions of the Ælian Society, vol. i. p. 18" (*Surtees' History of Durham*, vol. ii. p. 13, Lond. folio, 1820).

Sir Cuthbert Sharp (*History of Hartlepool*, 8vo, Durham, 1816, pp. 2, 3) says, "And in the neighbourhood of Hartlepool there have been found buried antlers of deer, and an immense number of teeth."

It is remarkable that at Stonehenge have been found "fragments of stags' horns." But Mr. Duke, who will not allow that the druids were guilty of anything so improper as sacrifices, supposes that they "had on that spot with great gusto feasted on

venison!" (*Duke's Druidical Temples of Wiltshire*, Lond. 1846, p. 148).

### 1982. ST. PAUL NEVER IN GREAT BRITAIN.

The question of St. Paul's alleged mission in Britain has been well and fairly handled by Thackeray (*Researches into the State of Ancient Britain*, Lond. 8vo, 1843, vol. i. pp. 67–81).

His opinion, in which I fully concur, is in the negative. His arguments may be thus briefly stated: 1. There is no mention, nor even allusion, to it, in the New Testament. 2. The statement of his friend Clemens, bishop of Rome, to the effect that Paul preached "to the utmost bounds of the west," is far too vague to be available, and seems only an hyperbolic mode of expressing the magnitude of his labours. 3. There is no *probable* allusion to Paul's journey to Britain to be found in the whole range of literature prior to Theodoret, early in the fifth century, and even he does not specify Britain (p. 80). 4. There is no mention of any such mission to be found in our own historians prior to the Norman conquest (p. 81).

Lingard (*History of England*, vol. i. p. 30, Paris, 8vo, 1840) says that the opinions respecting the mission of either Peter or Paul into Britain, are "improbable in themselves, and rest on the most slender evidence;" and even the credulous Fuller (*Church History of Britain*, edit. 8vo, 1837, vol. i. p. 10) does not believe it.

### 1983. INTRODUCTION OF CHRISTIANITY INTO BRITAIN.

It has been supposed by many ecclesiastical writers that about A.D. 60 Christianity was introduced into Britain. I can find no proof of this; and, in the absence of proof, the probabilities seem to lie the other way. Thackeray (*Researches into the State of Ancient Britain*, 8vo, 1843, vol. i. pp. 87–103) has paid attention to the subject; and, as he maintains the affirmative, and as the remarks of Stillingfleet and others are embodied in his observations, I shall consider the arguments he has advanced.

1. We have (p. 79) the testimony of Eusebius that some of the apostolic body passed over into the British isles. 2. The testimonies of Nicephorus Callistus, of Dorotheus, and of the Greek Menologies to the same thing (pp. 81, 82). 3. Tacitus tells us that Pomponia Græcina, the wife of Aulus Plautius, the first Roman governor of Britain, was "accused of having embraced a foreign superstition." Her trial was entrusted to her husband, who pronounced her guiltless. This "superstition" Thackeray supposes (pp. 94, 95) to have been Christianity. To this I answer,

(1st.) That there is no evidence that "this foreign superstition" *was* Christianity; indeed, when we consider the number of "foreign superstitions," the probabilities are against it. (2nd.) Supposing it were Christianity, Tacitus does not say that she was guilty of it, but that she was *accused* and *acquitted*. (3rd.) If in the teeth of these considerations we persist in believing that she *was* a Christian, it may still be triumphantly asked where is the evidence that she imbibed her Christianity in Britain? To which Thackeray can only reply, "she had *probably* spent several years with her husband in Britain!" 4. Thackeray thinks (pp. 96–98) that the Claudia mentioned by St. Paul (2 Tim. iv. 21) was a Briton. His reasons are that Martial speaks of Claudia Rufina as "Britannis edita," and as married to a certain Pudens; and as Paul mentions Pudens and Claudia in the same verse, they must be identical. But it may be objected (1st.) Would not Paul have spoken of them as husband and wife, or at least in some way have connected them? (2nd.) Not only does Paul not thus speak of them, but in reciting their names, he interpolates "Linus." (3rd.) Were not Claudia and Pudens common names? 5. Gildas *seems* to say that Christianity was introduced into Britain in the reign of Tiberius. See his Testimony at pp. 99–102. But it is only necessary to observe (1st.) That Gildas lived at least 450 years after the alleged event. (2nd.) That he appeals to no authority for his statement. (3rd.) That in the same passage, he relates the absurd story of a declaration of Tiberius in favour of Christianity. (4th.) The words of Gildas are not precise. I may also remark that the evidence of Tertullian (adv. Judeos, c. 7) cited by Thackeray (p. 147), applies to a much later period; and we cannot easily believe that if Christianity had been introduced into Britain in the middle of the first century, Tertullian should have been ignorant of it; while it is impossible to believe that if he had been aware of the fact, he would have contented himself with such a statement as he has made.

The argument respecting the Christianity of Pomponia Græcina and Claudia, is adopted by Lingard (*History of England*, Paris, 1840, vol. i. p. 30), and by Fuller (*Church History of Britain*, 8vo, 1837, vol. i. pp. 11, 12), who, however, does not seem very sure of his ground. He says, in his quaint way, "whosoever is more than lukewarm is too hot in a case of so small consequence." Clemens, in his letter to the Corinthians, says that Paul travelled "even to the utmost bounds of the west" (see *Wake's Epistles of the Apostolic Fathers*, 8vo, 1737, part ii. p. 5). In Blackwood's Magazine for April, 1849, there is a short review of a work by Mr. John Williams, published in Wales in

1848, called "Claudia and Pudens." In this work Williams attempts to show (and, in the opinion of the reviewer, successfully) that the Claudia of St. Paul was a British princess. But he has added nothing to the argument of Thackeray and Giles, except to point out the inscription found at Chichester in 1723, and described in Horsley's Britannia Romana, to the effect that it was made by Pudens, the son of Pudentinus, under the authority of Cogidunus.

### 1984. OBSERVATIONS ON THE CHRISTIANITY OF LUCIUS.

Respecting the christianity of Lucius, a British king, see Thackeray's Researches into the State of Ancient Britain, 8vo, 1843, vol. i. pp. 131–148. His arguments that there was a christian king of that name are: 1. "The concurrent testimony of Nennius, Bede, Asser, and a great many other ancient writers" (p. 132). But to this is to be objected (1st,) that Thackeray confesses (p. 133), what, indeed, is sufficiently clear, that in the accounts of Bede and of Nennius, and "in that of Nennius in particular, there are gross inaccuracies." (2ndly,) Wright has made it appear probable that Asser's Life of Alfred—to which, I suppose, Thackeray alludes—is not genuine. 2. The existence of two coins "with the image of a king, with a cross, and the letters L U C," which are supposed to refer to Lucius. But this argument, which Thackeray (p. 134) advances in the text, strange to say, he abandons in the notes (pp. 134, 135) on the tolerably satisfactory grounds that one of these coins "is decidedly false;" and of the other, "nothing is known"!!! 3. The testimony of Tertullian (p. 147) adv. Judæos, c. 7; but on this it is only necessary to observe that that hot-headed father merely says that Christ was known in those parts of Britain where the Romans could not reach; so that what this has to do with the existence of Lucius, a christian king, it is difficult to say. And these are all the arguments of Thackeray!!!

Borlase (*Antiquities of Cornwall*, folio, 1769, 2nd edit. p. 406) relies on the apocryphal coins of Lucius.

### 1985. NOTE ON THE OPINIONS OF THE EGYPTIANS RESPECTING THE SOUL.

See also ART. 1453.

On this subject see Prichard's Analysis of the Egyptian Mythology, Lond., royal 8vo, 1838, pp. 195—217. Goguet, on the authority of Servius, supposed that they *embalmed* the bodies of their dead in order to prevent the soul from *transmigrating* (p. 196), and it has been imagined by Harmer that Ecclesiastes,

chap. xii. confirms this view; but Prichard thinks that this is very doubtful (p. 197); and he adds (p. 198) that there is not the least proof that the Egyptians believed in the *resurrection* of the *body*—indeed it seems probable (p. 199) that they did *not*. Prichard thinks (p. 200) that the Egyptians, like the Greeks and Romans, believed that funeral solemnities "expedited the journey of the soul to its appointed region," and that this was the reason why they *embalmed*. This opinion is confirmed by a passage in Porphyrus (p. 201, and see pp. 202–204). The Hindoos (p. 216) have the same opinion of the efficacy of funeral rites.

It seems highly probable (p. 205) that the Egyptians "set a limit to the *metempsychosis*," and looked on transmigration "as a sort of purgatorial chastisement inflicted on the soul as the consequence of previous delinquencies." Indeed, it would appear (pp. 206, 207) that the ancients before Cicero did not believe in the *immortality* of the soul "in its *individual* character," while we know (pp. 208–210) that the Ionic school maintained the emanation and refusion of the soul, and this in Prichard's opinion (p. 211) was an Egyptian dogma. But see what Prichard says (at pp. 294, 295), which, however, he perhaps does not apply to the *individual* soul.

The Rabbis held that souls sometimes passed into *stones*, as well as into animals, and they evidently looked on the transmigration as a *punishment*. (See the curious passage in the note to *Prichard's Egyptian Mythology*, at pp. 344, 345.) I may observe that the belief of the transmigration into *stones* perhaps affords some key to their *worship*.

According to Anderson, who, when in Otaheite paid particular attention to the subject, the Otaheitans "maintain that not only all other animals, but trees, fruits, and even stones, have souls, which at death, or upon being consumed or broken, ascend to the divinity, with whom they first mix, and afterwards pass into the mansion allotted to each" (*Cook's Voyages*, Lond. 8vo, 1821, vol. vi. 154). When Columbus discovered the island of Hayti, he found a curious myth among the natives. They held that the first men inhabited a certain cavern in their island, and "dared only venture forth at night, for the sight of the sun was fatal to them, turning them into trees and stones" (*Irving's History of Columbus*, 8vo, 1828, vol. ii. p. 118).

1986. OBSERVATIONS ON THE PROBABLE SOURCES OF MYTHOLOGY.

See Prichard's Analysis of the Egyptian Mythology, 8vo, Lond. 1838. He thinks (pp. 24–27) that the objects of worship among

the Greeks and Romans were either personifications of the elements or allegorical beings. See also (pp. 48–51) where Prichard observes that Warburton, in his Divine Legation of Moses, maintains the opposite opinion, viz., that the gods of the Pagans, and particularly of the ancient Egyptians, were deified mortals. From two passages of Cicero, Warburton with plausibility infers that such was the case regarding the Greek and Roman gods, and he particularly insists on the testimony of Herodotus, who "plainly asserts that the names and offices of nearly all the Grecian gods were of Egyptian origin" (p. 48). Besides this, Warburton quotes a letter, mentioned by Augustin and Cyprian, which is supposed to have been written by Alexander the Great, from Egypt, to his mother Olympias. In this letter Alexander is made to say that he was informed by a Greek hierophant, that all the gods were in reality only mortal men. But this letter, says Prichard (p. 51), is "spurious," and "a palpable forgery;" although Warburton quoted it to serve his turn.

There only then remain the testimonies of Cicero and Herodotus. Upon these, Prichard well observes (p. 49) that the attributes, names, &c., of the Grecian gods "may have been originally derived from a mythology founded on very different principles from the deification of men; yet they may have become subsequently associated with the memory of celebrated warriors or the worship of heroes." As a proof of this, he instances the case of Odin, who was an ancient god of the Gothic tribes before they emigrated from Scythia, and yet his name, &c., is given to a chieftain who lived at a much later period. (But this seems to me rather doubtful, and Prichard has not advanced the slightest evidence to connect Odin with Buddha and Fo.) In 1805, Southey writes, "I think I have discovered that one of the great oriental mythologies was borrowed from Christianity, that of Budda, the Fo of the Chinese; if so what becomes of their chronology?" (*Life and Correspondence of Robert Southey*, 8vo, 1849, 1850, vol. ii. p. 342). Frederick Schlegel says, "The name of Buddha, which the Chinese have changed or shortened into that of Fo, is rather an honorary appellation," &c. (*Philosophy of History*, Lond. 8vo, 1846, p. 139). See also his Lectures on the History of Literature, vol. i. pp. 258, 259, where he defends the reality of Odin.

At p. 128 Prichard says, "The gods of the Egyptians had in general their origin in some physical idea rather than in any metaphysical or abstract conception;" and see at pp. 348, 349 the illustration of a passage in Diodorus on this subject. But see the observations of Milman (*History of Christianity*, 8vo, 1840,

vol. i. pp. 17–21). He discriminates (p. 20) between Greek and Roman polytheism, by observing that the former looked on their gods as avengers and heroes; the latter "with a stronger moral element" even deified their own virtues.

### 1987. NOTE ON THE HERMAIC BOOKS, OR BOOKS OF HERMES.

See Prichard's Analysis of the Egyptian Mythology, 8vo, 1838, pp. 6–11, for an account of those authors who have mentioned them. He says (p. 11), "It appears indeed that certain compositions ascribed to Hermes, under the title of Genia, or Genetic Books, containing chronological computations, were extant in the time of Eusebius, and even as late as that of Syncellus."

### 1988. FUTILITY OF ETYMOLOGICAL ARGUMENTS.

Prichard (*Analysis of the Egyptian Mythology*, 8vo, 1838, p. 17) remarks respecting the names of the Egyptian gods, that "Jablonski has experienced no difficulty in producing a compound appellative in the Coptic language, corresponding not only with every name, but with every fancied explanation of it that can be traced in the ancient writers." (See also *Ibid.* p. 96.) In estimating the value of such etymologies, we should consider whether or no the etymologist possesses a sufficient sweep of philological attainments to make his authority of sufficient weight, or indeed of any weight at all. Nothing can be more absurd than for a man, who is perhaps only superficially acquainted with some six or seven languages, venturing to trace the origin of words and founding arguments on supposed similarities, unless, indeed, which is hardly ever the case, he contents himself with reasoning from those data which have been already established by philological scholars.

But on the historical importance of mere verbal investigations, see Humboldt's Cosmos, edit. Otté, 1848, vol. ii. pp. 471–493.

### 1989. FESTIVALS AT THE BEGINNING OF SPRING AND END OF AUTUMN.

See Prichard's Analysis of Egyptian Mythology, 8vo, 1838. He says (pp. 63, 64), "The principal festivals, not only in Egypt, but in Syria, Phrygia, and Greece, and wherever similar rites of mythology prevailed, were solemnised at the latter end of the autumn, at the season when the leaves fall, and the vital force of nature seems to languish and become extinct, and again at the beginning of spring, when her productive energies appear to awaken to new activity. The superstitious rites that were prac-

tised at the former period were in general of a melancholy character, and consisted of mournful exhibitions and lamentations. At the latter they were of an opposite description, and abounded in scenes of mirth and revelry." At p. 65 he quotes, in support of this view, Macrobius, who says, "It was on this account that the ancients dedicated to Venus the month of April." Prichard says (p. 67), "We have, however, sufficient assurance in general that the mournful ceremonies of the Egyptians were solemnised at the decline of the year, and the joyful rites towards the return of spring, and that the former were connected with the misfortunes of Osiris and the grief of Isis, the latter with the reappearance of the god, or with the renewal of his career." For the evidences of this, which seem satisfactory, see Prichard, pp. 67–73. However, the time at which the *joyful* feast was held does not appear to be quite certain (see pp. 99–104, note D). At. p. 98, Prichard has given a quotation from Richardson, to the effect that the chief festivals of the Persians "were about the equinoxes."

1. And it is very remarkable that "in the Cornish tongue, midsummer is called Goluau, which signifies both light and rejoicing" (*Borlase, Antiquities of Cornwall*, folio, 1769, p. 136). See also p. 134, where he says that in Cornwall and in Cumberland "the festival fires, called bonfires, are kindled on the eve of St. John Baptist." The festival of John the Baptist is on the 24th of June (see *Butler's Saints*, i. 835). 2. Milman (*History of Christianity*, vol. i. p. 13) takes the same view as Prichard. 3. In Russia to the present day, on the 24th of June, they celebrate in honour of John the Baptist "a great festival in honour of Vesta, or the unquenchable fire" (see *Pinkerton's Russia*, 8vo, 1833, pp. 201, 202). Mr. Dixon (*Poems, Ballads, and Songs of the Peasantry of England*, Percy Society, vol. xix. pp. 189, 190) has printed the "Cornish Midsummer Bonfire Song," which is still sung in Cornwall on Midsummer Eve.

### 1990. NOTE ON THE LAWS REGULATING POPULATION, ETC.

See Turner's Sacred History of the World, vol. iii. p. 41, Lond. 8vo, 1837. He says that in the beginning of this century Malthus defended this idea (which had before been advocated by others, p. 41, note), that in animal life there was a constant tendency to increase beyond the nourishment provided for it. He affirmed that the population doubled itself every twenty-five years; and whilst the means of sustenance *could* not do more than increase in an arithmetical ratio, population would increase in a geome-

trical one. He proceeded to say that mankind never could exist unless continued destructive checks were extirpating it. The ablest of Malthus's opponents was Sadler, who at once denied the principle (p. 46), and said that population does *not* increase in a geometrical ratio. He asserted (p. 47) that the prolificness of human beings varied *inversely to their number.*

On these conflicting opinions Turner proceeds to offer his own remarks. He says (p. 56) that the mistake made by Malthus, in taking the population of North America as a standard, was that he did not make a sufficient allowance for emigration. Turner (pp. 65, 66) has made it appear that in North America life is shorter than in Europe, while marriages are *not* more prolific. It appears (note at p. 65) from the North American census of 1800, that nearly one-third of the whole population was under ten years of age, more than half were under sixteen, and (p. 66) that only one-eighth had reached the age of forty-five. In 1810, in 1820, and in 1830, the results were nearly the same (pp. 66, 67); and this holds good of women as well as of men (p. 68). So that (pp. 69, 70) in order to replace the existing population, every woman must have five children; and Turner seems to have reason in supposing (p. 71) that "if there had been no immigrants to them, the United States would not have done more in the thirty years we have been surveying than have kept up their own population, or but very gradually have increased it."

Turner now proceeds to consider our own country. At the time of the Norman conquest the population was about 2,000,000 (p. 78), and in A.D. 1377 there were not more than 2,100,000 (p. 78). (These remarks apply to England alone.) In 1791 the population of England was estimated at 8,175,000 (p. 79); so that in upwards of 700 years we only twice doubled our population. Again (p. 80), from 1700 to 1760 the population of England increased only one-fourth, though that was a period of great peace and prosperity. But (p. 80) from 1760 to 1830 we find a greatly increasing ratio, for in these seventy years the population has more than doubled itself. In 1760, it was 6,479,730; in 1830 it was 13,840,751. Since 1801, according to Rickman (*Turner*, p. 81), "the increase of population in Great Britain has not been materially accelerated or retarded, having been always one and a half per cent. per annum" (Pop. Abst. vol. i. p. ix.)

In Scotland, the population only doubled once in a hundred and twenty years (p. 82), for in A.D. 1700 it was 1,050,000. In 1820, it was 2,135,000.

In Ireland it has taken seventy-nine years to double the popu-

lation (p. 82), for in A.D. 1712 it was 2,099,094, and in 1791 it was 4,206,612.

In France in thirty years the population increased little more than one seventh (p. 83), for in A.D. 1801 it was 28,216,254, and in 1831 it had only reached to 32,560,934. Turner says (p. 84, note), "In the Revue Encyclopédique for 1828, the average increase in all France during 1827 was stated to be 6·36 in 1,000, or about one in 150. This would require a century and a half before the whole French population would be doubled." In the Netherlands, from 1819 to 1825, the population increased every year at the rate of one seventy-fifth. This would take seventy-five years to double the population (p. 84).

Our own population, says Turner (p. 89), has for the last thirty years multiplied about one-tenth every ten years; and "to do this the births must on the whole be one-half more than the deaths;" and this will double the population in about seventy-four years.

In Russia (p. 91), "from 1811 to 1822 inclusive, the births exceeded the deaths by about one-third." In Russia, in 1833 (p. 92), the deaths were 1,485,291, the births 1,845,045; an increase of much less than one-third; but in 1834, the deaths were 1,292,998, and the births 1,908,678, i.e. an excess of nearly one-half. In Prussia and Lithuania, from 1693 to 1756 inclusive, "the births exceeded the deaths by only a little more than one-fifth part of their own number" (p. 93).

In England and Wales, from 1826 to 1830 inclusive, there was annually one marriage for every 128 persons (p. 108). In France, in 1827, the annual marriages were one in 138 (p. 110); and on an average of seventeen years the marriages in France were one in 131 (p. 110). Of the proportion of marriages to the population, in different countries, the extreme annual limits are one in 90, and one in 175 (p. 111). Taking therefore one in 128 as the average of marriages, and giving to every marriage its fair average of four births, it would evidently require thirty-two years to replace the existing population. And if we allow a generation to last for thirty-three years, the addition to the population would be but $\frac{1}{128}$ (p. 111). We may take as an average of child-bearing in women thirty years, i.e. from fifteen to forty-five (p. 112). Now we find (p. 113 *et seq.*) that on an average three eighths of the females are between fifteen and forty-five, so that to replace the existing population each woman must have $4\frac{1}{4}$ children. Again, on an average, one-third of the population is actually married (pp. 116, 117), so that every wife must average six children to replace the existing population

(p. 118). (Turner forgets illegitimate children.) On a series of observations, the average births in England have been not quite 4½ to each marriage (p. 124). In Prussia and Lithuania about the same (p. 124). In France, each marriage has averaged less than four children (p. 125). In other European countries a marriage has produced on an average from four to five children (pp. 126, 127); and in no country has there been continuously so many as six or few as three to each average marriage (p. 129).

In England and Wales, since 1820, the annual proportion of births to population has been as one to twenty-eight (p. 133), and in all countries from which we have returns, the highest annual proportion of births to the population is as one to twenty, the lowest as one to fifty (p. 134). Sadler and others have drawn attention to the curious fact (pp. 135, 136) that a greater *relative* number of births occur when the population is smaller; and that in dense masses the per centage of births on the population is considerably diminished. In England "the average of the deaths between 1796 and 1806 was one in forty-eight; between 1806 and 1810 one in forty-nine; between 1816 and 1820, one in fifty-five; and between 1826 and 1830 one in fifty-one" (p. 142). From 1801 to 1830 there were born in England 8,335,866 males and 7,987,710 females; while the deaths were 5,819,923 males and 5,769,015 females (p. 143), and in "other countries these differences are nearly similar;" that is to say, though more males than females are born, there are also more males who die in the same year (p. 143). In North America, according to the census of 1830, women lived a little longer than men, or as Turner (*Sacred History*, iii. 71) has it, "their vital duration was a little longer than that of the male sex."

Turner says (pp. 145, 146), "For the ten years between 1820 and 1830, the relation between marriages, baptisms, and burials in England and Wales stood as nearly as can be calculated in this proportion, on a summary of each, namely 3¾ births to a marriage and 2½ of deaths. . . . . This would make about 7½ births to 5 deaths. . . . . In Denmark, in 1830, the same relations were 4 births and nearly 3 deaths to a marriage. . . . . In France, in 1831, the relation was 4 deaths and 3¼ births to a marriage. . . Sir William considered that in his time, 1682, there were in England twenty-four births for twenty-three burials" (p. 147), though contemporary computations reckoned five births to four burials. He also said (p. 147) "that in the country" the proportion of annual deaths to the population was one in thirty or thirty-two; but this would appear rather an exception, for in another

place he says (*Turner*, p. 148), "we have good experience that in the country but one in fifty die per annum."

In 1827, the deaths in all France were nearly one in forty (p. 149). "In Denmark, in 1830, the ratio was one birth in twenty-eight, and one death in thirty-nine (p. 150). . . . . In the Prussian provinces on the Rhine the ratio was nearly the favourable quantity of eight born to five that died" (p. 150).

Turner says (p. 157) that out of nearly 4,000,000 persons who were buried in England and Wales between 1813 and 1830 inclusive, nearly four-ninths of the males died under sixteen, and more than half of them under the age of twenty-four. From instances in other nations (pp. 157–163), Turner supposes (p. 163) that the business of increasing the population is only entrusted to from one-third to half of those actually born. "It is most frequently nearer the one-third, but from these must be deducted those who become too old to be parents; and for this deduction from a quarter to one-fifth may reasonably be allowed."

Turner says (p. 165), that "there is a mysterious connection between the number of births and deaths with respect to each other," i.e. the more the deaths, the more the births, and the more births the more deaths. This has been pointed out by the French economists, and by Mr. Sadler, and has been observed in several places (pp. 166, 167).

In England, in 1821, as near as possible, half the living males were under twenty years of age (p. 212), and this holds nearly good of Scotland and of Ireland taken separately (p. 213). But in America one-half of the inhabitants are under sixteen (p. 214). In Russia, half die under fifteen, while in Saxony half the population are almost twenty-three (p. 214).

Storch says (*Économie politique*, St. Petersbourg, 8vo, 1815, tome v. p. 131), "On s'est beaucoup plaint du tort que les couvents font à la population, et l'on en a raison; mais on s'est mépris sur les causes. Ce n'est pas à cause du célibat des religieux; c'est à cause de leur oisiveté." This is very good; but Storch, through the whole of his work falls into the error of supposing that a rise in wages will be necessarily followed by an increase of population (*Économie politique*, tome ii. pp. 5, 14, 25, 211; tome v. p. 113). To suppose that temporary wars, pestilence, or famine can check population for more than one generation is absurd. The chasm is immediately filled up by an increase of births. This is well put by Mr. Rae (*New Principles of Political Economy*, Boston, 8vo, 1834, pp. 30, 31).

### 1991. ADDITIONAL NOTES ON SUPERSTITIONS, ETC., CONNECTED WITH SALIVA.

See also ART. 1404

At Kalunga the king is always accompanied by a woman who carries "a handsome carved gourd, having a small hole covered with a clean white cloth to hold his majesty's spittle, when he is inclined to throw it away" (*Clapperton's Second Expedition*, 1829, 4to, p. 52).

On the coast of America, opposite Behring's Straits, Captain King was desired to cure a man's blindness. "First I was directed to hold my breath; afterwards to breathe on the diseased eyes; and next to spit on them" (*Cook's Voyages*, 8vo, 1821, vol. vi. pp. 440).

If the New Zealanders are ill-treated by an European vessel they spit at it (see *Earle's Residence in New Zealand*, 8vo, 1832, p. 165).

### 1992. NOTE ON THE SANDAL WOOD OF THE SANDWICH ISLANDS.

See Beechey's Narrative of a Voyage to the Pacific and Behring's Strait, Lond. 1831, 8vo, vol. ii. pp. 91, 98, 99. Beechey says (p. 99), "The odour of the sandal wood of the Sandwich Islands is very inferior to that of Malabar, Ceylon, and other parts of India."

### 1993. BAD EFFECTS PRODUCED BY MISSIONARIES.

For some instances of their inhospitable spirit even towards their own countrymen, see Earle's New Zealand, 8vo, 1832, pp. 40, 58, 59, 97, 155, 167–171, 201, 227, 229, 274.

It is clear that by increasing the number of missionaries and clergy, we diminish the wealth of the country. This is delicately touched by Mill (*Political Economy*, 8vo, 1849, i. 61), and more boldly stated by Adam Smith.

Robert Heron (*Notes*, 2nd edit. 8vo, 1851, p. 47) says, "The missionary system, a system which has caused half the crimes and half the miseries of the human race." See also his strong but just remarks at pp. 269, 270. Since the missionaries have visited Otaheite, the ancient ballads have almost perished (*Ellis, Polynesian Researches*, 8vo, 1831, vol. i. p. 200). In the sixteenth and seventeenth centuries, the Catholic missionaries in the west and south of Africa "appear not to have advanced the natives one single step in civilisation" (*Tucker's Expedition to the Zaire*, 1818, 4to, p. 369; see also p. 384).

## [illegible] WINES USED IN ENGLAND IN THE SEVENTEENTH CENTURY.

[illegible] [illegible] [illegible] [

with wine (iii. 542). To their claret they added sugar, and sometimes water (see p. 111 of *Rowland's More Knaves Yet?* published about 1610, and reprinted in vol. ix. of Percy Society). Mary of Scotland, during her confinement in England, actually *bathed* in wine (see *Lodge's Illustrations of British History*, i. 490).

1995. NOTE ON ST. JAMES'S PARK.

In Love in a Wood, or St. James's Park, *said* to have been written by Wycherley, in 1659, but which did not appear till 1672, three men of fashion meet at night in St. James's Park. One of them, Ranger, says (act ii. scene 1, p. 10 A), "Hang me if I am not pleased extremely with this *new-fashioned* caterwauling, this midnight coursing in the park." In act v. scene 2, p. 30 A, we are told "there are grave men, nay, men in office too, that adjourn their care and businesses to come and unbend themselves at night here" (i.e. in St. James's Park) "with a little *vizard mask*." In 1599, "vizards" seem to have been worn by women of loose character (see *Middleton's Works*, 8vo, 1840, vol. i. p. 77).

1996. THE PREVALENCE OF FRENCH CUSTOMS, ETC., IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Love in a Wood, there is frequent mention made of the "French House," which seems to have been a sort of tavern where persons of fashion assembled. It is also a great place of rendezvous in Wycherley's Gentleman Dancing Master, said to have been written in 1661, but which did not *appear* till 1673. One of the chief characters in the Gentleman Dancing Master is "Mr. Paris, a vain coxcomb and city heir, newly returned from France, and mightily affected with the French language and fashions." He (act i. scene 1, p. 37 B) even translates proper names, and speaking of Mr. Taylor and Mr. Smith, calls them "Monsieur Taileur, Monsieur Esmit." He adds as the height of degradation of a certain Englishman (p. 37 B), "His tailor lives within Ludgate, his valet de chambre is no Frenchman, and he has been seen at noon-day to go into an English eating-house." The use of French footmen in England is mentioned both by him and Gerard (act i. scene 2, p. 40 B). At "The French House" there is an English waiter and a "French scullion" (act i. scene 2, p. 42 B). Mr. Paris has acquired all these French airs during a residence of "three months at Paris, in a dame Englis pension" (act i. scene 2, p. 40 A). His peculiarity is not so much the frequent use of French words, but speaking *broken English*—thus affecting to have forgotten the

true pronunciation. Indeed we find, I think, in the earlier plays of the *post-Restoration* period, comparatively few instances of French quotations. In Love in a Wood (act ii. scene 1, p. 11 B), Sir Simon says of an unattractive heiress, "She has no more teeth left than such as give a *haut goût* to her breath." "A little squab *French page*, who speaks no English" (*Wycherley's Country Wife*, act iv. scene 3, p. 89 B); and in 1604, "French page," (*Middleton's Works*, 8vo, 1840, vol. v. p. 564). Novel, in Wycherley's Plain Dealer (act iv. scene 2, p. 129 B), says, "'Tis time to come to an *eclaircissement* with you." In Congreve's Way of the World, the fashionable Mirabel says to Mrs. Millamant (act ii. scene 5, p. 267 B), "You used to have the *beau monde* throng after you;" and in act iii. scene 7, p. 271 B, Mrs. Marwood says, "This wench is the *passe-partout*." In act iii. scene 15, p. 274 B, we are told that there is "an academy in town" for teaching French; and in act iv. scene 4, p. 277 A B, the brilliant and fashionable Mrs. Millamant calls a man "*l'étourdi*," and afterwards says "ye *douceurs*, ye *sommeils du matin*, adieu." In Congreve's Double Dealer (act i. scene 2, p. 175 A), the dashing Brisk says, "O! *mon cœur*," and in act ii. scene 5, p. 181 A, we find "*faux pas*" from Lady Plymouth; and in act iii. scene 6, p. 185 B, Lady Plymouth says, "So well dressed, so *bonne mine*."

In Vanbrugh's Relapse (act i. scene 2, p. 304 B), even Lory, Tom Fashion's servant, talks about "*menus plaisirs*," and "*de haut en bas*," while Lord Foppington gives us long scraps, and even entire sentences of French (act i. scene 3, p. 305 A; act iii. scene i. p. 314 A), and (at p. 324 A, act iv. scene 6) he calls Hoyden's nurse "*Madame la gouvernante*." (See also the end of act iv. p. 326 A; and the end of act v. p. 334 B.) To all this must be added that Lord Foppington has a French valet "*La Verole*." There is a curious mention of the rage among Englishmen for travelling abroad in Congreve's Way of the World (act i. scene 5, p. 261 B). In the next scene Witwoud says, "Ah! *le drôle*." Jorevin de Rochefort, whose Travels in England were published in 1672, and have been reprinted in the Antiquarian Repertory, vol. iv. pp. 549–622, 4to, 1809, gives a good deal of insight into the prevalence of French manners. Of the Duke of York, he says (p. 564), "He was dressed nearly in the French fashion, as the English generally are." Again (p. 573), "This nation is tolerably polite, in which they have in a great measure a resemblance to the French, whose modes and fashions they study and imitate." But it would appear from two or three cursory notices, that the French *language* was not so much studied as is usually supposed. He mentions (pp. 582, 583) meeting

with "a gentleman" who "had long commanded in the armies in the Low Countries," but who, from ignorance of French, was obliged to converse with him in Latin. The principal of Dublin College expressed as much curiosity about "the city of Paris and the French customs" as we should now feel in conversing with a traveller who had just returned from Pekin or Japan (see p. 588). At Leith he thinks it worth recording (p. 607), "I lodged in the house of one who spoke French," though even this seems to have arisen from his having "served Louis XIII. in the Scots' guards." After this we need not be surprised at a clergyman who could not speak French (see p. 620). At the end of the sixteenth century women of fashion used to make "French courtesies so most low that every touch should turn her over backward" (see "The Case is altered," in *Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 352). In 1609, men of fashion had French tailors and French cooks (*Ben Jonson*, iii. 426, 436). Indeed it is, I think, clear that it was more usual to follow French fashions than to learn the French language. See Ben Jonson's 88th Epigram, which ridicules those whose bodies, as he says, speak French, but not themselves (*Jonson's Works*, vol. viii. p. 199). A lady describing an ideal lover, particularly requires that his "manners" should be French (*Ben Jonson*, vol. viii. p. 314). In 1693, Evelyn (*Diary*, vol. iii. p. 323) thinks it worth mentioning of his daughter, that she "has the French tongue." In 1661, Sir Thomas Browne (*Works*, vol. i. pp. 3, 14) desires that his son shall travel in France to get rid of English rustic manners.

### 1997. THE USE OF CRAVATS IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also ART. 916.

In Love in a Wood, or St. James's Park (act iii. scene 2, p. 19 B), Ranger, "a young gentleman of the town," says, "'T would be as convenient to buy satires against women ready made as it is to buy cravats *ready tied*." In Wycherley's Gentleman Dancing Master (act iii. scene 1, p. 50 B), Monsieur Paris says, "I know ver vel dat most of the *jeunesse* of England will not change de ribband upon de crevat without de consultation of dere matress."

In the Gentleman Dancing Master (act iv. scene i. p. 55 A), Monsieur Paris, the Englishman who affects to speak French, is obliged to re-convert himself into an Englishman, before the angry father of his promised bride will consent to the marriage. Among the clothes he is compelled to give up the cravat, from which it would appear that it was a French fashion recently introduced. However, in Wycherley's Country Wife (act iv. scene 3,

p. 91 B) Mrs. Squeamish "pulls Horner by the cravat." In Congreve's Love for Love (act i. scene 14, p. 209 A) we have "critics with long wigs, laced coats, and *Steenkirk cravats*, and in Vanbrugh's Relapse (act i. scene 3, p. 305 B) Mrs. Calico says to Lord Foppington, "I hope your lordship is pleased with your *Steenkirk*." In Congreve's Way of the World (act iii. scene 15, p. 274 A) the country bumpkin, Sir Wilful Witwoud, tells his brother that he does not know him, so bedizened is he with London fashions, "thou art so be-cravated and so be-periwigged." Congreve's Love for Love, act v. scene 1, p. 229 A. In 1684 Dr. Hans Sloane writes from London, "I have been told by several that *muscelin* (so much in use here for cravats) and calligo, and the most of the Indian linens, are made of nettles" (*Ray's Correspondence, edited by Dr. Lankester*, 8vo, 1848, p. 160).

### 1998. PANTALOONS AND TROWSERS IN THE REIGN OF CHARLES II.

See also ARTS. 202, 2244.

In Wycherley's Gentleman Dancing Master, Don Diego will not allow Mr. Paris to have his daughter's hand unless he abandons his French fashions. The angry Don says (act iii. scene 1, p. 50 A), "You are a rash young man; and while you wear pantaloons, you are beneath my passion—they make thee look and waddle (with all those gewgaw ribbons) like a great old fat slovenly water-dog." And again, when the Don has induced him to change in part his French clothes and take Spanish ones, he still reproaches him (act iv. scene 1, p. 54 A) with "the incongruous match of Spanish doublet and French pantaloons." Widow Blackacre, in The Plain Dealer (act ii. scene 1, p. 117 B), says, "Now-a-days every idle young hectoring roaring companion, with a pair of turned red breeches and a broad back, thinks to carry away any widow of the best degree." And in act iv. scene 1, p. 128 B, when her son Jerry Blackacre, having been coaxed away by the dissolute Freeman, triumphantly returns to his mother, the litigious widow exclaims, "What's that I see? Jerry Blackacre, my minor, in red breeches!" Were red breeches worn by dandies, or was it merely a soldier's dress? It is to be observed that Freeman was the lieutenant of Manly, a sea-captain.

Randle Holme, who wrote in 1688, says of the lower order of Irish, "The habit of these kind of wild people is to go bare-headed, their mantles about their shoulders, which they call a brackin, their shoes they call brogues, and hose and breeches made both together and close to the thigh, *they call trouses*" (*Ormerod's History of Cheshire*, 1819, folio, vol. ii. p. 253).

Holme had been "gent. server in extraordinary to his late majesty Charles II., and sometime deputy to the kings of arms" (*Ormerod*, ii. 252).

### 1999. NOTE ON "THE EXCHANGE" IN THE REIGN OF CHARLES II.

Ranger, "a young gentleman of the town," says, in Wycherley's Love in a Wood (act ii. scene 2, p. 14 B), to a lady he is courting, "You have not been at the park, playhouse, Exchange, or other public place, but I saw you; for it was my business to watch and follow." In Wycherley's Country Wife (act iii. scene 2) the scene is laid in "The New Exchange," and Harcourt says (p. 81 A), "I see all women are like *these* of the Exchange, who, to enhance the price of their commodities, report to their fond customers offers which were never made 'em." It would appear from The Plain Dealer (act i. scene 1, p. 107 A), that in the morning "The Exchange" was a place of fashionable resort. In Congreve's Love for Love (act iv. scene 15, p. 227 A), "The horned herd buzz in the Exchange at two." For an account of what might be bought at the Exchange, see Congreve's Old Bachelor, act iv. scene 8, p. 163 B. In 1667, after the Fire, Pepys writes (*Diary*, 1828, vol. iii. p. 360), "I walked in the Exchange, which is now made pretty by having windows and doors before all their shops to keep out the cold."

### 2000. THE USE OF THE FAN IN THE REIGN OF CHARLES II.

See also ART. 787.

The fashionable Ranger says, in Wycherley's Love in a Wood (act iii. scene 2, p. 19 B), "That knight is the most egregious coxcomb that ever played with a lady's fan." In Wycherley's Country Wife (act iii. scene 2, p. 81 B), Sparks says, "Everybody does it. 'Tis even as common with lovers as playing with fans." In the Plain Dealer (act ii. scene 1, p. 115 A) Manly indignantly asks his mistress what it was that caused her infidelity to a more favoured lover. "Was it his janty way of playing with your fan?" And "playing with her fan" occurs in Congreve's Old Bachelor (act i. scene 4, p. 150 B). In Congreve's Way of the World (act ii. scene v. p. 267 B), Mirabell, describing the fashionable and brilliant Mrs. Millamant, says, "Here she comes, full sail, with her fan spread and her streamers out," &c. In act iii. scene 11, p. 272 B, Mrs. Marwood says to her, "Indeed, my dear, you'll tear another fan if you don't mitigate these violent airs." Even ladies' maids used to carry them (see *Congreve's Way of the World*, act iii. scene 10, p. 272 A). It was in 1608 part of the

business of a coquette to know how to "wave" her fan (see *Middleton's Works*, 8vo, 1840, vol. ii. p. 97). In 1593 the ladies carried fans of feathers (see *Bacchus' Bountie*, in *Harleian Miscellany*, ii. 307). In 1592, Greene says that young courtiers of former days "rode, not with fans to ward their faces from the wind" (*Harleian Miscellany*, v. 402).

A fan was a usual present from a lover to his mistress (see *Deloney's Strange Histories*, 1607, p. 62, Percy Soc. vol. iii.) Lovers used to play with their mistress's fan (see *Hutton's Follie's Anatomie*, 1619, Percy Soc. vol. vi. pp. 10–14). It consisted of feathers, and had a round handle, which was frequently made of silver (Page 66 of *Mr. Rimbault's Notes to Hutton's Follie's Anatomie*, Percy Soc. vol. vi.)

### 2001. PHYSICIANS, SURGEONS, AND APOTHECARIES IN THE REIGN OF CHARLES II.

See also ART. 760.

Ranger, "a young gentleman of the town," says, in Wycherley's Love in a Wood (act i. scene 2, p. 8 B), alluding to a quarrel between a prostitute and a pandar, "Pimp and bawd agree now-a-days like doctor and apothecary." Manly says (*Plain Dealer*, act i. scene 1, p. 107 A) that on a morning at "The Exchange," one may see "a velvet physician bowing low to a threadbare chemist." In Wycherley's Country Wife (act i. scene 1, p. 72 A), Harcourt says, "The little humbly fawning physician with his ebony cane is he that destroys men." In Congreve's Way of the World (act v. scene 6, p. 284) we find "If your physic be wholesome, it matters not who is your apothecary." The character of Syringe (*Vanbrugh's Relapse*, act ii. scene 1, pp. 310, 311) is one of the first instances I remember of a surgeon being ridiculed on the stage—a sure proof that surgeons were rising in importance.

### 2002. COVENT GARDEN IN THE REIGN OF CHARLES II.

In Wycherley's Love in a Wood (act i. scene 1, p. 4 A), Lady Flippant, a widow pining for a husband, says, "Have I not constantly kept Covent Garden Church, *St. Martin's*, the playhouses, *Hyde Park*, and all the other public marts where widows and maids are exposed?" And in act v. scene 6, Sir Simon Addleplot consoles Dapperwit, who has been tricked into an injudicious marriage, by telling him, "You may hire a little room in Covent Garden, and set up a *coffee-house*; you and your wife will be sure of the wits' custom" (p. 35 B).

In Congreve's Double Dealer (act iii. scene 10, p. 187 B), Lady

Froth says of Mr. Sneer, "he is a most fulsamic fop! He spent two days together in going about Covent Garden to suit the lining of his coach with his complexion." In Wycherley's Country Wife, Harcourt says (act i. near the end, p. 74 B), "He's as jealous of his wife as a Cheapside husband of a Covent Garden wife." In Congreve's Love for Love (act ii. scene 11), Tattle says to his mistress (p. 215 A), "Admirable, that was as well as if you had been born and bred in Covent Garden." This does not seem to be ironical.

The Travels of Jorevin de Rochefort were published in 1672. He says, "The Coman Giardin is a royal market-place, in the environs whereof almost all the foreigners reside, as being the handsomest quarter of the town and nearest to the king's palace," &c. (*Antiquarian Repertory*, vol. iv. pp. 566, 567.)

### 2003. THE USE OF NIGHTCAPS IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Congreve's Double Dealer (act iii. scene 5, p. 185 A), Careless says, "Lady Plyant has told me the whole history of Sir Paul's nine years' courtship; how he has lain for whole nights together upon the stairs before her chamber door; and that the first favour he received from her was a piece of an old scarlet petticoat for a stomacher, which since the day of his marriage he has, out of a piece of gallantry, converted into a nightcap, and wears it still with much solemnity on his anniversary wedding-night." They seem to have been uncommon early in the seventeenth century. See Rowland's More Knaves Yet? (p. 98, Percy Soc. vol. ix.) where we have "patiently wore nightcap, sickeman like." In 1601, the celebrated Dr. Forman records in his Diary the loss of his "night-cape band" (*Autobiography of Dr. Simon Forman*, edit. Halliwell, 4to, 1849, p. 32).

### 2004. NOTE ON THE USE OF THE HAT IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also ART. 1917

In a conversation between Vincent and Valentine, two "young gentlemen of the town," in Wycherley's Love in a Wood (act ii. scene 4, p. 15 A), Vincent endeavours to comfort his friend by saying that the affection of his mistress is so strong that no opposition from her relations could weaken it. His words are, "I dare swear, if her mother should but say your hat did not cock handsomely, she would never ask her blessing again." In Wycherley's Gentleman Dancing Master (act iv. scene 1, p. 55 B), the affected Spaniard says to Mr. Paris, "Malo, malo with your

hat on your poll, as if it hung upon a pin! The French and English wear their hat as if their horns would not suffer 'em to come over their foreheads, voto!" In Wycherley's Country Wife (act v. scene 4, p. 100 A), Mr. Pinchwife is represented as coming into Mr. Horner's lodging; and the stage-direction adds he "stands doggedly with his hat over his eyes." In Congreve's Double Dealer (act i. scene 1, p. 175 A), the scene is laid in Lord Touchwood's house, and the stage-direction is, "Enter Careless, crossing the stage with his hat, gloves, and sword in his hands, as just risen from table." In 1609 it is mentioned as a mark of extraordinary respect to a wife, that a man should in her presence remove his hat in the house (*Ben Jonson's Works*, 8vo, 1816, iii. 392). In 1632 we find mentioned "a four-pound beaver hat set with enamelled studs" (*Ben Jonson's Works*, vol. vi. p. 100). In 1602 is mentioned a "hat stuck with some ten groat brooch" (*Middleton's Works*, 8vo, 1840, vol. i. p. 259). In 1604 it was usual to keep the hat on in private rooms, except in the presence of a superior (*Middleton's Works*, ii. 406, 409). Men of fashion wore expensive hatbands (see *Rich's Honestie of this Age*, 1614, p. 66, Percy Soc. vol. xi.) In 1820, Southey writes of a servant, "He was dozing beside the fire with his hat on, which, as is still the custom of the peasantry (here in Cumberland at least), he always wore in the house" (*Life and Correspondence of Robert Southey, edited by his Son the Rev. C. C. Southey*, Lond. 8vo, 1849–50, vol. i. p. 13). Blackstone says it has been laid down (I. Lev. 196) that a churchwarden may pull off a man's hat without being guilty of a fault or trespass, i.e., I suppose may pull it off in church (see *Commentaries*, edit. Christian, 1809, i. 395).

### 2005. CUSTOM OF PREACHING AGAINST THE CATHOLICS ON THE FIFTH OF NOVEMBER.

Wycherley told Pope that he wrote "Love in a Wood" when he was nineteen, i.e. in 1659, but it never *appeared* till 1672 (*Leigh Hunt's Life of Wycherley*, p. xi.) At all events in act iii. scene 1, p. 17 B, Dapperwit, a great lover of tropes, is as usual, pouring out a torrent of metaphors, when Ranger interrupts him by saying, "Nay, I bar more similitudes."—"What," replies the indignant rhetorician "in my mistress's lodging? That were as hard to bear as to bar a young parson in the pulpit, the fifth of November, railing at the Church of Rome." On November 5th, 1664, there were bonfires in London; "the day being mightily observed in the city" (*Pepys's Diary*, 8vo, 1828, vol. ii. p. 224).

In 1687, James was surprised to find that the "new mayor and aldermen took the test and ordered the observation of gunpowder-treason day to be continued" (*Burnet's Own Time*, iii. 181). In 1685, Evelyn (*Diary*, vol. iii. p. 193) was grieved that on the fifth of November "bonfires were forbidden."

### 2006. NOTE ON THE "MULBERRY GARDEN" IN THE TIME OF CHARLES II.

Leigh Hunt (*Life of Wycherley*, p. xix.) says, "The idea of 'Love in a Wood, or St. James's Park' (for the Park was the Wood) was evidently suggested by the 'Mulberry Garden' of Sir Charles Sedley; a title suggested by a house of entertainment, which stood on the site of Buckingham Palace, and the grounds of which, like the Spring-garden at the opposite corner, were resorted to by the gallants and masked ladies of the time," &c. In Love in a Wood (act v. scene 2, p. 30 A), Lucy says, "Ay, godmother, and carries and treats her at Mulberry Garden;" and a little further on, when in St. James's Park, she says to Gripe, "Come, gallant, we must walk towards the Mulberry Garden;" but the avaricious lecher, wishing to enjoy the pleasures of love without incurring its expenses, replies, "So!—I am afraid, little mistress, the rooms are all taken up by this time," &c. (see act iii. scene 2, p. 18 B). In the Gentleman Dancing Master, act i. scene 1, p. 36 B, Hippolita, bewailing the strictness with which she is brought up, enumerates among other grievances, that she is not allowed "to take a ramble in the Park, nor Mulberry-garden."

### 2007. NOTE ON PUNCHINELLO.

In Wycherley's Gentleman Dancing Master (act i. scene 1, p. 36 B), Hippolita and her maid Prue are enumerating their grievances, and lamenting the strictness with which they are confined. Prue complains that they are not allowed to go to "Punchinello nor Paradise."

Very popular in the time of Charles II. (see *The Civic Garland*, edited by Mr. Fairholt, p. 51, Percy Society, vol. xix.) Pepys (*Diary*, 8vo, 1828, vol. iv. pp. 312, 313) heard some poor people "call their fat child Punch, which pleased me mightily, that word being come a word of common use for all that is thick and short."

### 2008. NOTE ON THE USE OF SNUFF IN THE REIGN OF CHARLES II.

I suspect that the use of the snuff-box was considered a dandyism. In Wycherley's Gentleman Dancing Master (act i. scene 1,

p. 38 A), Mr. Paris, who having just returned from France, despises everything English, speaks with contempt of Mr. Gerrard, who is represented as an unaffected, but by no means unfashionable "young gentleman of the town." Paris, having exhausted his budget of reproaches, sums up, "In fine, to say no more, he never carries a snuff-box about with him." But, in Congreve's Love for Love (act ii. scene x. p. 213 B), Tattle, by way of courting Miss Prue, gives her a snuff-box. In the prologue to Vanbrugh's Relapse (p. 302 B), the "snuff-box" is mentioned as an essential part of a beau. Planché says (*British Costume*, 1846, p. 320), "The practice of taking snuff is mentioned in no. 344 of the Spectator, as one that fine ladies had lately fallen into." Voltaire (*Essai sur les Mœurs*, ch. 153, *Œuvres*, tome xvii. p. 413) says that snuff was considered so coarse that at the court of Louis XIV. it was not allowed to be taken. In 1769, Wesley says that no people take so much snuff as the Irish (see *Southey's Life of Wesley*, ii. 179).

### 2009. THE TITLE OF BARON GIVEN EITHER BY COURTESY, OR AS BARONS OF BISHOPRICK.

"This may not be an improper place to say a word or two on the title of Baron so constantly bestowed on the ancient House of Hilton, and which has been adopted without scruple in the text. In any country where the term nobility is not exclusively confined to the peerage, the Hiltons would have ranked as *noblesse* in the strictest sense of the word; yet I believe the title of *baron had no reference* to any peerage supposed to be created by one or more *summons to Parliament* in the reign of Edward I. or III., but was given by *the general courtesy of the country*, either from respect to the long and immemorial existence of a family in a *gentle* state long before the creation of barons either by writ or summons, or else with reference to the rank which the Hiltons undoubtedly held of *barons of the bishoprick*, sitting with a sort of provincial peerage in the great council of their ecclesiastical palatine, and possessing some degree of controlling or consulting power which can now be very ill understood, or defined, though there is ample evidence of the actual existence of *such a chamber of peers*, in many episcopal charters and other remaining documents. Amongst the charters of Hugh Pudsey, 'Habeat et teneat honorifice, etc., *sicut aliquis baronum nostrum* (Carta facta Will. fil. regis Stephani de terra de Parva Halcton, 3ae, 1ae, Pont.) Rogerus de Kibleswrde, etc., in presentia domini Hugonis Dunelm'sis episcopi et *baronum*

with "a gentleman" who "had long commanded in the armies in the Low Countries," but who, from ignorance of French, was obliged to converse with him in Latin. The principal of Dublin College expressed as much curiosity about "the city of Paris and the French customs" as we should now feel in conversing with a traveller who had just returned from Pekin or Japan (see p. 588). At Leith he thinks it worth recording (p. 607), "I lodged in the house of one who spoke French," though even this seems to have arisen from his having "served Louis XIII. in the Scots' guards." After this we need not be surprised at a clergyman who could not speak French (see p. 620). At the end of the sixteenth century women of fashion used to make "French courtesies so most low that every touch should turn her over backward" (see "The Case is altered," in *Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 352). In 1609, men of fashion had French tailors and French cooks (*Ben Jonson*, iii. 426, 436). Indeed it is, I think, clear that it was more usual to follow French fashions than to learn the French language. See Ben Jonson's 88th Epigram, which ridicules those whose bodies, as he says, speak French, but not themselves (*Jonson's Works*, vol. viii. p. 199). A lady describing an ideal lover, particularly requires that his "manners" should be French (*Ben Jonson*, vol. viii. p. 314). In 1693, Evelyn (*Diary*, vol. iii. p. 323) thinks it worth mentioning of his daughter, that she "has the French tongue." In 1661, Sir Thomas Browne (*Works*, vol. i. pp. 3, 14) desires that his son shall travel in France to get rid of English rustic manners.

### 1997. THE USE OF CRAVATS IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also ART. 916.

In Love in a Wood, or St. James's Park (act iii. scene 2, p. 19 B), Ranger, "a young gentleman of the town," says, "'T would be as convenient to buy satires against women ready made as it is to buy cravats *ready tied*." In Wycherley's Gentleman Dancing Master (act iii. scene 1, p. 50 B), Monsieur Paris says, "I know ver vel dat most of the *jeunesse* of England will not change de ribband upon de crevat without de consultation of dere matress."

In the Gentleman Dancing Master (act iv. scene i. p. 55 A), Monsieur Paris, the Englishman who affects to speak French, is obliged to re-convert himself into an Englishman, before the angry father of his promised bride will consent to the marriage. Among the clothes he is compelled to give up the cravat, from which it would appear that it was a French fashion recently introduced. However, in Wycherley's Country Wife (act iv. scene 3,

p. 91 B) Mrs. Squeamish "pulls Horner by the cravat." In Congreve's Love for Love (act i. scene 14, p. 209 A) we have "critics with long wigs, laced coats, and *Steenkirk cravats*, and in Vanbrugh's Relapse (act i. scene 3, p. 305 B) Mrs. Calico says to Lord Foppington, "I hope your lordship is pleased with your *Steenkirk*." In Congreve's Way of the World (act iii. scene 15, p. 274 A) the country bumpkin, Sir Wilful Witwoud, tells his brother that he does not know him, so bedizened is he with London fashions, "thou art so be-cravated and so be-periwigged." Congreve's Love for Love, act v. scene 1, p. 229 A. In 1684 Dr. Hans Sloane writes from London, "I have been told by several that *muscelin* (so much in use here for cravats) and calligo, and the most of the Indian linens, are made of nettles" (*Ray's Correspondence, edited by Dr. Lankester*, 8vo, 1848, p. 160).

### 1998. PANTALOONS AND TROWSERS IN THE REIGN OF CHARLES II.

See also Arts. 202, 2244.

In Wycherley's Gentleman Dancing Master, Don Diego will not allow Mr. Paris to have his daughter's hand unless he abandons his French fashions. The angry Don says (act iii. scene 1, p. 50 A), "You are a rash young man; and while you wear pantaloons, you are beneath my passion—they make thee look and waddle (with all those gewgaw ribbons) like a great old fat slovenly water-dog." And again, when the Don has induced him to change in part his French clothes and take Spanish ones, he still reproaches him (act iv. scene 1, p. 54 A) with "the incongruous match of Spanish doublet and French pantaloons." Widow Blackacre, in The Plain Dealer (act ii. scene 1, p. 117 B), says, "Now-a-days every idle young hectoring roaring companion, with a pair of turned red breeches and a broad back, thinks to carry away any widow of the best degree." And in act iv. scene 1, p. 128 B, when her son Jerry Blackacre, having been coaxed away by the dissolute Freeman, triumphantly returns to his mother, the litigious widow exclaims, "What's that I see? Jerry Blackacre, my minor, in red breeches!" Were red breeches worn by dandies, or was it merely a soldier's dress? It is to be observed that Freeman was the lieutenant of Manly, a sea-captain.

Randle Holme, who wrote in 1688, says of the lower order of Irish, "The habit of these kind of wild people is to go bare-headed, their mantles about their shoulders, which they call a brackin, their shoes they call brogues, and hose and breeches made both together and close to the thigh, *they call trouses*" (*Ormerod's History of Cheshire*, 1819, folio, vol. ii. p. 253).

Holme had been "gent. server in extraordinary to his late majesty Charles II., and sometime deputy to the kings of arms" (*Ormerod*, ii. 252).

### 1999. NOTE ON "THE EXCHANGE" IN THE REIGN OF CHARLES II.

Ranger, "a young gentleman of the town," says, in Wycherley's Love in a Wood (act ii. scene 2, p. 14 B), to a lady he is courting, "You have not been at the park, playhouse, Exchange, or other public place, but I saw you; for it was my business to watch and follow." In Wycherley's Country Wife (act iii. scene 2) the scene is laid in "The New Exchange," and Harcourt says (p. 81 A), "I see all women are like *these* of the Exchange, who, to enhance the price of their commodities, report to their fond customers offers which were never made 'em." It would appear from The Plain Dealer (act i. scene 1, p. 107 A), that in the morning "The Exchange" was a place of fashionable resort. In Congreve's Love for Love (act iv. scene 15, p. 227 A), "The horned herd buzz in the Exchange at two." For an account of what might be bought at the Exchange, see Congreve's Old Bachelor, act iv. scene 8, p. 163 B. In 1667, after the Fire, Pepys writes (*Diary*, 1828, vol. iii. p. 360), "I walked in the Exchange, which is now made pretty by having windows and doors before all their shops to keep out the cold."

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### 2008. NOTE ON THE USE OF SNUFF IN THE REIGN OF CHARLES II.

I suspect that the use of the snuff-box was considered a dandyism. In Wycherley's Gentleman Dancing Master (act i. scene 1,

true pronunciation. Indeed we find, I think, in the earlier plays of the *post-Restoration* period, comparatively few instances of French quotations. In Love in a Wood (act ii. scene 1, p. 11 B) Sir Simon says of an unattractive heiress, "She has no mor teeth left than such as give a *haut goût* to her breath." "A littl squab *French page*, who speaks no English" (*Wycherley's Country Wife*, act iv. scene 3, p. 89 B); and in 1604, "French page," (*Middleton's Works*, 8vo, 1840, vol. v. p. 564). Novel, in Wycherley's Plain Dealer (act iv. scene 2, p. 129 B), says, "'Tis time to come to an *eclaircissement* with you." In Congreve's Way of the World, the fashionable Mirabel says to Mrs. Millamant (act ii. scene 5, p. 267 B), "You used to have the *beau monde* throng after you;" and in act iii. scene 7, p. 271 B, Mrs. Marwood says, "This wench is the *passe-partout*." In act iii. scene 15, p. 274 B, we are told that there is "an academy in town" for teaching French; and in act iv. scene 4, p. 277 A B, the brilliant and fashionable Mrs. Millamant calls a man "*l'étourdi*," and afterwards says "ye *douceurs*, ye *sommeils du matin*, adieu." In Congreve's Double Dealer (act i. scene 2, p. 175 A), the dashing Brisk says, "O! *mon cœur*," and in act ii. scene 5, p. 181 A, we find "*faux pas*" from Lady Plymouth; and in act iii. scene 6, p. 185 B, Lady Plymouth says, "So well dressed, so *bonne mine*."

In Vanbrugh's Relapse (act i. scene 2, p. 304 B), even Lory, Tom Fashion's servant, talks about "*menus plaisirs*," and "*de haut en bas*," while Lord Foppington gives us long scraps, and even entire sentences of French (act i. scene 3, p. 305 A; act iii. scene i. p. 314 A), and (at p. 324 A, act iv. scene 6) he calls Hoyden's nurse "*Madame la gouvernante*." (See also the end of act iv. p. 326 A; and the end of act v. p. 334 B.) To all this must be added that Lord Foppington has a French valet "*La Verole*." There is a curious mention of the rage among Englishmen for travelling abroad in Congreve's Way of the World (act i. scene 5, p. 261 B). In the next scene Witwoud says, "Ah! *le drôle*." Jorevin de Rochefort, whose Travels in England were published in 1672, and have been reprinted in the Antiquarian Repertory, vol. iv. pp. 549–622, 4to, 1809, gives a good deal of insight into the prevalence of French manners. Of the Duke of York, he says (p. 564), "He was dressed nearly in the French fashion, as the English generally are." Again (p. 573), "This nation is tolerably polite, in which they have in a great measure a resemblance to the French, whose modes and fashi[illegible] they study and imitate." But it would appear from two or three cursory notices, that the French *language* was not so much studied as is usually supposed. He mentions (pp. 582, 583) meeting

*episcopat. in pleno placito apud Dunelm.* A.D. MCLXXX.' Alex. de Hilton is the fifth attesting witness, and evidently one of the barons there in full court assembled. . . . The barons of the palatine Earl of Chester (who can be arranged, if aught of Sir Peter Leycester may be believed, with much greater precision than our Durham peerage) form a very parallel instance. I believe the Vernons of Kinderton, who survived like the Hiltons, all their contemporary chivalry, received, and for much the same reasons, the title of baron, till the termination of male issue" (*Surtees' History of Durham*, vol. ii. p. 36, Lond. 1820, folio).

1. Cuthbert Sharp (*History of Hartlepool*, Durham, 1816, 8vo, p. 12) says of the bishops of Durham—"They erected barons, who formed their council or parliament. Vide Hutchinson's History of Durham, and Spearman's Enquiry into the Ancient and Present State of the County Palatinate of Durham, 1729." 2. Christian says (Note in *Blackstone's Commentaries*, 8vo, 1809, vol. iii. p. 33), "All the freeholders of the king were called barons; but the editor is not aware that it appears from any authority that this word was ever applied to those who held freeholds of a subject."

### 2010. THE TITLES OF EARL AND COUNTESS GIVEN TO PEOPLE WHO HAD NO RIGHT TO THEM.

The peculiarity mentioned in the preceding article from Surtees was not confined to "barons," for we find persons receiving the titles of earl and countess without any right to them. See an instance in Surtees' History of Durham, vol. ii. p. 209, who says, "an old pedigree talks of 'Erles of Socburn in the bishoprick.'"

### 2011. ACCOUNT OF THE CHURCH OF JARROW, IN THE COUNTY OF DURHAM.

For an account of the old church at Jarrow, in the county of Durham, near the Tyne, see Surtees, History of Durham, vol. ii. pp. 67, 68, Lond. 1820, folio. Surtees says, "Jarrow Church was repaired, or in fact, with the exception of the tower and part of the chancel, rebuilt in 1783, when no doubt many fragments of the elder time perished. The most extraordinary relique still preserved is the well-known and well-authenticated inscription, which records the foundation of the church in A.D. 685. This memorial, cut in good Roman letter, on a square *throughstone*, which Hutchinson saw in the north wall of the chancel, is now removed to the arch of the tower, betwixt the chancel and the

nave. . . . The legend is in good bold Roman character throughout, with the exception of three Saxon letters."

Surtees adds (vol. ii. p. 68), "One of the bells of Jarrow is extremely remarkable; it is marked with two *fleurs de lis*, and inscribed in large characters, 'Sancte Paule ora pro nobis.' Brand, ii. 49. One of his plates opposite (p. 47) includes a draft of the bell and its legend. Brand supposes this bell to have been placed in the monastery on its foundation, 'to have survived all change of times, and to have escaped all transmutation of metals.' The lilies, he presumes, mark its having been cast in France, from whence Benedict imported 'cuncta quæ ad altaris et ecclesiæ ministerium competebant.'" But on this Surtees remarks (p. 68), "The fleur de lis is a common bell-founder's mark, and the letters very frequently occur reversed." Dawson Turner says that fleur de lys "are often employed as ornaments by the French architects" (*Turner's Normandy*, Lond. 8vo, 1820, vol. ii. p. 50).

### 2012. HAS SALT ANY TENDENCY TO CHECK THE PROGRESS OF THE PLAGUE?

According to Nicholas Fairles, Esq. (see *Surtees' History of Durham*, vol. ii. p. 95, note), "a curious tradition prevails at Shields, that when the plague raged there with great violence, the persons employed about the salt works entirely escaped the infection." King says (*Cook's Voyages*, 8vo, 1821, vol. vii. p. 117), the Sandwich Islanders "are in general very subject to boils and ulcers, which we attributed to the great quantity of salt they eat with their flesh and fish."

### 2013. NOTE ON THE SALT MANUFACTURES OF SOUTH SHIELDS.

For an account of the salt manufactures of South Shields (in the north of Durham) see Surtees' History of Durham, folio, 1820, vol. ii. pp. 94, 95. The first notice of them given by Surtees is in A.D. 1499; and "the salt pans are frequently mentioned in the reign of Elizabeth; and seem betwixt that period and the reign of Charles to have attracted several settlers to South Shields. . . . . In 1696, when the salt trade had reached its height, the number of pans amounted to one hundred and forty-three. From that period this branch of trade has been gradually decreasing, and at present only five salt pans remain."

In a paper among Dr. Hunter's manuscripts (printed in *Surtees' History of Durham*, vol. ii. p. 95) it is said that, "the ancient manufacture of white salt at South and North Sheeles, Sunderland, and Blyth, ought to be preserved and encouraged for these

reasons. First in respect of the public. That in tyme of hostility with Spayne and France, which was in A.D. 1627, 1628, 1629, 1630, there was such a scarcity of salt in this nation that it was sold at extraordinarie rates, viz. 5, 6, 7, 8, 9, 10*s*. per bushell, and upwards, and in many places not to be had for money. And when peace was concluded, the king of France made an edict that no salt should be exported out of his kingdom, on confiscation of goods, ships, and life. Peace being concluded between England and Spayne, divers merchants of England sent between two and three hundred saile of shippes to Spayne to fetch salt; and the king of Spayne, taking notice of England's necessity thereof, did not only a long time embargoe the said shippes, but did immediately impose upon his salt such a great imposition that it came to double the value of the salt; whereby the merchants lost several thousand pounds." Another reason mentioned in this paper is that, "If the English manufacture of salt fail, which it needs must if not encouraged, then may the Scots raise their prices as high as they please."

In 1562, Sir Thomas Smith writes that the Duke of Savoye "hath newly grieved his subjects with a tax upon salt" (*Forbes's State Papers*, ii. 166). "Salt has been at all times the great native commodity of Cheshire" (*Ormerod's History of Cheshire*, 1819, vol. i. pp. xlv. xlvi.), and it is said in King's Vale Royal, published in 1656, that out of the salt wells which they call brine pits they make yearly a great quantity of fine white salt; a singular commodity no doubt not only to the county but also to the whole realm; wherein this shire excelleth not only all other shires in England, but also all other countries beyond the seas. For in no countries where I have been have they any more than one well in a country. Neither at Durtwich, in Worcestershire, is any more than one, whereas in this country are four, and all within ten miles together" (*Ormerod's Cheshire*, i. 103; see also vol. ii. p. 47). In 1569 we procured "sel blanc" from the Low Countries (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome i. p. 201, and see p. 226, and tome ii. p. 250). Dawson Turner says that on the coast near Caen salt-works were formerly very numerous; and that "ancient charters recorded in the Neustria Pia trace these works on the coasts of Dieppe, and at Bonteilles on the right of the valley of Arques, to as remote a period as 1027, and they at the same time prove the existence of a canal between Dieppe and Bonteilles, by which in 1390 vessels loaded with salt were wont to pass" (*Turner's Tour in Normandy*, 8vo, 1820, vol. i. p. 21).

Mr. M'Culloch says that the first duties on salt in England

were imposed by William III. (*Dictionary of Commerce*, 8vo, 1849, p. 1130). Stafford, in 1581, says that we imported salt (*Brief Conceipt of English Policy*, in *Harleian Miscellany*, vol. ix. pp. 158–168). Indeed he says (p. 165), "Of iron and salt, though we have competently thereof, yet we have not the third part to suffice the realm."

### 2014. THE FIRST LIFE-BOAT WAS BUILT IN ENGLAND IN 1789.

"The *original life-boat* was built at South Shields by subscription. . . . . The scheme was suggested by the melancholy loss of the crew of the 'Adventure,' of Newcastle, in September, 1789." A committee was formed, and "various plans were presented for attaining the proposed object, the construction of a boat calculated to brave the dangers of the sea, particularly of broken water. The preference was unanimously given to Mr. Henry Greathead, the builder, who suggested the material improvement of making the keel *curved* instead of *straight*. The life-boat was first used on the 30th of January, 1790. . . . . Since the above period, nearly three hundred lives have been saved at the mouth of the Tyne alone; and the life-boat, with various improvements or alterations, has been adopted in almost every port of Great Britain" (*Surtees' History of Durham*, vol. ii. p. 96, Lond. 1820, folio).

See also Sir Cuthbert Sharp's History of Hartlepool, 8vo, Durham, 1816, pp. 176, 177. Sharp says, "the only variation from the original plan is the addition of air-boxes to increase its buoyancy."

### 2015. EXECUTION OF WITCHES IN THE SEVENTEENTH CENTURY.

Respecting the horrible execution of witches at Newcastle in 1649, see Surtees' History of Durham, vol. ii. p. 123, who has given an extract from the Common Council Books of Newcastle.

There is an amusing but superficial account of witchcraft in Mackinnon's History of Civilisation, Lond. 8vo, 1846, vol. ii. pp. 290–324. Smollett (*History of England*, vol. ii. pp. 559, Lond. 8vo, 1790) says it was not till 1736 that "Parliament repealed the old statutes of England and Scotland against conjuration, witchcraft, and dealing with evil spirits."

### 2016. THE VALUE OF FOXE'S BOOK OF MARTYRS EARLY IN THE EIGHTEENTH CENTURY.

"Among the entries in the parish books of Gateshead is the following: 'A.D. 1724–5: 3 volumes Foxe's Book Martyrs, pd.

Mr. Cotesworth 4*l.* 9*s.* 6*d.*'" (*Surtees' History of Durham*, vol. ii. p. 125).

### 2017. ORIGIN, ETC., OF PARISH REGISTERS.

Sir Cuthbert Sharp (*History of Hartlepool*, 8vo, Durham, 1816, p. 162) says, "The regular parish register of Hartlepool begins on July 14th, 1566." He adds (p. 163), "The introduction of parochial registers in England was in consequence of the injunctions of Thomas Lord Cromwell, which, according to Hollinshed, were set forth in September, 1588 (30 Henry VIII.)" [*sic*, but this no doubt is a misprint for 1538], "but not much attended to till the reign of Queen Elizabeth, who issued injunctions concerning them in the 1st, 7th, and 39th years of her reign. Letters from the Bodleian Library, vol. i. p. 181." See also Art. 891.

At Gateshead "the parish register begins in 1559–1560" (*Surtees' History of Durham*, vol. ii. p. 122). At Whickham, "the parish register begins in 1575" (*Surtees' History of Durham*, vol. ii. p. 242).

### 2018. NOTE ON THE USE, ETC., OF SEPARATE PEWS IN CHURCHES.

In the parish books of Chester-le-Street, in Chester Ward, in the county of Durham, occurs the following entry: "1612, 27 May. The churchwardens meeting together for seeking for workmen to mak a fitt seete in a convenient place for *brydgrumes*, *bryds*, and *sike wyves* to sit in ii.s" (*Surtees' History of Durham*, vol. ii. p. 145), who has the following note on the above entry: "It is plain that at this period the privilege of a separate pew was confined to persons of the first rank. The rest sat promiscuously on forms in the body of the church, and the privilege is here extended only to sick wives, and to the blushing brides who sat to hear the preacher deliver the 'Bride's Bush,' or the 'Wedding Garment beautified.' On the subject of pews and their separate appropriation see a very instructing and energetic lecture delivered by Sir John Townley in the reign of Elizabeth: 'My man Shuttleworth of Hacking made this form, and here will I sit when I come, and my cousin Nowell may make one behind me if he please, and my sonne Sherburne shall make one on the other side, and Mr. Catterall another behind him; and for the residue, the use shall be, first come, first speed, and that will make the proud wives of Whalley rise betimes to come to church.' Whitaker's Whalley, p. 228." See also Art. 2037.

2019. WOLVES IN SCOTLAND IN THE SEVENTEENTH, AND IN IRELAND IN THE EIGHTEENTH CENTURIES.

"As to wolves, they were by no means exterminated by King Edgar. The monks of Fors in Wensleydale, about 1180, had a dangerous grant from Alan, earl of Richmond, of the flesh of all wild animals torn by wolves within their own dale. Whitaker's Whalley and Clitheroe, p. 169, and Burton's Monast. Ebor. Fors Abbey. King James the First and Sixth sometimes took the diversion of wolf-hunting in Scotland, in which kingdom the last wild wolf was killed as late as 1682; and in Ireland proclamations were issued against wolves in Antrim in the reign of Anne" (*Surtees' History of Durham*, vol. ii. p. 172, Lond. 1820, folio).

For these last two assertions Surtees has given no authority.

In 1654, the wolves came into the streets of Blois, "and devoured a young child" (see *Reresby's Travels and Memoirs*, 8vo, 1831, p. 26). At Blois, in 1644, Evelyn, who was then there, says (*Diary*, 1829, vol. i. p. 104), the wolves "are here in such numbers that they often come and take children out of the very streets." Nichols's Literary Illustrations of the Eighteenth Century, vol. vi. p. 102. The French and Irish believed men were turned into wolves (see *Sir W. Temple's Works*, vol. ii. p. 431). They were said to be seen in New South Wales (see *Cook's Voyages*, 8vo, 1821, vol. ii. p. 206). Perlin, who visited England in the reign of Mary I., says, "In this country there are no wolves" (*Antiquarian Repertory*, iv. 512). Jorevin de Rochefort, who visited Scotland early in the reign of Charles II. says, "They say that in Scotland there are so many wolves that the inhabitants cannot go out of their villages without danger of being devoured. But that is far from being the case in England, since there is not one to be found" (*Antiquarian Repertory*, iv. 609). They were very numerous in Ireland in the sixteenth century (see *Wright's Elizabeth*, 8vo, 1838, vol. i. pp. 91, 92). In 1569, Throckmorton, the ambassador in France, writes, there are "no wolves in Englande" (*Forbes's State Papers*, i. 198). But it would seem that there *were* wolves in England in the sixteenth century (see *Friar Bakon's Prophesie*, 1604, pp. 7, 16, edited by Mr. Halliwell, Percy Society, vol. xv.) Dawson Turner says, "Wolves are by no means extinct in the neighbourhood of Bayeux. We saw a tame one," &c. (*Turner's Tour in Normandy*, Lond. 8vo, 1820, vol. ii. p. 259). In 1559, the French ambassadors took from England mastiffs to hunt the wolves (*Machyn's Diary*, p. 199, Camden Society). In 1525, and again in 1551, the country about Pistoja and Florence was ravaged by wolves. See the very curious notice in Tytler's Edward VI. and Mary, 8vo, 1849, ii. 83, 84.

### 2020. COALS FIRST DELIVERED BY WAGGON ON RAILWAYS.

"Hutchinson (vol. iii. p. 497), states that *waggon-ways*, or railways, for the conveyance of coal, were first introduced by Colonel Liddell of Ravensworth about 1720; but in Bailey's View of Durham, p. 3, it is stated on the authority of Robson (then agent at Ravensworth) that the earliest mention of coals delivered by waggons occurs in 1671, at Teamstaith" (*Surtees' History of Durham*, vol. ii. p. 209).

In 1541, the price of coals was eight shillings a chaldron (see *Chronicle of Calais*, p. 198, 201, Camden Society, vol. xxxv.) In 1666, Pepys (*Diary*, vol. iii. p. 103) says that in consequence of the war, coals were 3*l.* 3*s.* a chaldron. A few months afterwards they had risen to 4*l.* (*Pepys*, iii. 163.) In 1677, Evelyn writes (*Diary*, 1827, 8vo, vol. ii. p. 428), "The trade of Ipswich is for the most part Newcastle coals, with which they supply London, but it was formerly a cloathing town."

### 2021. TABLES WITH CUPBOARDS.

In a will made in 1607, by William Blackston of Gibside, printed in Surtees's History of Durham (vol. ii. p. 253, Lond. folio, 1820), there occurs a bequest of "one new London table with a courte cupboard to the same." Gifford says, "Cupboard, the modern sideboard" (*Note to Ben Jonson's Works*, 8vo, 1816, ii. 303). In 1617, a girl is called in relation to her delicacy, "a mere cupboard of glasses" (*Middleton's Works*, 1840, iii. 449, and see ii. 91; v. 492). In 1571, they held books (see *Murdin's State Papers*, p. 130)

In the directions for the household of Edward VI. it is ordered that "the cupboards are to be furnished with coshens;" and "at breakfaste, dynner, and supper, the gent. usher is charged with the cupborde" (*Antiquarian Repertory*, vol. iv. pp. 648, 649). In 1522, Margaret of Scotland writes that had it not been for the money paid by the Duke of Albany, "I would have been constrained to put away my jewels and cupboard" (*Miss Wood's Letters of Royal Ladies*, 8vo, 1846, i. 249). In 1523, she writes, "I have nothing to find my meat with, nor my servants; and my cupboard lying in pledge" (i. 286). In 1535, Jane Basset writes to her stepmother, Lady Lisle, "I have made you four pairs of sheets and a cupboard cloth" (ii. 144).

### 2022. MEANING OF "RY" IN THE NAMES OF TOWNS.

"Ry is believed an old British name for water, and I suspect wherever a village of this or similar name [he is speaking of

Ryton, in the county of Durham] occurs, that it will be found seated in some 'wide-watered vale.' Ryton on the Yorkshire Darwent, Ryton on the Severn in Shropshire, Ryegate in Surrey, Rydal in Westmoreland, &c., may be adduced as instances" (*Surtees' History of Durham*, vol. ii. p. 259).

And see in ART. 1969, the meaning of *By*.

### 2023. THE CUSTOM OF HANGING UP FUNERAL GARLANDS IN CHURCHES.

"In Wilton Gilbert Church is preserved the almost obsolete custom of hanging up funeral garlands. A good account of this pretty observance may be found in the Gent. Mag. for 1747. . . . The custom of placing *flowers in the coffin* with the deceased is still preserved in many villages in the north," &c. (*Surtees' History of Durham*, vol. ii. p. 392).

Bishop Percy, who wrote in 1765, says that in his time it was "a custom in many parts of England, to carry a flowery garland before the corpse of a woman who dies unmarried" (*Percy's Reliques of Ancient English Poetry*, 8vo, 1845, p. 156). The garlands "were carried solemnly before the corpse by two maids, and afterwards hung up in some conspicuous place within the church" (*Antiquarian Repertory*, iv. 664). Drake's Shakespeare and his Times, 4to, 1817, vol. i. pp. 240–242.

Phillips (*History of Cultivated Vegetables*, 8vo, 1822, vol. ii. p. 138) says, "It is still the custom in some parts of this country, as well as in France, to put a branch of rosemary in the hand of the dead when in the coffin."

### 2024. ESTABLISHMENT OF THE QUAKERS IN YORKSHIRE.

"The first establishment of the quakers at Scarborough was in the year 1651" (*Henderwell's History of Scarborough*, 2nd edit. York, 8vo, 1811, p. 188).

But, according to Charlton (*History of Whitby*, York, 1779, pp. 349, 350), Fox first came to Whitby "about 1654," but the quakers did not open a meeting-house there until September 1676; at which time they opened "two other meeting-houses built solely at the expense of the quakers, viz., one at Malton, and the other at Scarborough. These meeting-houses were not registered, or properly licensed, till October 8th, 1689, when King William III. considering the quakers as peaceable subjects, was pleased to indulge them with free liberty of conscience."

### 2025. OBSERVATIONS OF THE INFLUENCE OF SPAIN ON MANNERS, ETC., IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Love in a Wood, Ranger and Vincent, "young gentlemen of the town," are disputing respecting the merit of their mistresses. Ranger tauntingly says (act iv. scene 6, p. 26 B), "I'm sure 'tis well if your female correspondent can read." To which the indignant Vincent rejoins, "I must confess I have none of the little letters, half name or title, like your Spanish Epistle dedicatory." In Wycherley's Gentleman Dancing Master, one of the most amusing characters is an Englishman named Formal, who has just returned from Spain, and apes their manners and their oaths. See in particular at the beginning of act iii. the amusing interview between him and a would-be Parisian dandy.

Jorevin de Rochefort, whose Travels were published in 1672, says, "The English love the Spaniards, particularly the Portuguese, more than they fear them" (*Antiquarian Repertory*, vol. iv. p. 574).

### 2026. KIRKDALE AND OTHER CHURCHES WITH SAXON INSCRIPTIONS.

For an account of Kirkdale Church and the Saxon inscriptions on its dials, see Hinderwell's History of Scarborough (2nd edit. York, 8vo, 1811, pp. 404–406). There is an interesting account of "the church of Kirkdale, near Kirkby Moorside," in Young's History of Whitby (8vo, 1817, vol. ii. pp. 741-747). He says, "It is the only one in this vicinity, and almost the only one in Britain, that bears a Saxon inscription, recording the name of the founder and dating the time of its erection before the Conquest." Young, however, adds (pp. 747, 748), "Kirkdale is not the only church in our district, furnished with a Saxon dial bearing an inscription; the neighbouring church of *Edstone* enjoys the same honour, though no author that I am acquainted with has hitherto noticed it. . . . As the dial and the letters are executed in the same style as those at Kirkdale, they belong unquestionably to the same age, though perhaps the Edstone inscription may be a few years later."

### 2027. OBSERVATIONS ON JET.

For some account of jet, see Young's History of Whitby (vol. ii. pp. 783, 784). He says, "Jet, which occurs also in considerable quantities in the aluminous bed, may be properly classed with fossil wood, as it appears to be wood in a high state of bituminization. . . . The jet of our coasts was known to the ancients

by the name *gagates*. Many have supposed this substance to be indurated petroleum, or mineral pitch; but the facts now stated are sufficient to prove its ligneous origin."

It appears from a passage in "Every Man in his Humour," that jet rings were commonly worn (see Gifford's edit. of Ben Jonson, vol. i. p. 53).

### 2028. NOTE ON ROBIN HOOD.

For a short account of Robin Hood, see Charlton's History of Whitby, York (1779, pp. 146, 147). See also a short account of Robin Hood by Young (*History of Whitby*, vol. ii. p. 647), who says, "He is said to have died in 1247." In 1565, "to believe a tale of Robin Hood" was an expression for believing an absurdity (see *Wright's Elizabeth*, 8vo, 1838, vol. i. p. 190; *Harleian Miscellany*, vi. 163). The "followers of Robert Hood, in the reign of Richard I., committed great outrages on the borders of England and Scotland" (*Blackstone's Commentaries*, 8vo, 1809, vol. iv. p. 246; he quotes 3 *Inst.* 197).

### 2029. ACCOUNT OF AN ENGLISH MONASTIC LIBRARY IN THE TWELFTH CENTURY.

See also ARTS. 749, 1353, 1354, 1836.

Young, in Appendix No. 3 to his History of Whitby, 8vo, Whitby, 1817, vol. ii. pp. 918–920, has printed the Catalogue of the Library of the Whitby Monastery, "about A.D. 1180." Of this catalogue Young has given (vol. i. pp. 404, 405) a short analysis. It consisted of eighty-seven volumes, of which sixty were theological and twenty-seven grammatical or classical. In the theological departments "most of the authors belong to the fourth, fifth, sixth, seventh, and eighth centuries. . . . There are *scarcely any* of the *early Fathers*, Greek or Latin, except Origen; nor do we find any part of the voluminous writings of Augustine, Jerome, or Cyril. . . . In the classical department we have the pleasure of observing the names of Homer, Plato, Cicero, Juvenal, Persius, Statius, and Boetius. . . . Virgil, though not named, appears to have had a place in the library, as there is one volume called 'The Bucolics.'"

### 2030. SUNDAY FAIRS AND MARKETS IN ENGLAND.

See also ARTS. 1758. 2031.

"Nothing can be a clearer proof of the impiety of our monks than the existence of Sunday fairs and markets held by their authority, and under their very eye for several ages. It appears from the charter of Henry VI., granted in 1445, 'that the abbot and convent had been used from time immemorial to hold a market at Whitby every Lord's day throughout the year,' and though the market was by

that charter transferred to Saturday; and an act of parliament was passed three years after to enforce a similar improvement over all the kingdom, still the act allowed the sale of 'necessary victual' on the Lord's day, and suffered the Sunday markets to continue in harvest; so that this reformation was very partial. Statutes at large, i. pp. 618, 619; Charlton, p. 271. Charlton, not aware that the word *Sabbatum* in old records means *Saturday*, has mistranslated Henry's charter representing him as continuing the weekly market on the Lord's day with a view to *sanctify* it; whereas the charter states that the king, willing to sanctify the Lord's day, allowed the market to be thenceforth held on *Saturday*. . . . As the markets at Whitby were under the control of the abbot and convent, their sanctioning so shocking a violation of God's sacred day demonstrates too forcibly a lamentable want of true religion. It was not so in the days of St. Hilda and St. Cuthbert, when even the queen of Northumberland was not permitted to mount her chariot or perform a journey on the Lord's day. (Bed. Vita S. Cudb. c. 27.) Nor did such a contempt of divine institutions appear even in the close of the Saxon period (Wilk. Concil. i. pp. 203, 207, 220, 273); but after the Conquest this impiety grew apace, till in spite of some laudable attempts to stop its progress (Ibid. pp. 508, 510, 511, 624, 707; iii. pp. 42, 43) it overspread the whole land like a deluge. Heylin, in his History of the Reformation (p. 38), speaks of the strict observance of the Lord's day as an *innovation*, but it was only a return to the piety of former times; though it must be owned that the profanation of the Christian sabbath had long been sanctioned by ecclesiastical authority. The synod of Exeter, in 1287, permitted the sale of victuals on Sunday after mass. Wilk. Concil. ii. p. 145. In a mandate of the archbishop of Canterbury on this subject, issued in 1359, it is stated as a mournful fact, that while the Lord's day was violated by markets and fairs, it was also profaned by feasting, drunkenness, debauchery, meetings of clubs, quarrels, fightings, and even murders. In some places the whole population flocked to these impious fairs, and the churches were totally deserted. Wilk. Concil. iii. p. 43" (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. i. pp. 411, 412).

In 1783, Adam Clarke was appointed to preach at the "Norfolk Circuit." He says that in Norfolk, "Except among a very few religious people, the Sabbath day was universally disregarded. Buying and selling were considered neither unseemly nor sinful; and on that day the sports of the field, particularly fowling, were general. Multitudes even of those called religious people bought

and sold without any remorse. To find a man saved from this sin was a very rare thing indeed" (*Life of Adam Clarke*, edited by Rev. J. B. B. Clarke, Lond. 1833, 8vo, vol. i. p. 208). In 1554, on 29th of June, "was a fayre at Westminster Abbay" (*Machyn's Diary*, p. 66, Camden Soc.) On a Sunday, in 1688, the judges were "introduced to the king by the Lord Chancellor" (*The Ellis Correspondence*, 8vo, 1829, vol. ii. p. 55). In 1800, Bishop Watson (*Life of Himself*, 2nd edit. 8vo, 1818, vol. ii. p. 113) mentions "an evil which has increased very much, if it has not entirely sprung up in many places within the last thirty years, the travelling of waggons and stage-coaches on Sundays." In 1592, Pickering was knighted, made a privy councillor, and entrusted with the great seal on Sunday (*Campbell's Lives of the Chancellors*, vol. ii. p. 188).

### 2031. SUNDAY FAIRS IN ENGLAND IN THE EIGHTEENTH AND NINETEENTH CENTURIES.

See also Arts. 1758, 2030.

Young (*History of Whitby*, vol. ii. p. 882) says, "As superstition is the handmaid of impiety, it is not surprising to find that a Sunday fair was held here for many ages; this disgraceful nuisance is now happily removed." At p. 884, Young, speaking of the neighbourhood of Whitby, says, "Forty years ago almost every village and hamlet had its Sunday fair; but this impious practice is now abolished, except in the villages of Kinningrave, Saltburn, Redcar, and Lackenby."

Charlton (*History of Whitby*, 4to, York, 1779, p. 272) says, "Yet these petty markets and fairs still continued to be held on Sundays in many adjacent villages; nor is that custom as yet entirely abolished among us, to the shame of our country be it spoken."

### 2032. NUNNERIES IN THE TWELFTH CENTURY DEDICATED TO THE VIRGIN MARY.

"The six nunneries in the district" (i.e. of Whitby) "were all founded in the twelfth century, all dedicated to the Virgin Mary, and all conducted on a small scale, each being intended for the reception of about twelve nuns and a prioress" (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. i. p. 434).

### 2033. WHITBY GAINING FROM THE SEA.

"Hence it would appear that the town [of Whitby] has been gradually gaining from the sea; and that a large proportion of it has been literally built on the sand" (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. ii. p. 484).

In the red book of the abbey of St. Werburgh, in the manor of Ince, in Cheshire, "is a petition from the abbot to Hubert, who was archbishop of Canterbury from 1193 to 1207, stating that 'in Wryall, and in their manor of Ynes they had lost by the inundation of the sea thirty carucates of land, and were daily losing more'" (*Ormerod's History of Cheshire*, 1819, vol. ii. p. 12). But Ormerod says of the valley between the Mersey and the Dee, "that the waters before the retiring of the sea from the western coast of Britain occupied the line of these vales will be doubted by no one who has looked down on the general level of the country," &c. (vol. ii. p. 187).

### 2034. INSTANCES OF LONGEVITY IN WHITBY.

For instances of longevity in the town of Whitby, see Young's History of Whitby, 8vo, 1817, vol. ii. pp. 523, 524.

In 1588, Sir Thomas Hawkins died, aged 101 (see Note in *Ben Jonson's Works*, 8vo, 1816, vol. ix. p. 362). Wesley died in 1791, aged eighty-seven (*Southey's Wesley*, ii. 545). Longevity is remarkable in the Asturias (*Townsend's Journey through Spain*, vol. ii. p. 15).

### 2035. CUSTOM HOUSE AT WHITBY SINCE THE TIME OF CHARLES II.

"Whitby has had a custom-house ever since the reign of Charles II." (*Young's History of Whitby*, 8vo, 1817, vol. ii. p. 569).

M'Culloch says (*Commercial Dictionary*, 8vo, 1849, p. 473), "Custom duties seem to have existed in England before the Conquest; but the king's claim to them was first established by stat. 3 Edw. I."

### 2036. CHOCOLATE AND CHOCOLATE-HOUSES IN THE REIGN OF CHARLES II.

See also ART. 303.

I do not remember any mention of chocolate in the plays of Wycherley; but in Congreve's Love for Love (act i. scene 1, p. 204 A) we have "a chocolate-house lampoon," and in scene 6, p. 206 A, "if we don't make haste the chairmen will be abroad, and block up in the chocolate-houses." And in the same play (act iii. scene 3) Tattle says, "I can summon the maids at the chocolate-houses, who shall make oath," &c. In Congreve's Way of the World, one of the characters is "Betty, waiting maid at a chocolate-house," and the scene of act i. is laid "at a chocolate-house," and in act i. scene 7, p. 263 A, we have, "You must bring two dishes of chocolate and a glass of *cinnamon-water*."

That exquisite dandy, Lord Foppington, describing his mode of life (*The Relapse*, act ii. scene 1, p. 309 B), says that before dinner, "if it be nasty weather, I take a turn in the chocolate-house, where as you walk, madam, you have the prettiest prospect in the world; you have looking-glasses all round you." In the winter of 1683–84, the Thames was frozen over and chocolate sold on it (see *Mr. Rimbault's Collection of Old Ballads on the Great Frost*, Percy Soc. vol. ix. p. 7). Madame de Pompadour, mistress of Louis XV., used to take chocolate to excite her sexual feelings (see *Memoires de Madame du Hausset*, Paris, 8vo, 1824, p. 92). In 1718, "chocolate home-made without vanillies" (*Nichols, Illustrations of the Eighteenth Century*, vol. i. p. 356).

### 2037. THE USE OF PEWS IN CHURCHES IN THE SIXTEENTH CENTURY.

See also ART. 2018.

"From a plan of the interior of the church of Hartlepool, preserved in the Corporation records, dated May 1, 1600, the number of 'pues or stalls' are thirty-three, including the stalls of the 'vicarr and clark,' and the 'stall or pue for the maior and brethren.' The men and women were not accustomed to sit promiscuously, as at present, but were placed in separate stalls" (*Sharp's History of Hartlepool*, Durham, 1816, 8vo, p. 98).

And see in the note the original orders, "agreed upon between the mayor and chief burgesses and the vicar, by which it was arranged that the chief burgesses, and the chief burgesses' wives, should have "pues" separating them from the ordinary burgesses.

"The Parochial Chapel of Wilton," in Cheshire, was probably erected about 1560, "which occurs on the pews amongst some ancient carvings" (*Ormerod's History of Cheshire*, 1819, vol. iii. p. 90). This seems to put an end to the idea that we owe pews to the Puritans. Stow mentions pews in a London church, in or before 1524 (*Survey of London*, edit. Thoms, 8vo, 1842, p. 55). A century ago Dr. Shebbeare writes of the English, "Every family having in their churches a snug pew, a kind of closet, where they all sit and sleep or employ themselves in anything but their duty to the Highest" (*Angeloni's Letters on the English Nation*, 8vo, 1755, vol. i. p. 51).

### 2038. THE ORIGIN OF GOTHIC ARCHITECTURE.

For a slight view of the origin of Gothic architecture "taken from observations by my friend George Saunders, Esq., Archæologia, vol. xvii." see Sharp's History of Hartlepool, 8vo, Durham, 1816, pp. 101, 102.

Cook (*Voyages*, 8vo, 1821, vol. iii. p. 292), speaking of the miserable huts in Easter Island, says that the inhabitants construct them by setting sticks in the ground, "and tying them at the top, forming thereby a kind of Gothic arch."

### 2039. ACCOUNTS OF THE MANNERS AND CUSTOMS OF HARTLEPOOL.

Sir Cuthbert Sharp (*History of Hartlepool*, 8vo, Durham, 1816, p. 151), speaking of the "manners and customs of Hartlepool," says, "The first time a child visits a neighbour or relation, it is regularly presented with three things, *salt*, bread, and an *egg*; this practice, however (not noticed by Bourne or Brand), is widely extended over the north of England." Sharp adds (p. 152), "A custom prevails on the Monday immediately following Easter Sunday for the men to take off the women's shoes or buckles, and on the Tuesday, for the women to retaliate in like manner; these petty thefts are only to be redeemed by presents. The trifling sums obtained by this mutual and frequently provoked warfare are generally expended in a 'merry making' towards the end of the week." This latter custom existed at Whitby from time immemorial, and though now prohibited is not completely abolished (*Young's History of Whitby*, vol. ii. p. 882).

### 2040. COACHES FIRST INTRODUCED INTO WHITBY.

"Whitby had not the accommodation of coaches till the year 1788, when a diligence commenced running twice a week to York. This was succeeded in 1795 by a *mail coach*, which runs thrice a week," &c. (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. ii. p. 579). See also Art. 1923.

Jorevin de Rochefort, whose Travels were printed in 1672, says, "I left London in the common Oxford waggon, which passes through Acton, Saihal, where the woods reach to Helenden, Uxbridge" (*Antiquarian Repertory*, iv. 576). He adds (p. 621), "Coaches set out every day from London for Harwich, and from Harwich for London. . . . The packet boat for Holland commonly sails every Monday from Harwich, if the weather is not so stormy as to render the passage dangerous."

### 2041. THE QUAKERS FIRST ESTABLISHED AT WHITBY.

"The Society of *Friends*, commonly called *Quakers*, is of long standing in Whitby, having commenced in 1654, under the ministry of the celebrated George Fox, the father of the body" (*Young's History of Whitby*, vol. ii. p. 618).

### 2042. STATE OF MANNERS IN WHITBY IN THE EIGHTEENTH CENTURY.

"On the state of manners in Whitby about a century ago, the following extracts from the papers of Mr. William Chapman, so often quoted, furnish some interesting information. . . . *Tea* was very little used in these times, most of the old men being much against it; but after the decease of the old people it soon came into general use. The time of *dining* was a quarter past twelve, and that of *visiting* at two in the afternoon, when the women always took their needlework with them and returned home between five and six" (*Young's History of Whitby*, vol. ii. pp. 634, 635).

A century ago tea was common in London. Dr. Shebbeare says, "Even the common maid-servants must have their tea twice a day in all the parade of quality; they make it their bargain at first: this very article amounts to as much as the wages of servants in Italy" (*Letters on the English Nation, by B. Angeloni*, 8vo, 1755, vol. ii. p. 38). Tea was first introduced into Scotland by Mary of Modena, who with her husband James, duke of York, arrived at Edinburgh in 1680 (*Chambers's Traditions of Edinburgh*, 8vo, 1847, p. 320). In 1746, Wesley (*Journal*, 8vo, 1851, p. 234) wished that "the poorer people of our society could be persuaded to leave off drinking of tea." See also p. 595, where we find that in 1767 the poor drank it. Even Cullen (*Works*, vol. ii. p. 394) is so prejudiced as to say that "the drinking tea and coffee is always hurtful to the dyspeptic."

In 1788, Hannah More writes to her sister from London, "we dine at six," but "in Paris people dine at two" (*Roberts's Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. ii. p. 114).

### 2043. CHRISTIANITY IN THE FOURTH CENTURY.

"Some writers have expressed surprise that when Christianity was professed by Constantine no greater improvement should have taken place in the population of the empire. The answer is ready; it was professed in name only; but existed not, in reality, nor were the principles of morality founded on pure religious faith known in the community" (*History of Civilisation, by William Alexander Mackinnon*, Lond. 1846, 8vo, vol. i. p. 77).

Dr. Arnold writes, in 1827, "of the pretended conversions of the kingdoms of the world to the kingdom of Christ in the fourth and fifth centuries, which I look upon as one of the greatest *tours d'adresse* that Satan ever played, except his invention of

popery. I mean that by inducing kings and nations to conform nominally to Christianity, and thus to get into their hands the direction of Christian society, he has in a great measure succeeded in keeping out the peculiar principles of that society from any extended sphere of operation, and in insuring the ascendency of his own" (*Stanley's Life of Arnold*, 5th edit. 8vo, 1845, vol. i. pp. 52, 53).

2044. OBSERVATION ON THIERRY, WHO IS *SAID* TO BE INDEBTED TO MILTON.

—"Milton, in his 'History of Britain continued to the Norman Conquest' (which, we may remark, has furnished in its details and references to authorities much of the knowledge displayed as original by M. Thierry, in the early part of his work on the conquest of England)" (*Mackinnon's History of Civilisation*, 8vo, 1846, vol. i. p. 85).

Mr. Keightley says that Milton had not much knowledge either of classical mythology or of the romances of chivalry (*Keightley's Tales and Popular Fictions*, Lond. 1834, pp. 22–25).

2045. NOTE ON MORALS, ETC., OF ZOROASTER.

"According to the Persian legislator Zoroaster, to plant a tree, to cultivate a field, to have a family, are the great duties of man. This philosopher, like all who have either preceded him or followed him, unenlightened by Christianity, has omitted the social duties of man towards his fellow-creature" (*Mackinnon's History of Civilisation*, Lond. 1846, 8vo, vol. ii. p. 215).

1. It is astonishing—or rather it is not astonishing—to find Pye Smith reviving the obsolete charges of Sir William Jones against Du Perron, and affecting to throw doubt on the genuineness of the Zendavesta, because it interferes with his own preconceived notions. The reader who is acquainted with this subject will be amused by turning to vol. ii. p. 487 of Dr. Pye Smith's Scripture Testimony to the Messiah, 2nd edit. 8vo, 1829. 2. In 1800, Southey truly writes, "Anquetil du Perron was certainly a far more useful and meritorious orientalist than Sir William Jones, who disgraced himself by enviously abusing him" (*Life and Correspondence of R. Southey, by the Rev. C. C. Southey*, 8vo, 1849, 1850, vol. ii. p. 96). Montesquieu (*Esprit des Lois*, livre xxiv. ch. xix. *Œuvres*, 8vo, 1835, p. 412) has well observed that the truth or falsity of a religion has nothing to do with the goodness or badness of its effects. There is no doubt of the genuineness of the Zendavesta (*Prichard's Physical History*

*of Mankind*, vol. iv. pp. 18, 19, 3rd edit. 8vo, 1844), though Erskine (*Transactions of Bombay Society*, vol. ii. p. 302) thinks it is not by Zoroaster.

### 2046. CHARACTER AND TENDENCY OF CRUSADES.

See also ART. 1247.

"The fierce and ignorant masses that poured from the west into the east, led by superstition and desire of conquest, must in the various crusades have caused much misery to friends and foes; but the crusaders themselves suffered probably equal if not greater hardships and privations than those whom they attacked" (*Mackinnon's History of Civilisation*, 8vo, 1846, vol. ii. p. 249).

Lord Brougham observes that they polished European manners (*Brougham's Political Philosophy*, 8vo, 1849, i. 322). M. Servan says, "Le délire des croisades fut la principale et la première cause de l'affaiblissement du système féodal" (*Note in Œuvres de Montesquieu*, Paris, 1825, p. 470). Ranke ascribes the cessation of the crusades to the decline of the papal authority (*Die Römischen Päpste*, Berlin, 1838, band i. pp. 38, 39). Sprengel (*Histoire de la Médicine*, tome ii. pp. 367, 368) thinks that the crusades, by stimulating the imagination of Europe, increased superstition.

### 2047. THE USE OF WIDOWS' BANDS IN ENGLAND.

The young and fashionable Berinthia, describing her feelings on the death of her husband (*Vanbrugh's Relapse*, act iii. scene 1, p. 313 B), says, "Not that my present pangs were so very violent, but the after pains were intolerable. I was forced to wear a beastly widow's band a twelvemonth for it."

### 2048. NOTE ON MOORFIELDS.

See also ART. 1917.

In Wycherley's Gentleman Dancing Master (act i. scene 1, p. 37 A), Mrs. Hippolita and her maid Prue are bewailing the strictness with which they are secluded. Among their distresses Prue complains that they are not allowed "to hear the organs and songs at the Gun in Moorfields." In 1721, Moorfields is described as formerly being a very dissolute place.

> "But now by dint of grace 'tis grown
> A pious quarter of the town;
> And meetings for the people good
> Are held where bawdy houses stood."

(*The Merry Travellers, or a Trip from Moorfields to Bromley*, 2nd edit. 8vo, 1724 [By Ned Ward?], part i. p. 4).

In the middle of the seventeenth century it was used for drying clothes (see *The Crown Garland of Golden Roses*, part ii. pp. 44–49, Works of the Percy Society, vol. xv.) Early in the seventeenth century Moor-Ditch was in a shamefully dirty state (see *Dekker's Knights Conjuring*, 1607, p. 43, Percy Society, vol. v. and Mr. Rimbault's note at pp. 92, 93). Early in the seventeenth century it was a favourite walk in summer for the citizens (see Mr. Rimbault's notes to *Rowland's Four Knaves*, Percy Society, vol. ix. p. 119). In 1683, ninepins were played there (see *Ballads on the Great Frost*, p. 27, Percy Society, vol. ix.) In the reign of Mary, it was usual to bury Protestant heretics in Moorfields (see *Machyn's Diary*, Percy Society, 1848, pp. 95, 346).

### 2049. THE KNOWLEDGE OF WRITING IN ENGLAND IN THE SEVENTEENTH CENTURY.

It is said in Wycherley's Gentleman Dancing Master (act i. scene 1, p. 37 B) that Mrs. Hippolita, a merchant's daughter, could not write. In act i. scene 2, p. 41 A, Mr. Paris, an English dandy who imitates French customs, says, "'Tis as ill breeding now to speak good Englis as to write good Englis, good sense, or a good hand." In Wycherley's Country Wife (act v. scene 3, p. 96 B), Sparkish, a gentleman of fashion engaged to be married to Alithea, says that he had never seen his mistress's handwriting. In Congreve's Old Bachelor (act i. scene 1, pp. 148, 149), Bellmour, a fashionable gentleman, says, "I have a hawk's eye at a woman's hand. There is more elegancy in the false spelling of this superscription than in all Cicero." And this is said of a letter from Silvia, a fine London lady. In Congreve's Way of the World (act iv. scene 15, p. 281 B), Waitwell says, "The rascal writes a sort of a large hand; your Roman hand."

In 1833, the prisoners in Belgium were 2231 men and 550 women. Of these, 1364 men and 326 women could neither read nor write. In France, in 1827, among the young men inscribed for the military service, there were out of every 100, 58 who could neither read nor write (*Quetelet, Sur l'Homme*, Paris, 1835, tome ii. pp. 225, 226).

### 2050. LINCOLN'S INN FIELDS IN THE SEVENTEENTH CENTURY.

In Wycherley's Country Wife (act iv. scene 1, p. 86 B), Lucy says, "Formerly women of wit married fools for a great estate, a fine seat, or the like; but now it is for a pretty seat only in Lincoln's Inn Fields, or the Pall Mall."

The Travels of Jorevin de Rochefort were published in 1672.

The observant foreigner says, "L'Incoln Infields, the fields of Lincolne, which is a square larger than the Place Royale at Paris; the houses that encompass it are all built in the same style; the king has given them to the nobility for their residence; the middle is a field filled with flowers, and kept in as good order as if it were the parterre of some fine house" (*Antiquarian Repertory*, vol. iv. p. 567).

### 2051. OPINIONS OF THE VULGARITY OF THE CITY IN THE SEVENTEENTH CENTURY.

In Wycherley's Country Wife (act i. scene 1, near the end of p. 74 B), "He's as jealous of her as a Cheapside husband of a Covent Garden wife." And in act iv. scene 3, p. 92 A, "Thou art as shy of my kindness as a Lombard Street alderman of a courtier's civility at Locket's." In Wycherley's Plain Dealer (act ii. scene 1, p. 110 B), Eliza says, "Like a Holborn lady, who could not get in to the last ball, or was out of countenance in the drawing-room the last *Sunday* of her appearance there." In Congreve's Way of the World (act iii. scene 5, p. 270 B), Foible, Lady Wishfort's maid, ridicules the impatience of "a new sheriff's wife for the return of her husband after knighthood." In the Poetaster, in 1601, Crispinus says of his mistress,

> "I would have her fair and witty,
> Savouring more of court than city"

(*Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 427). And in the same play (p. 465) the "strait-bodied city attire" is contrasted with "the finest loose sacks the ladies use to be put in." And again, when Chloe receives instructions how to behave at court, she is cautioned against "your city mannerly word *forsooth*; use it not too often in any case; but plain *Ay*, *madam*, and *No*, *madam*; nor never say *your lordship*, nor *your honour*; but *you* and *you*, *my lord*, and *my lady*" (p. 467). In the fine play, "The Devil is an Ass," which was acted in 1616, a rich goldsmith, which was then synonymous with banker, is represented as struggling to force himself into society by a lavish expenditure; and in one part the difference between tradesmen and gentlemen is strongly contrasted, "For since the gentry scorn the city so much," &c. (*Jonson's Works*, vol. v. p. 77).

There were "city words," see ART. 2129.

In 1609, Ben Jonson mentions the "city wives," as opposed to the "Whitefriars nation" (*Works*, 8vo, 1816, iii. 275, 342; see also iv. 493). In 1616, he sneers at the "Finsbury battles" (vol. v. p. 79). In 1625, he writes, "a notable tough rascal, this

old Penniboy, right city bred" (vol. v. p. 261); and in 1629, "Your shop citizens, they are rude animals! And let them get but ten miles out of town, they out-swagger all the wapentake" (v. 400). In 1607, Middleton (*Works*, 1840, 8vo, vol. i. p. 490) ridicules the excursions they and their wives made during the Whitsun holidays, "some upon pillions, some upon side-saddles." "In a flat cap like a shopkeeper" (*Dekker's Knights Conjuring*, 1607, p. 20, Percy Soc. vol. v.) These flat caps were also called "statute caps," because the 13th of Elizabeth ordered them to be worn by all men below the rank of gentlemen who had twenty marks a year in land (see pp. 127, 128, of *Mr. Rimbault's Notes to Rowland's Four Knaves*, Percy Soc. vol. ix.)

### 2052. THE FIRST ALUM-WORKS IN ENGLAND.

See also ART. 1965.

According to Charlton (*History of Whitby*, York, 1779, 4to, p. 305), the first alum-works in England were at Gisborough, in the latter end of the reign of Elizabeth, the secret of making alum having been brought over from Rome by Sir Thomas Chaloner, who obtained it by bribing the pope's agents. The pope, hearing of the fraud, poured forth a most indecent curse against Chaloner, which is printed in Charlton's History of Whitby, pp. 306, 307, and in Young's History of Whitby, vol. ii. pp. 809, 810. Young confesses, however (p. 808), that he "can find no evidence for the assertion" that the pope issued this curse against Chaloner. In A.D. 1600, a second alum manufactory was erected in the neighbourhood of Gisborough (*Charlton*, p. 307). Others followed, and an immense stimulus was given to the trade of Whitby.

Charlton says (*History of Whitby*, 4to, York, 1779, p. 359), "Our staple commodity is alum, an article wherewith we furnish the greatest part of Europe, and which is at present made in no part of Britain except in the neighbourhood of Whitby." According to Young (*History of Whitby*, vol. ii. p. 810) it was "about 1595, or soon after," that the first English alum-work was commenced. But Young has brought forward some evidence which, to use his own words, "induces a belief that the art of making *alum* was either *practised by the Romans* while they possessed Britain, or introduced clandestinely by the monks long before the usual date of its introduction." See also vol. ii. pp. 759–762, where Young says that in the neighbourhood of Whitby there is an old work "which we need not hesitate to pronounce an ancient alum-work." It is called "alum-garth," and what is sufficiently remarkable, that name is given to it in a

plan of the Egton estate drawn up in 1636, although there were then no houses, nor any sort of accommodation to workmen, "but only trees." Young proceeds (p. 761) to say, "Against the notion of its being a Roman work, it will be objected that the *alumen* of the Romans appears to have been sulphate of iron or copperas, and that the art of making alum, properly so called, was first brought into Europe from the east by some Genoese in the fifteenth century. To this I answer that though the Romans confounded copperas with alum, yet their best alum was *white*, and therefore could not be copperas. There is one kind of their alum which *appears to have been the very same* with the modern alum: 'Concreti aluminis unum genus *schiston* appellant Græci, in capillamenta quædam canescentia dehiscens. Unde quidam *trichitin* potius appellavere. Hoc fit e lapide ex quo et *chalcitin* vocant; ut sit sudor quidam ejus lapidis in spuma coagulatus est,' &c. Plinii Hist. Natur. lib. xxxv. c. 15. It is well known that at our alum-works copperas is produced instead of alum when care is not taken to separate the iron; we need not, then, wonder that the Romans confounded them. Perhaps the art of making alum was banished to the eastern empire on the irruption of the Goths, with other ingenious arts; and returned with them from thence on the revival of learning in the west."

For a description of the present mode of making alum, see Young's History of Whitby, vol. ii. pp. 811–814.

In the reign of Edward VI. instructions were given to "attayn to some knowledge of the allam mynes" in Ireland; and in 1551, some Flemings, several alum miners, came to Ireland at the invitation of the English government (see *Wright's Elizabeth*, 8vo, 1838, vol. i. p. 10). In a pamphlet called "The Execution of Justice," printed at London in 1583, the author, speaking of Elizabeth's determined spirit, says, "wherein she followed the example of her grandfather King Henry VII. for a matter of allum, wherein the king used very great severity against the pope" (*Harleian Miscellany*, ii. 149).

### 2053. THE USE OF MITTENS.

In Congreve's Way of the World (act iii. scene 5, p. 270 B), Foible says, "I hope to see him lodge in Ludgate first, and angle into Blackfriars for brass farthings with an old mitten."

### 2054. POWDER USED IN ENGLAND FOR DRESS IN THE SEVENTEENTH CENTURY.

See also Art. 825.

In Congreve's Way of the World (act iii. scene 10, p. 272 A), the fashionable Mrs. Millamant says to her Abigail, "Is not all the

powder out of my hair?" In Vanbrugh's Relapse (act i. scene 2, p. 304 B), Tom Fashion says of his conceited brother, Lord Foppington, "He's such a dog, he would not give his powder-puff to redeem my soul." And Lord Foppington himself says (act iii. scene 1, p. 314 B), "I am reduced to that extremity in my cash, I have been forced to retrench in that one article of sweet powder, till I have brought it down to five guineas a month." Rich complains that women wore powder in church (see his *Honestie of this Age*, 1614, p. 26, Percy Soc. vol. xi.) The final blow was given to powder in England in 1793, "when it was discarded by her majesty Queen Charlotte and the princesses" (*Planché's British Costumes*, 1846, p. 324). We learn from a letter written by Hannah More to her sister in January 1782, that yellow powder —turmeric—had just been introduced (*Roberts, Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. i. p. 222, and my *Eighteenth Century*, no. 2). Captain Jesse says that the reason powder became unfashionable was an engagement entered into by the Duke of Bedford and his friends, who undertook to forfeit a sum of money if they were seen with their hair tied or powdered. This engagement was entered into in 1795, with the view of spiting Pitt, who had laid a tax on hair powder. It, however, still continued to be used in the army; and Brummell pretended that he threw up his commission in disgust at being compelled to wear what was unfashionable (*Jesse's Life of Brummell*, 8vo, 1844, vol. i. pp. 47–49).

### 2055. CUSTOM OF WRITING LETTERS IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Congreve's Way of the World (act iii. scene 15, p. 247 A), Sir Wilful Witwoud, a country gentleman, on coming to London, is greatly surprised to find his brother so much changed by London fashions. He says to him, "I conjectured you were a fop since you began to change the style of your letters, and write on a scrap of paper gilt round the edges, no bigger than a *subpœna*. I might expect this when you left off 'Honoured brother,' and 'hoping you are in good health,' and so forth, to begin with a 'Rat me knight, I'm so sick of a last night's debauch,'" &c. Some of the common forms of letter-writing early in the seventeenth century are given by Ben Jonson (see his *Discourses* in *Works*, 8vo, 1816, vol. ix. pp. 228, 229).

### 2056. THE ANCIENT BRITONS BURNT THEIR DEAD.

For proofs that the ancient Britons generally burnt their dead before burying them, see Young's History of Whitby, 8vo, See also ART. 1937.

Whitby, 1817, vol. ii. pp. 658–663. Speaking of the tumuli which have been found in the moors near Whitby, he says (pp. 658, 659), "Numbers of these tumuli have been opened, and have been found in almost every instance to contain the relics of the dead. On such examinations another singular fact has been established, that where the custom of erecting hones the [Yorkshire name for these tumuli] prevailed, the dead bodies were not usually buried entire as in the present day, but were first burnt to ashes, and then these ashes being put into an urn were deposited in, or rather they were laid on the ground, and the hone was laid over them. Each hone generally contains one or more of such urns, which the country people call *pankins*, from their resemblance to earthen vessels so named. . . . To which of these pagan nations or tribes, who successively possessed this district, the formation of these hones is to be attributed, may admit of a doubt. They cannot be assigned to the Romans, for we do not find them most numerous near the Roman camps in our district, but rather near the entrenchments of some ruder people; and they are known to abound in those parts of the British isles where the Romans had no permanent station, and even in countries which they never penetrated. Besides, it does not appear that this was the Roman mode of sepulture; for, though they practised cremation, and used sepulchral urns, the erection of *tumuli* over their dead was by no means general (see Chalmers's Caledonia, i. pp. 84, 85, note). Neither can these ancient monuments be appropriated to the Saxons or the Danes, for they are found in parts of Britain which were never subject to either. . . . Yet it is not improbable, or rather it is certain, that some of the tumuli were raised by the Saxons or by the Danes." Young, mentioning the discovery of some tumuli about A.D. 1813, remarks (p. 662), "The facts here stated on the testimony of Mr. Wm. Tyson, tenant on the farm, and other competent witnesses, are sufficient to overthrow the opinion adopted by some, and among others, by Chalmers, on the authority of Douglas's Nenia (Caledonia, i. p. 85, notes), 'that the Danes had desisted from burning their dead before their expeditions into Britain.' That this idea is erroneous is clear not only from the Harewood Dale tumulus, but from a passage in Alfred's Orosius (pp. 26, 27, 28), relating to the customs of a people on the shores of the Baltic." The passage is quoted by Young (p. 662), but does not bear out his positive assertion; it merely establishes the fact that on the shores of the Baltic cremation was *general*.

### 2059. OBSERVATIONS ON CANNIBALISM.

The New Zealanders are cannibals (see *Cook's Voyages*, 8vo, 1821, vol. i. pp. 378, 379, 381, and vol. iii. pp. 246, 247, 248, 249), and this does not arise from a deficiency of food (p. 250); see also iv. 227, 235; and v. 236). They say that they only eat their enemies (v. 215). Cannibalism seems to be part of their religion, for they think that if a man is eaten by the enemy his soul goes to "a perpetual fire," but ascends to the gods if his body is rescued (vol. v. pp. 215, 216).

The Feejees are cannibals, and a very ingenious people (v. 428, 429).

See in Cook's Voyages (8vo, 1821, vol. vi. pp. 41, 42, 156, 157) some reasons, though not convincing ones, for thinking that the Otaheitans were formerly cannibals. The inhabitants of Tanna, one of the New Hebrides, are cannibals, and avow it, although they have plenty of food (*Cook*, iv. 55, 56). Cook (vi. 198), speaking of Oneehow, one of the Sandwich Islands, says it is "certain that the horrid banquet of human flesh is as much relished here amid plenty as it is in New Zealand." And at Otooi, another of the Sandwich Islands, it was openly avowed (pp. 193–195). But the natives of Owhyhee positively informed Captain King that they were not cannibals (*Cook*, vii. 65), and King thinks (vii. 122, 123) that *none* of the Sandwich Islanders are cannibals.

It seems probable that the inhabitants of Nootka Sound are cannibals (see *Cook's Voyages*, vi. 249, 283). "From the character and disposition of the native Africans, it may fairly be doubted whether throughout the whole of this great continent a negro cannibal has any existence" (*Tuckey's Expedition to the Zaire*, 1818, 4to, p. 351). During the French Revolution, the people were cannibal from revenge (see *Alison's History of Europe*, vol. i. p. 582; vol. ii. pp. 164, 222; vol. iii. p. 311).

At Mangea, which is about 10° SW. of the Society Islands, the inhabitants are *not* cannibals (*Cook's Voyages*, v. 224); nor are the natives of Valeeso, about 3° N. of Mangea (vol. v. p. 261). See Earle's New Zealand (8vo, 1832, pp. 13, 14, 33, 47, 72, 115, 117, 149, 184, 197), and for an account of one of their cannibal feasts, preparations for which he *saw*, see pp. 112–120. A chronicler who wrote in the fifteenth century says, that in England, from A.D. 1315 to 1317, there was a great dearth, "and the poure people stal children and eten them" (*A Chronicle of London from* 1089 *to* 1483, Lond. 4to, 1827, pp. 45, 46). The inhabitants of New Guinea are cannibals without being cruel (*Prichard's*

*Physical History of Mankind*, vol. v. p. 225). Mr. Eyre says that among the aborigines of Australia "Cannibalism is not common, though there is reason to believe that it is occasionally practised by some tribes, but under what circumstances it is difficult to say. Native sorcerers are said to acquire their magic influence by eating human flesh, but this is only done once in a lifetime" (*Eyre's Expedition of Discovery into Central Australia*, Lond. 8vo, 1845, vol. ii. p. 255). Cannibalism was formerly practised in nearly all the South Sea Islands (see *Ellis's Polynesian Researches*, 8vo, 1831, vol. i. pp. 357–361).

### 2060. WAY OF MAKING WINE IN MADEIRA.

The method is very simple. See it described in Cook's Voyages, Lond. 8vo, 1821, vol. i. pp. 11, 12.

### 2061. THE NATRUM OR NITRUM OF THE ANCIENTS FOUND ON THE TOP OF TENERIFFE.

"We had received from Dr. Heberden, among other favours, some salt which he collected on the top of the mountain" (i.e. the peak of Teneriffe), "where it is found in large quantities, and which he supposes to be true *natrum* or *nitrum* of the ancients" (*Cook's Voyages*, Lond. 8vo, 1821, vol. i. p. 18).

### 2062. THE PURPURA FOUND OFF THE WESTERN COAST OF AFRICA.

See also ART. 1525.

In about 23° W. long. and 10° N. lat., to the south of Cape Verde Islands, Cook met with two sorts of shell-fishes—the *Helix janthina* and *violacea*. Cook, or rather the narrator of his first voyage, says, "Every shell-fish contains about a teaspoonful of liquor, which it easily discharges upon being touched, and which is of the most beautiful red purple that can be conceived. It dyes linen cloth; and it may perhaps be worth inquiry, as the shell is certainly found in the Mediterranean, whether it be or not the purpura of the ancients" (*Cook's Voyages*, Lond. 8vo, 1821, vol. i. p. 20).

### 2063. THE NATIVE DOGS OF AMERICA DO NOT BARK.

"In Terra del Fuego we saw no quadrupeds except seals, sea-lions, and dogs; of the dogs it is remarkable that they bark, while those that are originally bred in America do not" (*Cook's Voyages*, Lond. 8vo, 1821, vol. i. p. 64).

Columbus, in his first voyage to America, saw at Cuba "one of

the same kind of dogs which he had met with on the smaller islands, which never bark" (*Irving's History of Columbus*, 8vo, 1828, vol. i. p. 268). In the time of Montaigne, dogs used to lead the blind both in town and in the country (see *Essais de Montaigne*, Paris, 1843, livre ii. ch. xii. p. 287).

### 2064. NO PRIVY IN MADRID TILL 1760.

"I am credibly informed that till the year 1760 there was no such thing as a privy in Madrid, the metropolis of Spain, though it is plentifully supplied with water" (*Cook's Voyages*, Lond. 8vo, 1821, vol. i. pp. 306, 307).

At all events, in 1623 the nuisance was serious, but was gravely defended by the Spaniards as conducive to health (see *Wynne's Relation*, in *Autobiography of Sir Simon d'Ewes*, 8vo, 1845, edit. Halliwell, vol. ii. p. 446). "Privyes" seem to have been common (see *Halle's Historiall Expostulation*, 1565, p. 7, Percy Soc. vol. xi.) In 1683, Lord Essex was found dead "in his closet on the close stool," as his servant discovered by looking through the keyhole (see *Burnet's Own Time*, 8vo, 1823, ii. 364).

### 2065. DOGS ARE GOOD TO EAT.

"We had lately learned that dogs were esteemed by the Indians [i.e. by the Otaheitans] as a more delicate food than their pork; and upon this occasion we determined to try the experiment. . . . The dog was taken out excellently baked; and we all agreed that he made a very good dish. The dogs which are here bred to eat taste no animal food, but are kept wholly upon bread-fruit, cocoa-nuts, yams, and other vegetables of the like kind" (*Cook's Voyages*, Lond. 8vo, 1821, vol. i. pp. 153, 154).

And at vol. i. p. 196, "We all agreed that a South Sea dog was little inferior to an English lamb." Again, Cook, after being taken ill, says (vol. iii. p. 276), "When I began to recover, a favourite dog, belonging to Mr. Forster, fell a sacrifice to my tender stomach" (and see vol. vii. p. 109). The New Zealanders eat them (see *Earle's Residence in New Zealand*, 8vo, 1832, p. 194).

### 2067. THE KANGAROO FIRST DISCOVERED BY COOK IN 1770?

Cook, in his first voyage, visited New South Wales in 1770. On that occasion he speaks (*Voyages*, 8vo, 1821, vol. ii. pp. 158, 159) of "the animals which had been so much the subject of our speculation;" and having given a minute account of it, adds, "This animal is called by the natives *kangaroo*." He adds

(p. 159), "The next day our kangaroo was dressed for dinner, and proved most excellent meat." But a second kangaroo was not so well flavoured (p. 167). Cook was only on the Eastern coast. He says (vol. ii. p. 171), "We met with the kangaroo almost every time we went into the woods." The name of kangaroo is used by the natives of New Holland and of Van Diemen's Land (*Cook*, v. 194). Lord Brougham says that the kangaroo was discovered in 1770 by Sir Joseph Banks, when engaged in Cook's expedition (*Lives of Men of Letters and Science*, vol. ii. p. 356).

### 2068. SNIPES ARE EXCEEDINGLY COMMON.

"Of snipes it is remarkable that they are found in more parts of the world than any other bird, being common almost all over Europe, Asia, Africa, and America" (*Cook's Voyages*, 8vo, 1821, vol. ii. p. 320).

### 2069. THE CUSTOM OF "RUNNING A MUCK."

For an account of this in the island of Java, see Cook's Voyages (8vo, 1821, vol. ii. pp. 327, 328). One of the officers, whose business it was to apprehend such people, told us that there was scarcely a week in which he or some of his brethren were not called upon to take one of them into custody." There is a large reward for whoever takes one of these desperadoes alive. Those who are taken "are always broken alive upon the wheel." It is the result of insanity (see *Low's Sarawak*, 8vo, 1848, p. 149).

### 2070. OBSERVATIONS UPON SUPERSTITIONS CONNECTED WITH DREAMS.

Among the inhabitants of Java, "if any one is restless, and dreams for two or three nights successively, he concludes that Satan has taken that method of laying his commands upon him" (*Cook's Voyages*, 8vo, 1821, vol. i. p. 328, &c.)

Anderson, who paid so much attention to the religion of the Otaheitans, says of them, "They have an equal confidence in dreams, which they suppose to be communications either from their God, or from the spirits of their departed friends, enabling those favoured with them to foretell future events" (*Cook's Voyages*, 8vo, 1821, vol. vi. p. 154).

In Congreve's Love for Love (act iv. scene 21, p. 229 B), Valentine says to Jeremy, "Dreams and Dutch almanacks are to be understood by contraries;" and in act v. scene 4, p. 231 B, Tattle says to Miss Prue, "Your father will tell you that dreams come by contraries."

Dr. Arnold was very much affected by the loss of his brother in 1820; and soon afterwards he writes to a friend, "It is very extraordinary how often I dream he is alive, and always with the consciousness that he is alive after having been supposed dead; and this sometimes has gone so far that I have in my dream questioned the reality of his being alive, and doubted whether it were not a dream, and have been convinced that it was not so strongly, that I could scarcely shake off the impression on waking" (*Stanley's Life of Arnold*, 5th edit. 8vo, 1845, vol. i. p. 68).

Dr. Combe quotes from the Annals of Phrenology (no. 1, p. 37, Boston, 1833) a case mentioned by Dr. Caldwell, of a woman aged twenty-six, who "had lost a large portion of her scalp, skull-bone, and dura mater, in a neglected attack of lues venerea. A corresponding portion of her brain was consequently bare and subject to inspection. When she was in a *dreamless sleep* her brain was *motionless*, and *lay within* the cranium. When her sleep was imperfect and she was agitated by dreams her brain *moved* and *protruded without* the cranium, forming *cerebral hernia*." In vivid dreams the protrusion was greater, and when she was awake it was still more remarkable (*Physiology applied to Health*, 3rd edit. Edinb. 8vo, 1835, p. 288).

Gent tells a singular story of a dream which he had, and which turned out to be true (see *Life of Thomas Gent, by Himself*, 8vo, 1832, pp. 120–125). For an instance of a prophetic dream, but not well attested, see Life of Dr. Jackson (p. cvi. prefixed to *Jackson's Formation, Discipline, and Economy of Armies*, 8vo, 1845). Beattie (*Elements of Moral Science*, Edinburgh, 1817, 8vo, vol. i. pp. 90, 91), says, "It is found in fact, that those people are most apt to dream that are most addicted to intense thinking." The people in every part of Madagascar believe that God foretells them in dreams what is to happen (see *Drury's Madagascar*, Lond. 8vo, 1743, pp. 173, 174). Dr. Herbert Mayo thinks "that in sleep all persons always dream, but that all do not remember their dreams" (*Mayo, On the Truths contained in Popular Superstitions*, 8vo, 1851, pp. 78, 79). He adds (p. 85), "Sir George Back told me, that in the privations he encountered in Sir John Franklin's first expedition, when, in fact, he was starving, he uniformly dreamed of plentiful repasts." Coleridge relates that his father, the night before his sudden death, dreamed that death had appeared to him (see *Coleridge's Biographia Literaria*, 8vo, 1847, vol. ii. p. 325). There are several cases on record in which the brain, in consequence of injury of the skull, has been seen motionless in dreamless sleep, but agitated during dreams (see *Combe's Constitution of Man in*

*Relation to External Objects*, Edinb. 8vo, 1847, p. 149). Niebuhr, after the death of his first wife, writes respecting her, "I saw her a few days ago in a dream. She seemed as if returning to me after a long separation. I felt uncertain, as one so often does in dreams, whether she was still living on this earth, or only appeared on it for a transient visit; she greeted me, as if after a long absence, asked hastily after the child, and took it in her arms" (*Life and Letters of B. G. Niebuhr*, Lond. 8vo, 1852, vol. ii. p. 103). According to the Persians, "it is only the dreams of women that go by contraries" (*Malcolm's History of Persia*, 8vo, 1829, vol. i. p. 29). See Herbert Mayo's Philosophy of Living, 2nd edit. 8vo, 1838, pp. 138–160, 166.

### 2071. DRUNKENNESS IN ENGLAND AT THE END OF THE SEVENTEENTH CENTURY.

In Congreve's Way of the World (act iv. scene 10, p. 279 B), Sir Wilful Witwoud, a country gentleman, having got tipsy at dinner, his aunt, Lady Wishfort, though not a particularly fine lady, rebukes him.

### 2072. TIME OF DINING IN ENGLAND IN THE SEVENTEENTH CENTURY.

It would appear that at the end of the seventeenth century it was considered fashionable to dine late. In Congreve's Way of the World (act iii. scene 14, p. 273 B), Witwoud, a country gentleman, calls at his aunt's house in London, and, to his great surprise, he is told that she is not yet up. "Dressing! why it's but morning here, I warrant, with you in London; we should count it towards afternoon in our parts down in Shropshire. Why then belike my aunt han't dined yet, ha?" In Wycherley's Plain Dealer (act i. scene 1, p. 108 B), Manly says, "You may talk, young lawyer, but I shall no more mind you than a hungry judge a cause after the clock has struck one." Lord Foppington gives a very minute account of his mode of spending the day. He says at *one* o'clock he goes to the Park if it is fine, to the chocolate-house if it is wet; and "from thence I go to dinner at Locket's" (see *Vanbrugh's Relapse*, act. ii. scene 1, p. 309 B). It was considered puritanical to say grace. (see *Rowland's Knave of Hearts*, 1613, p. 58, Percy Soc. vol. ix.) It would appear that Philip and Mary did not dine together (see *Ambassades de Noailles*, Leyde, 1763, tome iv. p. 102).

Venner (*Via Recta ad Vitam Longam*, 4to, 1650, p. 252) says, "Our usual time for dinner, in all places, is about eleven

of the clock." This the learned doctor thinks too late, and proposes that it should be made *ten* o'clock instead (pp. 253, 257). He says (p. 264), that more should be eaten at supper than at dinner; and he particularly cautions his readers (p. 269) against the "taking of broth or pottage in the beginning of the meals." Dr. Muffett (*Health's Improvement*, 4to, 1655, p. 291) says also that more should be eaten at supper than at dinner. He adds (p. 293), "The Illyrians sat boult upright, as we do now, with a woman placed (after the New Hans fashion) between every man." It was usual (see p. 295) for "pheasant, partridge, and plover, to be last served," and beef and mutton were eaten before fowl and fish (see p. 296). In 1610, the spoons used to be ornamented with amber, pearl, or silver gilt (see *Works of Ben Jonson*, 8vo, 1816, vol. iv. p. 57). In 1602, "when dinner was ready, the cook used to knock on the dresser with his knife, as a signal for the servants to carry it into the hall" (*Middleton's Works*, 8vo, 1842, vol. i. p. 247). Early in the seventeenth century the "Exchange hour" for dining seems to have been twelve, and later than that of more fashionable people. In the city it was usual to sit two or three hours after dinner (*Middleton*, ii. 292, 293). They used to retire to another room to take their dessert or banquet, as it was called (*Middleton*, iii. 252). By the end of the reign of James I. the dinner-hour was twelve (see *Middleton*, iv. 221, 222). At the banquets, marchpane was an important dish. It was a compound of almonds and sugar pounded and baked together (Dyce's Note in *Middleton*, iii. 269, 270; v. 42, 43).

### 2072 (*bis*). THE USE OF WAX-LIGHTS IN ENGLAND.

In Congreve's Way of the World (act iv. scene 1, p. 276 A), Foible says to her mistress, Lady Wishfort, "Yes, madam, I have put wax-lights in the sconces, and placed the footmen in a row in the hall in their best liveries."

### 2073. STATE OF THE CLERGY IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Gentleman Dancing Master (act v. scene 1, pp. 66 A), Mrs. Caution says, "The parsons will marry any that come near them, and for a guinea or two care not what mischief they do." And in Vanbrugh's Relapse (act iv. scene 1, p. 319 B), Fashion says, "But I doubt we must get nurse on our side, or we shall hardly prevail with the chaplain." The chaplain when sent for is "found with a pipe of tobacco and a great tankard of ale." In the Relapse (act v. scene 3, p. 329 A), the chaplain

See also ART. 492.

and the nurse finally marry each other. And in Wycherley's Country Wife (act iv. scene 1, p. 87 A), Sparkish says, "Chambermaids must needs know chaplains from other men, they are so used to 'em." In the Magnetick Lady, acted in 1632, the degraded state of the clergy is strongly illustrated in the character of Palate, who is ready to stoop to any meanness (*Ben Jonson's Works*, 8vo, 1816, vol. vi. pp. 40, 90); indeed he is represented (p. 55) as the butt at which the very nurse launches her jests. In the Tale of a Tub, which was acted in 1633, "Hugh, Vicar of Pancras," is actually represented as receiving charity (vi. pp. 137, 138, 147). The 13 Car. II. c. 12 forbad any bishop or ecclesiastic to tender the oath *ex officio* (see *Blackstone's Commentaries*, 1809, iii. p. 101). See also p. 113, where he says that in 3 Jac. I. Archbishop Bancroft complained to the king on behalf of the ecclesiastical courts, and the judges replied. In 1680, Locke relates an anecdote characteristic of the clergy (*King's Life of Locke*, 8vo, 1830, vol. i. p. 247).

### 2074. EAR-RINGS OF JET WORN BY THE BRITONS.

In the hones, or tumuli, found near Whitby, was discovered "a heart-shaped ear-ring of jet, lying in contact with the jaw-bone of a skeleton" (*Young's History of Whitby*, 8vo, 1817, vol. ii. p. 660). Young does not appear to have *seen* it; but Charlton (*History of Whitby*, 4to, York, 1779, p. 65) says, "I myself have lately viewed the ear-ring of a lady who had most certainly been buried in one of these hones long before the time of the Danes' arrival in Britain. It is of jet, more than two inches over, and about a quarter of an inch thick, made in form of a heart, with a hole towards its upper end, by which it has been suspended to the ear. It lay, when found, in contact with the jaw-bone, and if any credit be due to antiquity must assuredly have belonged to some British lady who lived at or before the time that the Romans were in Britain, when ornaments of the sort were universally used."

### 2075. REMAINS OF PAGAN SUPERSTITIONS AT WHITBY.

For an account of some superstitions connected with Christmas-day still practised at Whitby, see Young's History of Whitby, vol. ii. pp. 878–880. Souvestre (*Les Derniers Bretons*, Paris, 1843, 8vo, pp. 55, 86, 87, 114), has given some of the Christmas superstitions of the Bretons. He says (p. 114), "Les animaux parlent, comme tout le monde sait, la nuit qui précède Noël."

Young (*History of Whitby*, vol. ii. p. 881), speaking of the superstitions still practised at Whitby, says, "One of the most

singular relics of paganism consists in the adoration of the first new moon in the year, sometimes performed by damsels. The worshipper holds up a new black silk handkerchief between her and the moon, which she must not have seen before, and, looking towards the regent of night, thus pours out her prayer:

'New moon! new moon! I hail thee,
This night my true love for to see,
Nor in his best nor worst array,
But his apparel for every day;
That I to-morrow may him ken
From among all other men.'

Having finished this prayer, the suppliant retires to bed backwards, without speaking a word to anyone; and if she can fall asleep before twelve o'clock her future partner will in answer to her prayer appear to her in her dreams."

There are some lines very similar to these quoted by Young, in Mr. Denham's Collection of Proverbs and Popular Sayings, Percy Society, 8vo, 1846, p. 25, and a small part of them in Mr. Halliwell's Nursery Rhymes, p. 138, Percy Soc. vol. iv.

### 2076. OBSERVATIONS ON THE USE, ETC., OF SOURCROUT.

Cook's second voyage commenced in A.D. 1772. I apprehend that at that time it was little known in England, for he enumerates it among the articles with which the government supplied his ships as anti-scorbutic, and thinks it necessary to give his readers a particular description of it (see *Cook's Voyages*, 8vo, 1821, vol. iii. p. 18, and vol. iv. p. 264).

In 1778, Hannah More writes, "I dined yesterday at Garrick's with the sourcrout party" (*Roberts' Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. i. p. 132). In a note Mr. Roberts says, "This was a meeting of learned men once a week, at a dinner in which sourcrout always made a dish; and to this dinner Hannah More was always invited." At the end of the reign of Louis XIV. sourcrout was introduced into France by Charlotte of Bavaria, sister-in-law of the king, and mother to him who was afterwards regent. However, it does not appear that any lady eat it besides herself. See the amusing account in Souvenirs de la Marquise de Crequy, Paris, 8vo, 1834, tome i. pp. 181, 182. Wraxall (*Posthumous Memoirs*, 8vo, 1836, vol. iii. p. 133) says of George III., "sourcrout was one of his favourite dishes."

### 2077. POISONOUS FISH.

Cook (*Voyages*, 8vo, 1821, vol. iv. p. 36) mentions that near the New Hebrides "two reddish fish, about the size of large

bream, and not unlike them, were caught with hook and line." On these fish many of the officers and men dined, and all who did so were the next night attacked with alarming symptoms. Cook adds, "These must have been the same sort of fish mentioned by Quiros (Dalrymple's Collection of Voyages, vol. i. pp. 140, 141) under the name of Pargos, which poisoned the crews of his ships, so that it was some time before they recovered; and we should doubtless have been in the same situation had more of them been eaten."

As to poisonous fish, see Mariner's Account of the Tonga Islands, 2nd edit. 8vo, 1818, vol. i. p. 295.

### 2078. ORIGIN OF THE CEREMONIES USED IN PASSING THE EQUATOR.

Bougainville (*Histoire d'un Voyage aux Isles Malouines*, pp. 107, 108) says "C'est un usage qui ne remonte pas plus haut que ce voyage célèbre de Gama, qui a fourni au Camoens le sujet de la Lusiade." This passage is in a note to Cook's Voyage, 8vo, 1821, vol. v. pp. 119, 120. Dr. Walsh (*Notice of Brazil*, Lond. 8vo, 1830, vol. i. p. 114) is therefore mistaken in supposing that this is first mentioned by a French traveller of the name of Frezier, in the time of Louis XIV.

### 2079. ORDEALS AMONG BARBAROUS NATIONS.

In the Friendly Islands a sort of ordeal is practised to discover a theft (see *Cook's Voyages*, 8vo, 1821, vol. v. p. 384). This, as far as I remember, is the only custom even *like* an ordeal mentioned by Cook. Blackstone (*Commentaries*, edit. Christian, 1809, iv. 344, 345) says that Grotius, on Numbers v. 17, "gives us many instances of water ordeal in Bithynia, Sardinia, and other places." He adds that the Canon Law early opposed it, and that it was abolished in the 3rd of Henry III. Malcolm's History of Persia, 8vo, 1829, vol. i. p. 29. On the river Congo the inhabitants try criminals by the ordeal of being able to swallow a poisonous bark (see *Tuckey's Expedition to the Zaire*, 1818, 4to, pp. 87, 185, 383).

### 2080. IS PORK UNWHOLESOME IN HOT COUNTRIES?

The prohibition of pork has been accounted for on the ground that in hot countries it is prejudicial to health. But I think its unwholesomeness has been rather supposed than proved. In the Island of Savu, which is only 10° S. of the equator, and which lies between the meridians of New Guinea and Borneo, pork is

the favourite food of the people (see *Cook's Voyages*, 8vo, 1821, vol. ii. p. 265). In the Sandwich Islands, pork is considered so good that women are not allowed to eat it lest there should not be enough for their lords and masters (*Cook*, vol. vii. pp. 120, 131), and again we are told (vol. vii. p. 130) that in the Sandwich Islands pork is eminently the food of "people of a higher rank." Montesquieu says, on the authority of Sanctorinus, "on sait d'ailleurs que le défaut de la transpiration forme ou aigrit les maladies de la peau: la nourriture du cochon doit être défendue dans les climats où l'on est sujet à ces maladies, comme celui de la Palestine, de l'Arabie, de l'Egypte, et de la Lybie" (*Esprit des Lois*, livre xxiv. ch. xxv. *Œuvres de Montesquieu*, Paris, 1835, p. 414).

Hogs are very abundant in the north of Russia, and "furnish a principal part of the food of the people" (*M'Culloch's Dictionary of the Various Countries*, Lond. 8vo, 1849, vol. ii. p. 610). In 1608 there seems to have been many swine in England (see *Losely Manuscripts*, by Kempe, 1835, p. 364).

### 2081. HORSES GOOD TO EAT.

The island of Savu is 10° S. of the equator, and lies between the meridians of New Guinea and Borneo. "The food of these people," says Cook (*Voyages*, 8vo, 1821, vol. ii. p. 265), "consists of every tame animal in the country, of which the hog holds the first place in their estimation, and the horse the second; next to the horse is the *buffalo*; next to the buffalo their poultry; and they prefer *dogs* and *cats* to sheep and goats. They are not fond of *fish*, and I believe it is never eaten but by the poor people."

Mr. Inglis (*Journey throughout Ireland*, 2nd edit. 8vo, 1835, vol. i. p. 51) was surprised to find that near Wexford "the milk not required for the pigs and the spare potatoes were always given to the horses, who liked the diet much, and thrived upon it. I never observed this practice on any other occasion, or in any other place."

In 1685, "I observed many people in the Low Countries to make use of turmeric root in pickling and preserving their fish" (*Ray's Correspondence*, edited by Dr. Lankester, 8vo, 1848, p. 175).

### 2082. EXPLANATION OF "YEARNING OF THE BOWELS."

The Otaheitans "have an expression that corresponds exactly with the phraseology of the Scriptures when we read of the "yearning of the bowels." They use it on all occasions when the passions give them uneasiness, as they constantly refer pain from

See also ART. 1761

grief, anxious desire, and other affections, to the bowels, as its seat, where they likewise suppose all operations of the mind are performed" (*Cook's Voyages*, 8vo, 1821, vol. vi. pp. 140, 141).

### 2083. IN THE TIME OF CHARLES II. ELIZABETHAN FURNITURE WAS CONSIDERED VULGAR.

In Wycherley's Gentleman Dancing Master (act v. scene 1, p. 67 A), Mr. Paris and Mrs. Flirt, a common woman of the town, are adjusting the preliminaries of their intended marriage. Mrs. Flirt says, "You must furnish my house as becomes a woman of my quality; for don't you think we'll take up with your old Queen Elizabeth furniture as your wives do."

### 2084. CHEESES IN ENGLAND IN THE SEVENTEENTH CENTURY.

"Betwixt pomatum and a Spanish red, she has a complexion like a Holland cheese" (*Wycherley's Love in a Wood*, act ii. scene 1, p. 11 B). "A cream cheese" (*Congreve's Way of the World*, act v. scene 9, p. 285 A). Venner (*Via Recta ad Vitam Longam*, 4to, 1650, p. 122) recommends cheese "to be eaten after meat, and that in little quantity," but he adds, "rosted cheese is more meet to entice a mouse or rat into a trap than to be received into the body." Dr. Muffett (*Health's Improvement*, 4to, 1655, pp. 132, 133) says that the best cheese is "the Parmisan of Italy," and after that the Essex, Banbury, and Cheshire cheeses; "to which the Holland cheeses might be justly compared, if their makers could but soberly put in salt." In 1679, Chedder cheese was famous (see *Lord King's Life of Locke*, 8vo, 1830, vol. i. pp. 69, 249). William Smith, who wrote in 1656, says that the butter and cheese made in Cheshire were particularly excellent. "In praise whereof I need not to say much, seeing that it is well known that no other country in the realm may compare therewith, not yet beyond the seas; no, not Holland in goodness, although in quantity it far exceed" (*Ormerod's History of Cheshire*, 1819, vol. i. p. 102); and William Webb, whose work on Cheshire was published with Smith's in 1656, says (*Ormerod's Cheshire*, iii. 154), "Notwithstanding all the disputations which many make to the contrary, and all the trials which our ladies and gentlewomen make in their dairies in other parts of the country and other counties of the kingdom, yet can they never fully match the perfect relish of the right Nantwich cheese; nor can I think that cheese be equalled by any other made in Europe for pleasantness of taste and wholesomeness of digestion, even in the daintiest stomachs of them that love it." In 1666, "parmazan

cheese" seems to have been a luxury (*Pepys's Diary*, vol. iii. p. 27).

### 2085. THE FIRST MENTION OF SARDINES.

Cook, in 1778, visited Nootka Sound; and from the account he gives of the way in which the natives prepared sardines, I should apprehend that at that time they were little known in Europe. At all events it would seem that Cook had not tasted them before; for, he says, "they are not a disagreeable article of food" (*Cook's Voyages*, 8vo, 1821, vol. vi. p. 257).

Mr. Trollope says (*Summer in Brittany*, 8vo, 1840, vol. ii. p. 355), "I was told that the commerce in sardines along the coast, from L'Orient to Brest, amounted to three millions of francs annually."

### 2086. RESPECT PAID TO PERSONS DISORDERED IN THEIR MINDS.

Captain King, in his account of the Sandwich Islands (*Cook's Voyages*, 8vo, 1821, vol. vii. p. 121) says, "We met with two instances of persons disordered in their minds, the one a man at Owhyee, the other a woman at Oneeheow. It appeared from the particular attention and respect paid to them, that the opinion of their being inspired by the divinity, which obtains among most of the nations of the east, is also received here."

1. M. Souvestre says that the peasants of Brittany are anxious to have the prayers of idiots, which they consider particularly acceptable to God (*Les Derniers Bretons*, Paris, 1843, p. 340). 2. Southey, speaking of an idiot, says, "Natural feeling, when natural feeling is not corrupted, leads men to regard persons in his condition with a compassion not unmixed with awe" (*The Doctor*, edit. Warter, 8vo, 1848, p. 28). 3. In 1614 we have, "They say a fool's handsel is lucky" (*Ben Jonson's Works*, 8vo, 1816, vol. iv. p. 410). It is said that the commonest age for going mad is between twenty and thirty, and that as civilisation advances, madness, "la folie," becomes more frequent (see *Tissot, De la Manie du Suicide*, Paris, 8vo, 1840, pp. 60–62). "Idiots, who in Barbary are revered as saints, are likewise so in India" (*Transactions of Literary Society of Bombay*, 4to, 1819, vol. i. p. 102).

### 2087. THE CUSTOM OF KNOCKING OUT THE FORE TEETH.

According to Dampier, the Western Australians "wanted two of their fore teeth," but Cook (*Voyages*, 8vo, 1821, vol. ii. p. 155), who saw a good deal of the natives on the *eastern* side of Australia, "perceived no such defect." But Cook says (vol. vi. p. 202),

among the Sandwich Islanders it was "a pretty general practice to pull out one of their teeth." King was informed (*Cook*, vii. 149, 150) that this was done "as a propitiatory sacrifice to the Eatooa, to avert any danger or mischief to which they might be exposed."

### 2088. THE RAVEN WORSHIPPED IN THE SANDWICH ISLANDS.

This is supposed by Captain King (*Cook's Voyages*, 8vo, 1821, vol. vii. p. 148), though apparently on very insufficient grounds.

### 2089. OBSERVATIONS ON THE CUSTOM OF TATTOOING.

See also ART. 1609.

In the Friendly Islands the men are tattooed from the thighs to above the hips; women only slightly in the arms and fingers (*Cook's Voyages*, 8vo, 1821, vol. iii. p. 225; vol. v. p. 439); but the king is exempted from the tattoo (vol. v. p. 460). The New Zealanders tattoo their faces (see *Earle's Residence in New Zealand*, 8vo, 1832, p. 134, and for a description of the method, pp. 136–138).

### 2090. OBSERVATIONS ON THE CUSTOM OF KISSING IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Country Wife (act i. scene 1, p. 70 B), Sir Jasper says to Horner, "Pray salute my wife, my lady, Sir." To which the politic Horner rejoins, "I will kiss no man's wife, Sir." And in act ii. scene 1, p. 75 B, Harcourt "salutes" Sparkish's mistress before his face, with the perfect consent of the lover, although he is to marry her the next day; and she had never seen Harcourt before (and see p. 83 B). And in act iii. scene 1, p. 80 B, Pinchwife will not run the risk of meeting Horner in the streets, in order that he may not kiss his wife. But in Wycherley's Love in a Wood (act v. scene 1, p. 29 A), Sir Simon says to Martha, "I dare swear you never kissed any man before but your father." In Wycherley's Plain Dealer (act ii. scene 1, p. 112 B), we find that men used to kiss, for Mr. Novel "rises and salutes Plausible, and kisses him." In Congreve's Love for Love (act iii. scene 6), Ben is represented (p. 217) as kissing three ladies the first time he saw them, without opposition. In Congreve's Way of the World (act iii. scene 15, p. 274 A), the accomplished Witwoud tells his country brother, Sir Wilful, that though "in the country great lubberly brothers slabber and kiss one another when they meet, 'tis not the fashion here" (i.e. in London). In Vanbrugh's Relapse (act ii. scene 1, p. 308 B), Loveless, when introduced by his wife Amanda, to the young and beautiful Berinthia, is desired to

"salute" her, which, as the context shows, consists in kissing her. And in the same scene (p. 309 A), we find Lord Foppington "saluting Berinthia." In act v. scene 5, p. 333 A, when Hoyden is married, the gentlemen—strangers to her—"salute her," on which Hoyden communing with herself says, "He that kissed me first is a goodly gentleman." I might cite innumerable passages to show that kissing was as common as shaking hands is now; but the most decisive proofs will be found in Middleton's Works, 8vo, 1840, vol. iii. 157, 182.

Early in the eighteenth century it seems to have been common in Paris for men to kiss each other (see *Lettres Persanes*, no. xxviii. *Œuvres de Montesquieu*, Paris, 1835, p. 20).

In 1597, Mr. Whyte writes from London to Sir Robert Sydney, "My Lady Lester was at court, kissed the queen's hand and her breast, and did embrace her, and the queen kissed her" (*Sydney Letters*, edit. Collins, folio, 1746, vol. ii. p. 93). In 1602, the same gossipping correspondent writes, "The queen kissed Mr. William Sydney in the presence as she came from the chapel; my lady Warwick presented him" (vol. ii. p. 262). In 1667, Pepys, having made a successful speech, was by way of congratulation kissed by Mr. Montagu (*Pepys's Diary*, 8vo, 1838, vol. iv. p. 62). Montaigne (*Essais*, 8vo, 1843, livre iii. chap. v. p. 559) complains that ladies were obliged to allow even strange gentlemen to kiss their lips.

### 2091. OBSERVATIONS UPON THE THEATRE IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also ART. 2112.

In Wycherley's Country Wife (act i. scene i. p. 73 B), Horner says to Pinchwife, "I saw you yesterday in the eighteen-penny place with a pretty country wench." To which Pinchwife replies, "The devil! did he see my wife? I sat there that she might not be seen." And at the beginning of act ii. p. 74 A, Mrs. Pinchwife, alluding to this visit, says, "He would not let me come near the gentry who sat under us, so that I could not see them." In Wycherley's Country Wife (act ii. scene i. p. 77 A), Alithea says to her lover, the fashionable young Sparkish, "I will not go if you intend to leave me alone in the pit as you use to do." And in act iii. scene 2, p. 81 B, Sparkish mentions the custom of "talking loud" in the pit. In Wycherley's Love in a Wood (act i. scene 1, p. 5 A), Lady Flippant, describing the life of a fashionable widow, says, "for her visits, she receives them in the play-house." In Congreve's Old Bachelor (act v. scene 10) Bellmour says (p. 170 B), "Courtship to marriage is but as the music

in the play-house till the curtain is drawn; but that once up, then opens the scene of pleasure." In Wycherley's Country Wife (act i. scene 1, p. 72 B), Sparkish says, "I would no more miss seeing a new play the first day than I would miss sitting in the wit's row." Lord Foppington says (Vanbrugh's Relapse, act ii. scene 1, p. 309 B), that after dinner, "I go to the play, where till nine o'clock I entertain myself with looking upon the company, and usually dispose of one hour more in leading them out."

### 2092. INTRODUCTION OF OMBRE INTO ENGLAND.

Strutt (*Sports and Pastimes of the People of England*, Lond. 1833, edit. Hone) says (p. 335), "Ombre was brought into England by Catherine of Portugal, queen to Charles II." In Wycherley's Gentleman Dancing Master (act i. scene 1, p. 38 A), Mr. Paris mentions, among the characteristics of an ill-bred man, that he "can't play at hombre." See also Wycherley's Country Wife, act ii. scene 1, p. 78 B; act iv. scene 3, p. 91 B; Epilogue to the Country Wife, p. 101 B; Wycherley's Plain Dealer, act ii. scene 1, p. 116 A, and p. 116 B; Vanbrugh's Relapse, act iv. scene 2, p. 321, B.

Singer (*Researches into the History of Playing Cards*, 1816, 4to, pp. 264–266) also supposes that it was brought into England by Catherine of Portugal.

### 2093. NOTE ON THE GAME OF LOO.

"May kiss the cards at picquet, ombre, loo" (*Epilogue to Wycherley's Country Wife*, p. 101, "spoken by Mrs. Knep").

### 2094. WHEN WAS "BILLINGSGATE" SYNONYMOUS WITH ABUSE?

In Wycherley's Plain Dealer (act iii. scene 1, p. 120 B), in a conversation between a lawyer and the famous widow Blackacre, the lawyer says that he will assail the defendant "with sharp invectives." The litigious widow rejoins: "*Alias* Billingsgate."

M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, p. 147), "Billingsgate, a market for fish contiguous to the Custom-House in London, is held every lawful day, and was established in 1669 by 10 & 11 William III." Camden speaks of abusive language, as if "learnt from Billingsgate" (*Annals of Elizabeth*, in *Kennett*, vol. ii. p. 550).

> "Can excel the expertest dames
> At Billingsgate, in calling names"

(*The Parish Guttlers, or the Humours of a Vestry*, Lond. 1732, 8vo, p. 57). In the Silent Woman, acted in 1609, Morose men-

tions "Billingsgate, when the noises are at their height" (*Ben Jonson's Works*, 8vo, 1816, iii. 438). In 1616 are mentioned "the bawds and the roysters at Billingsgate" (*Ben Jonson's Works*, v. 12). In 1664 "Billingsgate rhetoric" (*King's Life of Locke*, 8vo, 1830, vol. i. p. 39).

### 2095. OBSERVATIONS UPON LOMBARD STREET.

"The money you had left in Lombard Street in her name" (*Wycherley's Plain Dealer*, act v. scene 2, p. 136 B).

### 2096. THE USE OF LOCKETS IN ENGLAND IN THE SEVENTEENTH CENTURY.

"And this locket is mine; my earnest for love which she never paid; therefore my own again" (*Wycherley's Plain Dealer*, act v. scene 4, p. 141 A). And see Congreve's Old Bachelor, act iii. scene 6, p. 158 A, and in Love for Love (act iii. scene 3, p. 216 B), the boasting Tattle says, "I can show letters, lockets, pictures, and rings."

### 2097. OBSERVATIONS UPON PULPITS.

"He will take a drubbing with as little noise as a pulpit-cushion" (*Congreve's Old Bachelor*, act i. scene 5, p. 151 B).

### 2098. THE USE OF CHAIRS IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Plain Dealer (act ii. scene 1, p. 111 B) the scene is laid in "Olivia's lodging," and when Novel enters, Olivia says, "Chairs there!" and then comes the stage-direction,—"they sit" (see also *Congreve's Love for Love*, act i. scene 5, p. 205 A, and act iii. scene 7, p. 218 A). Sir Tunbelly Clumsy, in his country house, says, "Set all the Turkey work chairs in their places" (*Vanbrugh's Relapse*, act iii. scene 3, p. 318 A). It is mentioned in the Relapse (act iv. scene 3, p. 322 B).

In the "Windmill Tavern," in the Old Jewry, there seem to have been only stools in 1598 (see *Jonson's Every Man in his Humour*, *Works*, 8vo, 1816, vol. i. p. 67); but in Every Man out of his Humour, acted in 1599, Deliro, a wealthy citizen, has chairs at his house (vol. ii. p. 85). In 1601, the stools in taverns used to have cushions upon them (*Ben Jonson*, vol. ii. p. 418). In 1605, stools were used (*Ben Jonson*, iii. 323), but in 1609 there were "chairs" even in barbers' shops, as is evident from a passage in Epicœne (*Ben Jonson*, iii. 412); and in 1614 there were chairs at Bartholomew Fair (*Ben Jonson*, iv. 407, 516). In 1602, at

the house of Imperia, a courtesan, we find "stools and cushions" (see *Middleton's Works*, 8vo, 1840, i. 275). In 1611, chairs were used in private houses, but only given to persons of a certain standing, those of inferior importance being obliged to content themselves with stools, with which, or with the chairs, cushions were always brought (*Middleton's Works*, 8vo, 1840, ii. 444). It would seem, at all events, that in 1669 chairs were little used at dinner. See also ART. 1917.

### 2099. "LOCKET'S" WAS A CELEBRATED PLACE IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Plain Dealer (act ii. scene 1, p. 115 A), Novel says, "I confess we use one another too as bad every day at Locket's, and never quarrel for the matter." In Congreve's Way of the World (act iii. scene 5, p. 270 B), Lady Wishfort, in a paroxysm of disappointed love, says, "I'll marry a drawer to have him poisoned in his wine. I'll send for Robin from Locket's immediately." In Vanbrugh's Relapse (act i. scene 1, p. 306 A), Lord Foppington, proud of his recently-acquired peerage, says, "'Tis passable I may dine with some of our House at Locket's." And the same exquisite dandy, describing his ordinary associations, says (act ii. scene 1, p. 309 B), "I go to dinner at Locket's, where you are so nicely and delicately served, that stap my vitals, they shall compose you a dish no bigger than a saucer, shall come to fifty shillings."

### 2100. GLOVES IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also ARTS. 824, 866, 1110.

In Wycherley's Plain Dealer (act ii. scene 1, p. 115 A), the indignant Manly asks his mistress, was it his wit, &c., or "was it a well-trimmed glove, or the scent of it, that charmed you?" In Congreve's Love for Love (act ii. scene 10, p. 213 B), that great baby, Miss Prue, says of Tattle, "His gloves are sweet, and his handkerchief is sweet." In 1639, even servants wore gloves (see *Wills from Bury St. Edmunds*, Camden Soc. 1850, p. 182). In 1667, Pepys writes (*Diary*, 8vo, 1828, vol. iii. p. 351), "Sir G. Downing told me he had been seven years finding out a man that would dress English sheepskin as it should be, and indeed it is as good now in all respects as kidd; and he says will save 100,000*l.* a year that goes out to France for kidd-skins."

### 2101. EARRINGS WORN IN ENGLAND IN THE SEVENTEENTH CENTURY.

Did *men* wear earrings? In Wycherley's Plain Dealer (act ii. scene 1, p. 115 B), the indignant Manly, reproaching his mistress

with her infidelity, asks, "Was it the gunpowder spot on his hand, or the jewel in his ear, that purchased your heart?" Men *did* wear them. See proofs in Strutt's Habits and Dresses, edit. Planché, 1842, vol. ii. p. 181. They were very common early in the eighteenth century (see *The Parish Guttlers, or the Humours of a Vestry*, Lond. 1732, 8vo, p. 11).

### 2102. COFFEE AND COFFEE-HOUSES IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Plain Dealer (act iii. scene 1, p. 125 B), an alderman says to Manly, "Come, let's go drink a dish of *laced* coffee, and talk of the times." "He sets people together by the ears over that sober drink coffee." This is the description given by Mr. Dapperwit of "the coffee wit" (see *Wycherley's Love in a Wood*, act ii. scene 1, p. 12 B). In Love in a Wood (act v. scene 6), Sir Simon says to this same Dapperwit (p. 35 B), "You may hire a little room in Covent Garden, and set up a coffee-house; you and your wife will be sure of the wits' custom." "Native and simple tea-table drink, as tea, chocolate, and coffee" (*Congreve's Way of the World*, act iv. scene 5, p. 278 A). Mr. Fairholt has printed a curious description of a coffee-house, written in the reign of Charles II. (*The Civic Garland*, edit. Percy Society, vol. xix. pp. 59–63). In the winter of 1683–64, the Thames was frozen over and coffee sold on it (see *Mr. Rimbault's Collection of Old Ballads*, pp. 7, 26, Percy Society, vol. ix.) In 1721, coffee-houses were very common at Paris, and in some of them chess was played (see *Lettres Persanes*, no. xxxvi. *Œuvres de Montesquieu*, Paris, 1835, p. 24). In the reign of Charles II. some of the coffee-houses, to increase their attractions, had museums of natural curiosities (see *Weld's History of the Royal Society*, 8vo, 1848, vol. i. p. 188). M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 313), says, "A public coffee-house was opened for the first time in London in 1652."

### 2103. OBSERVATIONS UPON ORDINARIES IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Plain Dealer (act v. scene 2, p. 136 A), Manly says, "A wench is like a box in an ordinary, receives all people's money easily, but there is no getting, nay, shaking, any out again; and he that fills it is sure never to keep the key." "A stomach capable of a ten-shilling ordinary" (*Congreve's Love for Love*, act ii. scene 7, p. 212 B). In 1609, it would *seem* that a "twelvepenny ordinary was rather common" (*Ben Jonson's*

*Works*, 8vo, 1816, iii. 338). Early in the seventeenth century the prices of ordinaries varied from three halfpence to ten crowns (see Mr. Dyce's note in *Middleton's Works*, 8vo, 1840, vol. i. p. 339; and ii. 5, 457; and v. 532, 577). They used to have gambling (*Middleton's Works*, i. 434; iv. 427). Early in the seventeenth century we find, "Those that go to an ordinary dine better for twelve-pence than he that goes to a tavern for his five shillings" (*Middleton's Works*, 1840, vol. v. p. 72). Even in cookshops the amount was often "scored up" (see *Rowland's Knave of Clubbs*, 1611, Percy Soc. vol. ix. p. 11).

### 2104. CELEBRITY OF "THE COCK" IN BOW STREET.

In Wycherley's Plain Dealer (act v. scene 1, p. 134 B), Varnish says, "I'm going to find Manly at the Cock, in Bow Street, where I hear he dined;" and the next two scenes are laid at the "Cock in Bow Street."

### 2105. NOTES UPON THE DISUSE OF ANGLO-SAXONISMS IN ENGLISH.

See also ARTS. 1949, 2129.

In Congreve's Love for Love (act ii. scene 10, p. 214 A), Frail rebukes Miss Prue for using the word smock. "Amongst your linen you must say; you must never say smock." In Congreve's Double Dealer (act iii. scene 10, p. 187 B), the fashionable Mr. Brisk says, "Don't you think *bilk* and *fare* too like a hackney-coachman?" It is ridiculed by Ben Jonson, and became a cant word early in the seventeenth century (see *Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 136).

### 2106. THE USE OF POCKET-GLASSES IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also ART. 887

In Wycherley's Plain Dealer (act ii. scene 1, p. 111 A), Eliza says to Olivia, "Come, our tongues belie our hearts more than our pocket-glasses do our faces." In Congreve's Double Dealer (act i. scene 5, p. 177 B), the dandified Lord Froth "takes out a pocket-glass and looks in it." And in act ii. scene 2, p. 179 A, Lady Froth is represented as giving her husband a pocket-glass.

In Love for Love (act iii. scene 12), Foresight says to his wife (p. 220 A), "My dear, pray lend me your glass, your little looking-glass." In Congreve's Old Bachelor (act iv. scene 10, p. 163 A), Belinda "pulls out a looking-glass." In the seventeenth century both men and women used to carry in their pockets or by their sides a looking-glass (see Strutt's Habits and Dresses, edit. Planché, 1842, 4to, vol. ii. p. 157). Drake observes that in Elizabeth's reign women used to have a small looking-

glass hanging from the girdle (*Shakespeare and his Times*, 1817, 4to, vol. ii. p. 99). In 1600, dandies carried them in their hats, and women at their girdles (*Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 263). In 1593, ladies carried them in their hands. See a curious tract called Bacchus' Bountie, in Harleian Miscellany, edit. Park, ii. 307. Grammont, when in England, used to order from Paris "les miroirs de poche," as presents to his mistresses (see *Memoires du Comte de Grammont*, Londres, 1776, 12mo, tome i. p. 194).

### 2107. NOTES ON SPRING-GARDEN.

"The drawers at Spring Garden" (*Congreve's Love for Love*, act iii. scene 3, p. 216 B). . . .

### 2108. OBSERVATIONS UPON TOBACCO IN ENGLAND AFTER A.D. 1650.

In Congreve's Old Bachelor (act iv. scene 9, p. 163 B), the fashionable Belinda says to Captain Bluffe, "Begone! you stink of brandy and tobacco most soldier-like." In Congreve's Love for Love (act ii. scene 3, p. 210 A), the nurse says to Foresight, "Did ever I do anything of your midnight concerns but warm your bed and tuck you up, and set your candle and your tobacco-box and your urinal by you?"

Jorevin de Rochefort, whose Travels in England were published in 1672, and have been reprinted in Antiquarian Repertory, vol. iv. gives some curious details. He says of the English, "The supper being finished, they set on the table half-a-dozen pipes, and a packet of tobacco for smoking, which is a general custom, as well among *women* as men. . . . It is a custom in England, that when the children went to school, they carried in their satchel with their books a pipe of tobacco, which their mother took care to fill early in the morning, it serving them instead of a *breakfast*; and that at the accustomed hour every one laid aside his book, to light his pipe, the master smoking with them, and teaching them how to hold their pipes, and draw in the tobacco. . . . I have known several who, not content to smoke in the day, went to bed with their pipes in their mouths; others who have risen in the night to light their pipes" (*Antiq. Repertory*, iv. 583, 584). In Bartholomew Fair, in 1614, Ursula "a pig woman," smokes a pipe (*Ben Jonson's Works*, 8vo, 1816, iv. 408). The celebrated Mary Frith, better known as the Roaring Girl, was born in 1584, and laid claim to be the first female smoker (see *Middleton's Works*, 1840, ii. 429, 460). A century ago tobacco seems to have gone out of fashion. Dr. Shebbeare writes,

See also ART. 229.

"not long since among the nobility even, when drinking and smoking were more the custom than at the present" (*Letters on the English Nation, by Angeloni*, 8vo, 1755, i. 168). In 1697 "pennyworths of tobacco" were sold wrapped up in paper (see *Pepys's Diary*, 1828, vol. v. p. 236). Dr. Venner has inserted in his Via Recta ad Vitam Longam (Lond. 4to, 1650, pp. 397–417) some curious remarks on tobacco. He attacks it, but allows its moderate use under ten conditions! (p. 406). He says (p. 400) "Many of our people, and that of all sorts, do greatly affect the taking of tobacco." It would seem that the smoke was *not* emitted from the *mouth*. At p. 412, he mentions "a two-fold manner of taking tobacco. . . . The first is the detaining of the fume only in the mouth, and thrusting it forth again at the *nostrils*. . . . The other is receiving it into the stomach and lungs, for consuming and deturbing of crudities and windinesse that shall offend in those parts" (see also p. 407). He speaks (p. 409) of the custom of taking it "at meales between the eating." He speaks (p. 416), "What I have written of tobacco must be understood of that sort of tobacco which hath heretofore been brought to us by the name of Serinus, or Spanish tobacco, not of *that we have from Virginia, and is now commonly used.*"

2109. THE USE OF TEA IN ENGLAND IN THE SEVENTEENTH CENTURY.

I do not remember any mention of tea in Wycherley, but in Congreve's Double Dealer (act i. scene 1, p. 175 A), the scene is laid at Lord Touchwood's house; and when Careless inquires what was become of the ladies, just after dinner, Mellefont replies, "Why they are at the end of the gallery, retired to their tea and scandal, according to their ancient custom." Again in scene iv. (p. 176 B), Lord Touchwood says, "Sir Paul, if you please, we'll retire to the ladies, and drink a dish of tea to settle our heads."

In the amusing conversation between Mrs. Millamant and Mirabel, in which each are making their conditions before marriage (*Congreve's Way of the World*, act iv. scene 5, p. 278 A), Mrs. Millamant says, "I will have my closet inviolate, and be sole empress of my tea-table, which you must never presume to approach without first asking leave." To this Mirabel replies, "To the dominion of the tea-table I submit—but with proviso that you exceed not in your province, but restrain yourself to native and simple tea-table drinks, as tea, chocolate, and coffee; as likewise to genuine and authorised tea-table talk—such as mending of fashions, spoiling reputations, railing at absent friends, and so forth."

In the winter of 1683–4, the Thames was frozen over, and tea was sold on it (see *Old Ballads on the Great Frost*, collected by Mr. Rimbault, pp. 7, 26, Percy Society, vol. ix.) Dr. Lister (*Paris at the Close of the Seventeenth Century*, p. 134), says of tea and coffee, "I rather believe that they are permitted by God's providence for the lessening the number of mankind by shortening life, as a kind of silent plague."

### 2110. NOTES ON THE USE OF PATCHES IN ENGLAND.

It would appear that they were worn by men. In Congreve's Double Dealer (act i. scene 5, p. 177 B) that exquisite dandy, Brisk, looking at himself in a glass, says, "Deuse take me, I have encouraged a pimple here too." "Then," replies Lord Froth, "you must mortify with a patch; my wife shall supply you."

It would seem from Wycherley's Love in a Wood (act i. scene 1, p. 5 A) that patches were at that time considered to be ultra-fashionable. Early in the seventeenth century, women wore patches (see *Hutton's Follie's Anatomie*, 1619, in Percy Society, vol. vi. p. 25). In 1721, they were worn at Paris in great quantities. "On voit quelquefois sur un visage une quantité prodigieuse de mouches, et elles disparaissent toutes le lendemain" (*Lettres Persanes*, no. c. *Œuvres de Montesquieu*, Paris, 1835, p. 68).

### 2111. THE USE OF MASKS IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Love in a Wood (act ii. scene 1, p. 11 A), Lady Flippant, being in St. James's Park at night, sees a man approaching, which makes her put on her mask; and it is clear from act iv. scene 5 (p. 27 A and B), that masks were sometimes worn in the house. They were worn even by waiting-maids (see *Congreve's Old Bachelor*, act iii. scene 6, p. 157 B). Even the secluded country wife of the jealous Pinchwife has her mask (see *Wycherley's Country Wife*, act iii. scene 1, p. 80). And what is very remarkable, in Congreve's Old Bachelor (act v. scene 15) the denouement is brought about (pp. 171, 172) by the principal characters being married in masks. There are repeated allusions to the use of masks. See among other instances Congreve's Way of the World, act ii. scene 3, p. 266 B; act ii. scene 8, p. 269 B; act iii. scene 4, p. 270 A. And in act iv. scene 5, Mirabel makes a bargain with his future wife (p. 278 A) that she shall not go to the play in a mask. The fashionable Mrs. Millamant seems horrified at the very idea. "Detestable *imprimis!*

I go to the play in a mask!" Mirabel then follows up the advantage by prohibiting "vizards for the day and masks for the night," and he mentions the materials of which they were generally made.

See also Vanbrugh's Relapse, act v. scene 2, p. 329 A. It would appear that women of the town used to wear them, or at all events "vizards" (see *Wycherley's Gentleman Dancing Master*, act ii. scene 2, p. 41 B). Husbands used to carry their wives' masks when they paid a visit (see *Wycherley's Country Wife*, act iv. scene 3, p. 91 B). They were used in 1614 (see *Ben Jonson's Works*, 8vo, 1816, vol. iv. p. 516), and in 1616 is mentioned a "bawd that brings French masks" (*Ben Jonson*, v. 49), and at vol. viii. p. 336, we have "lady, or pucelle, that wears mask or fan."

### 2112. WERE VIZARDS DIFFERENT FROM MASKS?

Vizards seem to have been frequently used by loose women. Thus, in Wycherley's Gentleman Dancing-Master (act i. scene 2, p. 41 B) we find, "Enter Flounce and Flirt in vizards, striking the waiter." This is in the French house, and it is observable that Gerard *at once* knows them. "Flounce and Flirt, upon my life!"

And in the Country Wife (act i. scene 1, p. 71 B), "a drunken vizard mask;" and again, "The vizard masks, you know, never pity a man when all's gone though in their service." In Wycherley's Country Wife (act v. scene 4, p. 98 B), Mrs. Squeamish says, "That demureness, coyness, and modesty that you see in our faces in the boxes at plays is as much a sign of a kind woman as a vizard mask in the pit." To this Mrs. Dainty Fidget adds, "For I assure you, women are least masked when they have the velvet vizard on." Tattle, in Love for Love (act iii. scene 3, p. 216 B), boasting of his successful amours, says, "I have more visor masks to enquire for me than ever went to see the 'Hermaphrodite' or the 'Naked Prince.'" In Congreve's Way of the World (act iv. scene 5, p. 278), Mirabel, in his injunctions to Mrs. Millamant, distinguishes between "vizards for the day" and "masks for the night."

See also ART. 2091.

Perhaps *visors* are different from *vizards*; and the former are masks. In Congreve's Double Dealer (act iii. scene 5, p. 185 A), Careless says, "I find women are not the same barefaced and in masks; and a visor disguises their inclinations as much as their faces." The reply of Mellefont seems to confirm the identity of visors and masks.

### 2113. NOTE ON LAMB'S CONDUIT.

In Wycherley's Love in a Wood (act iii. scene 2, p. 18 A), Ranger says, "Is she not gone her walk to Lamb's Conduit?"

### 2114. THE TITLE OF MADAM USED IN CONVERSATION.

In Congreve's Love for Love (act ii. scene 10, p. 213 B), Miss Prue says to her mother-in-law, "Mother." Mrs. Foresight replies, "Madam, you must say madam. By my soul, I shall fancy myself old indeed to have this great girl call me mother."

### 2115. PERIWIGS IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Vanbrugh's Relapse (act i. scene 1, p. 360 A), Lord Foppington has an amusing dispute with one of his tradespeople respecting the proper size of a periwig. His lordship concludes by saying, "A periwig to a man should be like a mask to a woman, nothing should be seen but his eyes." And in act iv. scene 4, p. 323 A, Lory describes Lord Foppington as having "a periwig down to his knees." In 1608, they were worn by women and called "*half moons*" (see *Middleton's Works*, 8vo, 1840, ii. pp. 382, 396).

See also ART. 2126

### 2116. CHURCHES IN ENGLAND IN THE SEVENTEENTH CENTURY.

Lord Foppington (*Vanbrugh's Relapse*, act i. scene 2, p. 310 A) gives some details respecting churches. He says, "They begin so abominable early; a man must rise by candlelight to get dressed by the psalm." In Porter's Two Angrie Women of Abington (1599, p. 24, Percy Society, vol. v.), it is said that there were a hundred and nine churches in London; but from the context this may be meant as a joke. Even in the middle of the eighteenth century it was usual to dance in the churches (see *Villemarqué, Chants populaires de la Bretagne*, Paris, 1846, tome i. p. lxxiv.) In 1666, Pepys wonders "why we should be more bold in making the collection while the psalm is singing, than in the sermon or prayer" (*Diary*, 8vo, 1828, iii. 116).

### 2117. THE USE OF EGGS IN COOKERY.

When were poached eggs first used? (see *Vanbrugh's Relapse*, act iii. scene 5, p. 319 B). Sir Tunbelly Clumsy says, "Such a dinner shall it be as is not to be cooked in the poaching of an egg." Dr. Muffet (*Health's Improvement*, 4to, 1655, p. 134), says, "Many will only eat the yolk, in a conceit to nourish more plentifully." And (at p. 137) "Eggs potcht into water or verjuce

are fittest for hot complexions." In 1604, are mentioned "poached eggs" (*Middleton*, v. 576).

### 2118. NOTE ON PIN MONEY IN ENGLAND.

In Vanbrugh's Relapse (act v. scene 5, p. 332 B), Hoyden says, "This very morning my lord told me I should have two hundred a year to buy pins. Now, nurse, if he gives me two hundred a year to buy pins, what do you think he'll give me to buy fine petticoats?" To this nurse replies, "Oh! my dearest, he deceives thee foully, and he's no better than a rogue for his pains. These Londoners have got a gibberish with 'em would confound a gipsy. That which they call pin-money is to buy their wives everything in the 'varsal world down to their very shoe-ties," &c.

### 2119. CEREMONIES USED IN ENGLAND RESPECTING SITTING.

There are some instances in the Travels of Cosmo, showing that a great deal of form was used even in the best English society for permission to sit down. In Vanbrugh's Relapse (act v. scene 5, p. 333 A), Lord Foppington, though in the house, requests Sir Tunbelly Clumsy to ask "the company sit." And as the overjoyed knight does not immediately reply, Lord Foppington repeats, "I said, sir, it would be convenient to ask the company to sit."

Travels of Cosmo, 4to, 1821, p. 151.

### 2120. OATHS USED IN ENGLAND IN THE SEVENTEENTH CENTURY.

"By the Lord Harry, he says true" (Sir Joseph Wittol in *Congreve's Old Bachelor*, act ii. scene 2, p. 153 A). But nowhere do we find such variety of swearing as in Lord Foppington (*Vanbrugh's Relapse*). The "oath referential" of Acres is nothing to it. His most favourite expression is, "Stap my vitals." The fashionable Berinthia in Vanbrugh's Relapse (act iii. scene 2, p. 317 A), "What in the name of Jove's the matter with you?" The existence of popish oaths long after the nation had become protestant is a curious instance of the superior vitality of habit over belief. In Vanbrugh's Relapse (act iv. scene 5, p. 323 A) Sir Tunbelly Clumsy says, "Never, by the mass." Brisk, in Congreve's Double Dealer, has constantly in his mouth, "Deuse take me."—"The deuse take me" is used by Lady Froth (see *The Double Dealer*, act iv. scene 6, p. 191 A). When the Duke of Buckingham was stabbed by Felton, he cried out, "God's wounds! the villain hath killed me" (*Autobiography, &c. of Sir S. D'Ewes*,

edit. Halliwell, 8vo, 1845, vol. i. pp. 381, 382). "By the mass," or simply "mass" is very common, (*Porter's Two Angrie Women of Abington*, 1599, Percy Society, vol. v.; *Ben Jonson, Works*, 8vo, 1816, vol. i. pp. 94, 112, 126; ii. 93, 100, 117, 149, 168; iii. 476; vi. 355. *Middleton's Works*, 8vo, 1840, vol. ii. pp. 8, 241, 275; iii. 63). In 1607, this oath had become unfashionable (see a curious passage in *Middleton*, ii. 121).

In the Alchemist, written in 1610, Dapper cautiously says, "I' fac 's no oath" (*Ben Jonson*, 8vo, 1816, iv. 34). In Ben Jonson's Magnetick Lady, which appeared in 1632, there is a most ingenious variety of swearing; but this, according to Gifford, was the fault not of the authors but of the actors (*Notes in Jonson's Works*, 8vo, 1816, vol. vi. pp. 2, 123). At the end of the sixteenth and early in the seventeenth century, a favourite oath was "for the heavens," instead of "by heavens" (see Gifford's note in *Ben Jonson*, vol. vi. p. 333). In or before 1599, we have "Swounds!" (*Ben Jonson*, vi. 338.) In "Every Man out of his Humour," in 1599, Brisk, a man of fashion, is described as one who "swears tersely and with variety" (*Ben Jonson, Works*, vol. ii. p. 6). In 1607, we have "By'r Lady," i.e. By our Lady (*Middleton's Works*, 8vo, 1840, vol. i. pp. 135, 365, 469, 481, 503; ii. 66, 196, 200; iii. 9; iv. 530, 567). In 1653, "God dammee" was a favourite oath with the "Hectors" (*Wright's Political Ballads*, p. 1, Percy Society, vol. iii.) "By God" (*Porter's Two Angrie Women of Abington*, 1599, p. 22, Percy Society, vol. v., and p. 58). "By Cocke's bones" (*Porter's Two Angrie Women of Abington*, pp. 28, 599). "God's foole" (*Porter's Two Angrie Women of Abington*, p. 58). "God's dines"—origin is unknown (see *Porter's Two Angrie Women of Abington*, pp. 81, 102, 105). "'Sbloud" (*Porter's Two Angrie Women of Abington*, p. 94). "Sownes" (Zounds?) (*Porter's Two Angrie Women of Abington*, pp. 94, 108, 110, 114). "God-dem-me" (*Hutton's Follie's Anatomie*, 1619, p. 10, Percy Society, vol. vi.) "Bones-a-God" (*The Pleasant Conceit of Old Hobson*, 1607, p. 6, Percy Society, vol. ix.)

The Admiral, uncle to Edward VI., used to swear "By God's precious soul" (*Hayne's State Papers*, pp. 75, 76, 99). See also curious instances in Tytler's Edward VI. and Mary, 8vo, 1839, vol. i. pp. 145, 147, 149, 170, 171.

### 2121. USE OF THE WORD TICK.

In Wycherley's Love in a Wood (act iii. scene 1, p. 17 A), Mrs. Joyner describes Dapperwit as "a poor wretch that goes on tick

for the paper he writes his lampoons on, and the very ale and coffee that inspire him, as they say."

### 2122. THE USE OF "GEMINI."

In Congreve's Love for Love (act ii. scene 11, p. 214 B), Miss Prue says, "O gemini!" In Congreve's Way of the World (act iv. scene 9, p. 279 A), Petulant says to Witwoud, "a gemini of asses split would make just four of you." In Vanbrugh's Relapse (act iv. scene 1, p. 320 A), Hoyden says, "O gemini! for half that she'd marry you herself."

Is this the same as "crimine," used by Lady Plyant in Congreve's Double Dealer, act iv. scene 3, p. 190 B?

### 2123. OBSERVATIONS ON QUAKERS.

In Congreve's Way of the World (act i. scene 9, p. 264 A), Witwoud says, "She hates Mirabel worse than a quaker hates a parrot."

See some account of them in the Travels of Cosmo through England in 1669, Lond. 1821, 4to, pp. 447–451. It is there stated (p. 449) that at the Restoration they were estimated "at upwards of sixty thousand." As early as 1573, Asplyn, the printer of Cartwright's Works, talks about the spirit moving him (see Letter from the Archbishop of Canterbury in *Wright's Elizabeth*, i. 493). In 1591, Hacket and some of his friends were brought before the magistrates for prophesying and blaspheming. These people anticipated the quakers in one of their absurdities, and would not take off their hats to the magistrates (see *Camden's Elizabeth*, in *Kennett*, ii. 564). Lord Jeffrey (*Essays*, 8vo, 1844, vol. iv. p. 244) says, "The quakers had the merit of passing a severe censure upon the slave-trade as long ago as 1727." In 1721, the shops in Gracechurch Street were mostly kept by quakers, and the pretty quakeresses formed the chief attraction. They are described by a contemporary as gravely but richly dressed, and without hoops (see *The Merry Travellers, a Trip from Moorfields to Bromley* [*by Ned Ward?*] 2nd edit. Lond. 8vo, 1724, part i. p. 9). By the charter of the Bank of England in 1694, every member might be required "to take the oath of stock, or the declaration of stock in case he be one of the people called quakers" (see The Charters in *M'Culloch's Dictionary of Commerce*, 8vo, 1849, p. 75).

At Cleves, in 1664, the quakers were increasing (see *Lord King's Life of Locke*, 8vo, 1830, vol. i. p. 45).

Dr. Shebbeare has given some particulars respecting the

quakers a century ago (*Letters on the English Nation, by B. Angeloni*, 8vo, 1755, vol. i. pp. 128–130). He says they never take off their hats, nor will they say grace either before or after meals." He adds: "They are almost all in trade, and therefore once in the year they meet in the several towns in England, to know the state of those parts of the country. In a ballad in 1659, the "shivering quakers" are mentioned (*Wright's Political Ballads*, p. 135, Percy Society, vol. iii.) "Quakers" are also mentioned at p. 243, in a ballad in 1660. In 1573, a sect in the Isle of Ely "maintained the unlawfulness of taking an oath on any account, or before any person whatsoever" (*Collier's Ecclesiastical History*, vi. 540). It is stated by M. Ferri de Saint Constant, that "il n'y a presque pas d'exemple de quaker condamné à mort ou à des peines infamantes. En 1791, il y avait plus de vingt ans qu'aucun quaker n'avait été assigné à Old Bailey" (*Villers, Essai sur la Réformation*, Paris, 1820, p. 272). Voltaire says of a quaker he knew in England: "Il était vêtu comme tous ceux de sa religion, d'un habit sans pli dans les côtés, et sans boutons sur les poches ni sur les manches, et portait un grand chapeau à bords rabattus, comme nos ecclésiastiques," &c. (*Lettre I. sur les Anglais*, in *Œuvres de Voltaire*, Paris, 1821, tome xxvi. p. 8).

In 1774, Captain Topham observes that the Scotch, in conversation, often "use the word Friend, even to strangers" (*Topham's Letters from Edinburgh*, Lond. 8vo, 1776, p. 49).

The quakers told Voltaire, "Nous portons aussi un habit un peu different des autres hommes, afin que ce soit pour nous un avertissement continuel de ne leur pas ressembler" (*Lettre I. sur les Anglais*, in *Œuvres de Voltaire*, tome xxvi. p. 12, Paris, 8vo, 1821). Voltaire adds (p. 25), that in London the quakers were rapidly diminishing. See some extraordinary abuse by a quaker in Southey's Life of Wesley (1846, vol. i. p. 442).

In 1813, Lord Jeffrey, I hardly know whether in jest or in earnest, writes from Liverpool, that "a very intelligent physician" told him that the "richer" quakers actually "die of stupidity: that they rarely live to be fifty, eat too much, take little exercise, and above all, have no nervous excitement" (*Cockburn's Life and Correspondence of Lord Jeffrey*, Edinb. 8vo, 1852, vol. ii. p. 142). Saltmarsh "was the first that began to be scrupulous of the hat, and using common language." This was one year before Fox (see *King's Life of Locke*, 8vo, 1830, vol. i. p. 310). In 1835, there were 22,000 or 23,000 quakers in England and Scotland (see *Prichard on Insanity*, 8vo, 1835, p. 200).

### 2124. EARLY MENTION OF A SAVE-ALL.

In Congreve's Way of the World (act iv. scene 12, p. 280 B), Waitwell says to Lady Wishfort, "and then go out in a stink, like a candle's end upon a save-all."

### 2125. NOTE ON THE INTRODUCTION OF THE PORTMANTEAU.

When was it first used? In Vanbrugh's Relapse (act i. scene 2, p. 304 A), Fashion says to Lory, "Come, pay the waterman and take the portmantle." In 1608, spelt "portmantua" (*Middleton's Works*, 8vo, 1840, ii. 356). "Portmanteaus" occurs in a letter from Throgmorton, dated 1560 (see it in *Wright's Elizabeth*, 8vo, 1838, vol. i. p. 58, and see vol. ii. p. 243). Ben Jonson's Works, 8vo, 1816, vol. vi. p. 406.

### 2126. THE USE OF PERUKES IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also Art. 2115.

In Wycherley's Gentleman Dancing-Master (act iii. scene 1, p. 51 A), Mr. Paris is compelled by the relentless Don to take off his French articles of dress. The dandy, sighing over them, says "Adieu, dear peruke, adieu dear chapeau-retroussé," &c. In Wycherley's Plain Dealer (act ii. scene 1, p. 115 A), Novel says a man may show his wit and his courage by his dress, "for example, by red breeches, tucked up hair or peruke." Towards the end of Anne's reign, Mr. Howard, son to the earl of Suffolk, having occasion to give a large dinner, was so poor that he caused his wife to cut off her hair in order to pay for the entertainment; for the full-bottomed wigs which were then worn often cost from twenty to thirty guineas (*Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. i. p. 94).

In 1609, ladies used to wear perukes (see *Ben Jonson's Works*, 8vo, 1816, iii. 350, 432). Dandies wore a "frizzled periwig" (*Hutton's Follie's Anatomie*, 1619, Percy Society, vol. vi. p. 13, and Mr. Rimbault's Notes, p. 66). In 1617, they were commonly worn by English women, and seem even to have been used in Ireland (see *Mr. Cunningham's Introduction to Rich's Honestie of this Age*, Percy Soc. vol. xi. p. xxiii). It would seem that "periwigs" first became fashionable in 1663 (see *Pepys's Diary*, 8vo, 1828, vol. ii. pp. 112, 114). In 1667, Pepys rather unwillingly paid 4*l.* 10*s.* for two very handsome ones (*Diary*, vol. iii. p. 179). In 1668, he writes (vol. iv. p. 116) "being now come to an agreement with my barber to keep my periwig in good order at 20*s.*, I am like to go very spruce, more than I used to do."

In Brittany there are regular dealers in human hair, who go through the villages and buy the tresses of the peasant girls (*Trollope's Brittany*, 8vo, 1840, vol. i. pp. 323, 324).

### 2127. NOTE ON THE FIRE OF LONDON.

In 1667, there was published a curious tract giving an account of the Fire of London in 1666. It is reprinted in the *Antiquarian Repertory*, vol. ii. pp. 123–141, 2nd edit. Lond. 4to, 1808, and see at p. 150 a curious engraving of the fire. Such was the panic, that 20*l.* or even 30*l.* were willingly given by the terrified citizens for the hire of a cart to carry their goods into the fields (see *Mr. Fairholt's Lord Mayors' Pageants*, part ii. pp. 130, 203, 8vo, 1844, Percy Society, vol. x.)

### 2128. DRESS IN ENGLAND IN THE FIFTEENTH CENTURY.

In the Antiquarian Repertory (2nd edit. vol. ii. p. 249–331) there is published a contemporary account of the marriage of Catherine of Arragon to Prince Arthur, in the seventeenth year of Henry VII., in which there is a minute account of the dress of the ladies, particularly the Spanish ladies attendant on Catherine (see especially p. 278).

### 2129. THE USE OF VULGARISMS, ETC., IN THE ENGLISH LANGUAGE.

"To be despised by every sause-box boy" (*Mistris Parliament brought to bed by a Monstrous Childe of Reformation*, 1648, reprinted in *Antiquarian Repertory*, ii. 285). "On so bad a *foot*" was the early form of "on so bad a *footing*" (see *Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. ii. pp. 298–319). "My spick and span silk stockings on the day they were drawn on" (*Jonson's Works*, 8vo, 1816, vi. 59, and iv. 450). "Spick and span new" (*Rich's Honestie of this Age*, 1614, Percy Society, vol. xi. p. 18). See also ART. 2105.

In 1601, "forsooth" was despised as a "city mannerly word" (*Ben Jonson's Works*, vol. ii. p. 467, and see vi. 496). In the Paston Correspondence (vol. iv. p. 22, 1789, 4to) there is a letter written in 1461, in which occurs the word "hedermoder," which Fenn translates "*hugger-mugger* = clandestinely." "By hummys and by hays," i.e. "by hums and by hoas," occurs in a letter written by John Paston in 1469 (see the *Paston Correspondence*, vol. iv. p. 344, Lond. 1789, 4to). At the end of the sixteenth century servants used to say, "Please his honour" (*Ben Jonson's Works*, 1816, vi. 338). "Scot-free" (*Hutton's Follie's Anatomie*, See also ART. 2051.

1619, Percy Society, vol. vi. pp. 12, 24). "By hook and crook" (*Hutton's Follie's Anatomie*, 1619, Percy Society, vol. vi. p. 34).

### 2130. THE ITALIAN LITERATURE NOT MUCH STUDIED IN THE FIFTEENTH CENTURY.

In the Antiquarian Repertory (2nd edit. vol. ii. pp. 249–331) is published a curious contemporary account of the marriage of Catherine of Arragon to Prince Arthur, in the seventeenth year of Henry VII. In it it is said (p. 320) that the king took the princess to "a lybrary of his, wherein he showed unto her many goodly pleasant books, of works full delightful, sage, merry, and also right cunning, both in Latin and in English" (I have not retained the obsolete spelling).

### 2131. CHANGE OF GENDER IN "CARROSSE."

In the Antiquarian Repertory (vol. iv. pp. 642, 643, 4to, 1809) there is an anonymous letter on this subject. The writer states that it was originally feminine, and became masculine between 1643 and 1650, in consequence of Louis XIV. saying by mistake, "Où est mon carrosse?" The date of this change he approximates by referring on the extreme limits to Cotgrave and Menage; but for the error of Louis XIV. he can only quote "according to the authority of a friend who has resided in France, oral tradition there." The change of gender is ascribed to the same cause in Lord Brougham's Lives of Literary Men, vol. ii. p. 103, 8vo, 1845.

### 2132. CASES SIMILAR TO THAT OF THE SIAMESE TWINS.

"The most remarkable case of this kind upon record is that related by Buffon (*Hist. Nat.* Supplement, tome ii. p. 410) of a double infant joined at the loins, and having a common anus, but being in all other respects morally as well as physically separate beings. They were born at Tzoni, in Hungary, on the 16th October, 1701, and died in a convent at St. Petersburgh, on the 23rd of February, 1723. Their names were Helene and Judith; the one having been attacked with fever, became lethargic and died, upon which the other was seized with convulsions, and survived her unhappy partner not more than three minutes" (*Paris and Fonblanque's Medical Jurisprudence*, 8vo, 1823, i. 227, 228).

See a much earlier instance in Machyn's Diary, p. 23, Camden Society, vol. xlii. Essais de Montaigne, livre ii. chap. xxx. Paris, 8vo, 1843, pp. 448, 449.

### 2133. WOMEN MORE LIABLE TO INSANITY THAN MEN.

See also ART. 2212.

"On the other hand, it has been remarked that in our climate women are more frequently affected with insanity than men; and it has been considered very unfavourable to recovery if they should be worse at the time of menstruation, or have their catamenia in very small or immoderate quantities" (*Paris and Fonblanque's Medical Jurisprudence*, 8vo, 1823, vol. i. p. 327).

According to Esquirol, the proportion of insane is 37,825 men to 38,701 women; and according to M. Fabret, a third more women than men are mad (*Quetelet sur l'Homme*, Paris, 8vo, 1835, tome ii. pp. 123, 131); but at Paris "jusqu'à l'âge de vingt-cinq ans les hommes aliénés sont un peu plus nombreux que les femmes" (*Quetelet*, ii. 127).

### 2134. WOMEN CAN FAST LONGER THAN MEN.

"Equally evident is it that women are able to support abstinence longer than men" (*Paris and Fonblanque's Medical Jurisprudence*, 8vo, 1823, ii. 68).

### 2135. IN THE SIXTEENTH CENTURY THE ENGLISH TRAVELLED LITTLE.

Perlin, who visited England during the reign of Mary, says, "The people of this country scarcely ever travel, or but little" (*Antiquarian Repertory*, vol. iv. p. 505). Sir Kenelm Digby, who was born in 1603, says that it was usual in England for "the youth of quality and eminency to travel into foreign parts for two or three years" (*Memoirs of Sir K. Digby*, 8vo, 1827, p. 73). Ben Jonson, besides his trip to Flanders, also visited Paris in 1613 (*Life by Gifford*, pp. xcix. c.) In 1562, an interview was arranged between Elizabeth and Mary, but was put off because "the rains had made the roads impassable" (*Keith*, cited by *Lingard, History of England*, Paris, 1840, v. 52). Respecting the deplorable state of the roads in England, see the remarks of Mr. Markland in Archæologia, vol. xx. pp. 457, 458. In August 1559, Sir Nicholas Throckmorton writes to Cecil respecting two English "gentlemen out of Italy, who remaine at Paris as students, and seem to me to be of good and honest conversation" (*Forbes*, i. 187). At the end of the sixteenth century travelling was considered so hazardous, that it was a common practice when a man went abroad to give a certain sum of money on condition of receiving four or five times as much if he returned in safety (see *Drake's Shakespeare*, 1817, 4to, vol. ii. p. 156). This is mentioned by Ben Jonson in 1599 (*Works*, 8vo, 1816, ii. 72, 138). In the Fox,

acted in 1605, Jonson ridicules the mania for travelling in the admirable character of Sir Politic Wouldbe. See also a passage in the Silent Woman (iii. 496) and in Every Man in his Humour (vol. i. p. 58), and for other allusions which show how common foreign travelling had become, see vol. v. pp. 22, 24, 76.

### 2136. FRENCHMEN IN ENGLAND IN THE SIXTEENTH CENTURY.

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222,
233.

Perlin, who was in England during the reign of Mary, says, "The naturalized French residing in this country are Normans of the district of Caux. They are a cursed and wicked sort of Frenchmen, worse than all the English" (*Antiquarian Repertory*, vol. iv. p. 510, 1809, 4to).

In July, 1559, Throckmorton writes to Cecil from Paris that it is the intention of several Frenchmen, among whom are "diverse lawyers and gentlemen, to leave their country and settle in England (*Forbes*, i. 167, 168). In August, he writes to say that they had actually left France (p. 186), and in 1562 the French minister protested against their being allowed to remain in England, but Elizabeth refused to give them up (vol. ii. pp. 47, 187). In Bishopgate ward, says Stow, there is "a quadrant called Petty France, of Frenchmen living there" (*Survey of London*, edit. Thoms, 8vo, 1842, p. 62). The number of foreigners that settled in London in the reign of Henry VIII. is noticed in The Crown Garland of Golden Roses (part ii. p. 40, Works of the Percy Society, vol. xv.) Neal says, that in 1599, "the French Protestants were restored to their church in Threadneedle Street, which they yet enjoy" (*Hist. of the Puritans*, edit. Toulmin, 1822, 8vo, vol. i. p. 137; see also *Collier's Ecclesiastical History*, 1840, vi. 273).

### 2137. COOKERY, ETC., IN ENGLAND IN THE SIXTEENTH CENTURY.

Perlin, who was in England during the reign of Mary, says of the English, "They eat much whiter bread than that commonly made in France, although it was in my time as cheap as it is sold there. With their beer they have a custom of eating very soft *saffron* cakes, in which there are likewise raisins, which give a relish to the beer. In 1541, the Duchess of Norfolk sends to the Earl of Westmoreland a present of "two dishes of almond butter" (*Miss Wood's Letters of Royal Ladies*, 8vo, 1846, vol. iii. p. 164). In 1600, a great delicacy was a dish of French beans dressed according to the Italian mode, and called Fagioli (*Ben Jonson's Works*, 8vo, 1816, ii. 265). "Countrie fare, mutton and veale, purchanse a duck or goose" (*Porter's Two Angrie Women of*

*Abington*, 1599, p. 133, Percy Society, vol. v.) The French ambassador, in the reign of Mary, sent to the legate and chancellor a present of "quelques patez de sanglier" (*Ambassades de Noailles*, Leyde, 1763, tome iv. p. 183). In 1553, we find the wife of Justice Montague requesting that she may be permitted to see her husband in the Tower, "to dress his meate" (*Haynes, State Papers*, p. 174).

### 2138. THE USE OF HATS, ETC., IN ENGLAND IN THE SIXTEENTH CENTURY.

Perlin visited England in the reign of Mary I. He says, "The servants wait on their master bareheaded, and leave their caps on the buffet" (*Antiquarian Repertory*, vol. iv. p. 511).

In the account given by the Earl of Bedford and Randolph of the murder of Rizzio, it is said that when the conspirators entered, "there were sitting at supper the queen, the Ladie Argyle, and David, with his cappe upon his head" (*Wright's Elizabeth*, 8vo, 1838, vol. i. p. 227, and see vol. ii. p. 204).

Heywood tells us that Philip of Spain, on his first arrival in England, went to the "church," I suppose the cathedral, at Winchester. After having knelt down and prayed, he went up to the quire, and then "perceiving the sacrament, he put off his hat to do it reverence" (*Harleian Miscellany*, edit. Park, x. 321). In 1587, Cecil writes to his father Burleigh, that the lord chancellor "hath left his hat and feather, and now wears a flat velvet cap, not different from your lordship's" (*Murdin's State Papers*, p. 588). In 1576, Gilbert Talbot sends to his father, the Earl of Shrewsbury, a present of a "Monmouth cap" (*Lodge's Illustrations of British History*, 1838, vol. ii. p. 79). In "The Present State of England," published in 1627, the author says, "I saw a complete gentleman of late whose beaver hat cost thirty-seven shillings. . . . Of late broad-brimmed hats came suddenly in fashion, and put all others out of countenance and request; and happy were they that could get them soonest and be first seen in that fashion; so that (a computation being made) there is at least three hundred thousand pounds, or much more, in England only, bestowed in broad-brimmed hats within one year and a half. As for other beavers or felt, they were on the sudden of no reckoning at all; inasmuch that myself (still continuing one fashion) bought a beaver's hat for five shillings, which the year before could not be had under thirty shillings" (*Harleian Miscellany*, edit. Park, iii. 209). In 1592, they were sold by haberdashers (*Harleian Miscellany*, v. 419), and in 1683 we find "the haber-

dashers that sell hats" (*Songs of the London Prentices*, p. 77, edited by Mr. Mackey for the Percy Society, 8vo, 1841).

### 2139. AVERAGE INCOME, ETC., IN ENGLAND IN THE SIXTEENTH CENTURY.

Perlin travelled in England, Ireland, and Scotland during the reign of Queen Mary. Speaking of Scotland, he says, "A merchant in this country is well esteemed who has an annual rent of four hundred livres, and is among the richest men of the country, which is very far from having twelve or fifteen thousand livres per annum, as is often the case in France, Flanders, Germany, Spain, Portugal, and England" (*Antiquarian Repertory*, vol. iv. p. 516).

In 1581, Stafford says, "It is the constant report of all ancient men living in these days, that in time past and within the memory of man he hath been accounted a rich and wealthy man, and well able to keep house among his neighbours, which, all things discharged, was clearly worth 30*l.* or 40*l.*, but in these our days the man of that estimation is so far in the common opinion from a good housekeeper or man of wealth, that he is reputed the next neighbour to a beggar" (*Harleian Miscellany*, ix. 183).

### 2140. ORIGIN OF THE WORD BEEFEATER.

It is said in the Antiquarian Repertory, vol. ii. p. 398, though without quoting any authority, that "the yeomen of the guard used to wait at table on all great solemnities, and were ranged near the buffets; this procured them the name of buffetiers, not very unlike in sound to the jocular appellation of beefeaters, now given them."

### 2141. CYDER IN ENGLAND IN THE SEVENTEENTH CENTURY.

Jorevin de Rochefort, whose Travels in England were published at Paris 1672, mentions having tasted some cyder on the banks of the Severn (see *Antiquarian Repertory*, iv. 582). From the way in which he speaks of it, it is evident that he had never seen any before. See Venner's Via Recta ad Vitam Longam (4to, 1652, pp. 52–54). He says (p. 52), "Cyder and perry are usual drinks where fruits do abound."

### 2142. THE USE OF BEER IN ENGLAND IN THE SEVENTEENTH CENTURY.

Jorevin de Rochefort, whose travels were published at Paris in 1672, says, "The English beer is the best in Europe" (*Anti-*

*quarian Repertory*, vol. iv. p. 607). At Cambridge, he had a visit from the clergyman, during which "it was necessary to drink two or three pots of beer during our parley; for no kind of business is transacted in England without the intervention of pots of beer" (p. 620).

Venner (*Via Recta ad Vitam Longam*, 4to, 1650, pp. 46–52) examines the comparative merits of beer and ale. He says (p. 48) of beer, "I see no good reason to approve the drinking thereof warme, as I knowe some to do, not only in the winter, but almost all the yeare."

### 2143. KNOWLEDGE OF ITALIAN AND ITALIAN LITERATURE IN ENGLAND IN THE SEVENTEENTH CENTURY.

Jorevin de Rochefort, early in the reign of Charles II., travelled through parts of England, Ireland, and Scotland. He was introduced to the principal of St. John's College, Cambridge, of whom he thinks it worth recording that he "had resided a long time in Italy and spoke Italian well" (*Antiquarian Repertory*, iv. 618). This is, I think, the only instance in which he mentions Italian. It would seem from a passage in Cynthia's Revels, acted in 1600, that young men who aimed at being fashionable used to supply themselves with French and Italian expressions, the use of which gave them a certain distinction (*Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 289). On the other hand, Brisk, in Every Man out of His Humour, who is a "fresh Frenchified courtier" (vol. ii. p. 47), does not, if I remember rightly, make use even once of a French or Italian expression.

### 2144. IN THE TWELFTH CENTURY WAS THE FIRST ORDER IN ENGLAND FOR TITHES OF FISH.

In A.D. 1122, Hugh the Dean of York, by order of the pope, issued a decree that the fishermen of Whitby should pay tithes to the Abbot of Whitby and the Prior of Brydlington. See the sentence in Charlton's History of Whitby (p. 77, York, 1779, 4to). Charlton says (p. 77), "This is the oldest regulation or law now remaining upon record anywhere in England with regard to the tithe of fish, whence the custom long afterwards was established upon the Yorkshire coast that fish should be tithable in that manor where it came ashore and was sold."

Storch discusses at length the circumstances which regulate the price of fish (*Économie politique*, 8vo, 1815, St. Petersbourg, tome ii. pp. 290–298).

1. Sir John Barrow "has estimated the value of the entire

annual produce of the foreign and domestic fisheries of Great Britain at 8,300,000*l.*;" but Mr. M'Culloch says, "We doubt much whether the entire value of the fisheries can be reckoned so high as 4,500,000*l.*" (*Dictionary of Commerce*, 8vo, 1849, p. 600). 2. "There are records as early as the reign of Edward the First which show that tithes of minerals were then paid" (*Jacob, On the Precious Metals*, 8vo, 1821, vol. i. p. 295). In the manor of Weverham, "among the tithes should be mentioned an almost singular custom (not enforced) of claiming two-pence in the pound from servants' wages. . . . The same is claimed at Coddington in Broxton hundred" (*Ormerod, History of Cheshire*, 1819, vol. ii. p. 59). In 1762 there was a dispute at Whitby about the fishermen paying tithes (*Nichols, Literary Illustrations of the Eighteenth Century*, vol. iii. p. 788).

### 2145. PERCHES LARGER FORMERLY THAN THE MODERN ONES.

In a charter A.D. 1215, "perches" are mentioned, on which Charlton says (*History of Whitby*, 4to, York, 1779, p. 158), "Here I must beg leave to observe that these perches seem to be of a larger dimension than what in our days are generally used in England. In most places where they are mentioned in our records, particularly in this memorial, I apprehend they are to be considered as rods, or quarter acres, and sometimes they even include a larger quantity of ground than that, as may easily be proved by several donations where their dimensions are particularly specified in yards. But in this present instance I am of opinion we ought to look upon the eight perches given by Roger de Bayns to be eight rods or two acres. Though after all it must be owned that sometimes the perches mentioned in the records seem to be those very identical perches now used by our surveyors, as may be better understood by carefully perusing this history."

### 2146. NOTE ON THE PARISH REGISTERS.

"At Billingham, in Stockton Ward, Durham," the parochial register begins 1570; it is as usual a transcript, as far as 1599 "'agreeing with the olde,' copied by Thomas Reddall, curat." (*Surtees' History of Durham*, vol. ii. p. 147, folio, 1823).

### 2147. OTHERS BESIDES THE CRUSADERS ARE REPRESENTED WITH CROSSED LEGS.

"In Blakiston Porch [in the parish of Norton in the county of Durham] is a recumbent effigy in armour, with a rich canopy of tabernacle work over the head; the hands are elevated, the

legs are crossed, the feet resting on a lion; the head is bare, and the sword sheathed. It has been said that this cross-legged posture is confined to the templars, or such as died during a crusade, or at least under a vow to undertake one; but there are many later instances" (*Surtees' History of Durham*, vol. iii. p. 155, Lond. folio, 1823).

### 2148. BREAKFAST IN ENGLAND IN THE SIXTEENTH CENTURY.

In the orders made in the first year of Mary for the queen's household, it is directed that at eight o'clock the yeomen ushers shall "goe for breakefaste" (*Antiquarian Repertory*, vol. iv. p. 652).

### 2149. STATE OF THE CLERGY IN ENGLAND IN THE SIXTEENTH CENTURY.

See also Arts. 492 729.

Lingard (*History of England*, Paris, 1840, vol. v. p. 11) says, that in 1560, in consequence of the number of clergy who refused to take the oath of supremacy, and were therefore expelled, "it became necessary for the moment to establish a class of lay instructors, consisting of mechanics, licensed to read the service to the people in the church, but forbidden to administer the sacraments." For this he cites Strype, i. 139, 178, 240. See the complaint made by the bishop of Ely in a pitiful letter, written in 1574, and printed in Wright's Elizabeth, 8vo, 1838, vol. i. p. 497. In 1559, Elizabeth was obliged to order "that the clergy shall not haunt ale-houses or taverns, or spend their time idly at dice, cards, tables, or any other unlawful game" (*Neal's History of the Puritans*, edit. Toulmin, 8vo, 1822, vol. i. p. 127); but this did little good, for in 1571 the House of Commons addressed the queen, and stated that "great numbers are admitted ministers that are infamous in their lives and conversation" (*Neal*, i. 219). Neal says (i. 293) that in 1579, "in the county of Cornwall, there were one hundred and forty clergymen, not one of which was capable of preaching a sermon, and most of them were pluralists and non-residents." In 1584, some of the inhabitants of Essex presented a petition to the council, in which they complained that their clergy were "men of occupation, serving-men, the basest of all sorts . . . . rioters, dicers, drunkards, and of offensive lives" (*Neal*, i. 329. See also p. 349). Nor must this be considered a mere factious misrepresentation, for in 1584, the Lords of the Council addressed a letter to the archbishop of Canterbury, in which they state it to be a notorious fact that "great numbers of persons that occupy cures are noto-

riously unfit; most for lack of learning--many chargeable with great and enormous faults, as drunkenness, filthiness of life, gaming at cards, haunting of ale-houses" (*Neal*, i. 341). In 1585 and 1586, there was made a very careful and minute survey of the state of the church in reference to the clergy. From it we learn that there were only 2,000 preachers to nearly 10,000 parishes (*Neal*, i. 382). Fenner, a contemporary writer, says that in 1586 a third of the clergy were suspended (*Neal*, i. 382). From a survey made in 1587, it appears that there were only nineteen "resident preachers abiding in London" (*Neal*, i. 391).

1. Camden says that in 1559, several mechanics received "ecclesiastical promotions and good prebends, and fat benefices" (*Annals of Elizabeth*, in *Kennet*, vol. iii. p. 377). 2. In 1571, even Bishop Grindal was obliged to issue an order that no unmarried clergyman "should keep any woman in his house under sixty years of age, excepting she was his mother, aunt, sister, or niece" (*Collier's Ecclesiastical History*, 8vo, 1840, vol. vi. p. 501). 3. Blackstone (*Commentaries*, 1809, iii. 54) says, that from 1373, all the chancellors were ecclesiastics or statesmen (but never lawyers), until Henry VIII. in 1530, promoted Sir Thomas More. After this the great seal was intrusted to lawyers, courtiers, and churchmen indifferently, until in 1592, Sergeant Pickering was made Lord Keeper, "from which time to the present the Court of Chancery has always been filled by a lawyer, excepting the interval from 1621 to 1625," when the seal was intrusted to Williams, dean of Westminster, afterwards bishop of Lincoln. 4. Under Mary, the clergy who were deprived are said to have been less than one-fifth of the whole (see Tierney's Note in *Dodd's Church History*, vol. ii. p. 182).

### 2150. ITALIAN LANGUAGE AND LITERATURE IN ENGLAND IN THE SIXTEENTH CENTURY.

In 1586, on the trial of Mary of Scotland, her secretary was examined. Lingard says (vol. v. p. 234, note), "It was a misfortune that he spoke in French, which it appears was less generally understood than Italian, for one of the lords desired him on that account to speak in the latter language (*Harl. MS.* 4649, 82)." Lord Windsor in a letter to Cecil, dated Naples, 1569, quotes a scrap of Italian: "to have turned back againe—come una core de gallina" (*Wright's Elizabeth*, 1838, i. 316, 317).

### 2151. NOTE ON THE GAME OF BILLIARDS.

Lingard (*History of England*, 8vo, 1840, Paris, v. 236) quotes from Jebb, ii. 292, a letter from Mary, in 1586, in which she complains that her keeper, Paulet, had ordered her billiard-table to be taken away. Evelyn (*Diary*, 8vo, 1827, vol. iii. p. 21), in 1679, gives an account of the billiard-table he saw at the Portuguese ambassador's.

### 2152. "THOU" CONSIDERED IN THE SIXTEENTH CENTURY AS FAMILIAR.

Mary of Scotland, just before her execution in 1587, took leave of her faithful Melville, the steward of her household. "It was remarked," says Lingard (v. 244, 245), "as something extraordinary that this was the first time in her life that she had ever been known to address a person with the pronoun 'thou.'" In 1700, and in 1702, the earl of Shaftesbury writes to a young gentleman, his protégé, "thou" and "thy" (see *Forster's Letters of Locke, Sidney, and Shaftesbury*, 8vo, 1830, pp. 103, 187).

Hallam (*Literature of Europe*, ii. 189, 2nd edit.) says, "In one of Caro's letters to Bernardo Tasso, about 1544, he censures the innovation of using the third person in addressing a correspondent. . . . I have found the third person used in a letter as early as in 1543." The famous Richard Bentley died in 1742. Cumberland (*Memoirs of Himself*, 8vo, 1817, vol. i. p. 13), who was his grandson, says of him, "His ordinary style of conversation was naturally lofty, and his frequent use of 'thou' and 'thee' with his familiars, carried with it a kind of dictatorial tone that savoured more of the closet than the court." An author in the time of Charles II. writes, "Though I *thee* thee and *thou* thee, I am no quaker" (*The Civic Garland*, edited by Mr. Fairholt, p. ii. Percy Society, vol. xix.) On the history of the word *thou*, see some very ingenious remarks in Hare's Guesses at Truth (1st series, 8vo, 1847, pp. 168–187). He observes (p. 176) that even in the sixteenth century it was in England commonly used to inferiors.

### 2153. OBSERVATIONS ON THE RELATIVE NUMBERS OF CATHOLICS AND PROTESTANTS IN ENGLAND IN THE SIXTEENTH CENTURY.

Lingard (vol. v. p. 264), speaking of affairs in 1587, just before the Armada, says, "The real number of the English Catholics was unknown (for the severity of the penal laws had taught many to conceal their religion), but it was loosely conjectured that they amounted to at least one half of the population of the kingdom.

See also Art. 729.

Dr. Allen was positive that they amounted to at least two-thirds. Apud Bridgewater, 374. The same was asserted in a paper found upon Creighton. Strype, iii. 415."

Dr. Venner, who wrote in 1649, says, "It was a common saying fifty or sixty years since, that all physicians that were learned were papists" (*Venner's Via Recta ad Vitam Longam*, 4to, 1650, p. 360).

See also Lodge's Illustrations of British History, vol. ii. p. 68, 8vo, 1838. In Wright's Elizabeth, 8vo, 1838, vol. i. p. 485, there is a very remarkable letter from the earl of Essex to Lord Burghley, dated 20th July, 1573. In this letter Essex gives an account of an interview he had with the queen before going on his expedition to Ireland, in which she particularly charged him "not to seek too hastily to bring people that hath been trayned in another religion, from that which they have been brought up in." So much for Elizabeth being a persecutor! The Catholics were probably numerous in London. In Wright's Elizabeth (8vo, 1838, vol. ii. pp. 37–41), there is a letter from Fletewood to Lord Burghley in 1572, giving a curious account of the seizure of several "masse mongers" in the very act of celebrating service in the house of Geraldi the Portuguese ambassador. See also (at pp. 86, 87) another letter from this same Fletewood in 1578, in which he says that several Englishmen were in the habit of going to the French ambassador's to hear mass.

In 1579, Leicester writes to Burghley, "Since Queen Mary's tyme the papists never were in that jollity they be at this present in this country" (*Wright's Elizabeth*, vol. ii. p. 102), and in another letter to Lord Burghley, written by Sir Amias Paulet in 1585, respecting Mary, Paulet says, "This country is so ill affected (a thing not unknowen unto you), as I thinke no man of judgement would willingly take the charge of this queen in any house in this sheere out of this castle (i.e. Tutbury) (*Wright*, vol. ii. p. 257). In 1586, B. Bland, who had just returned from Spain, wrote, "The Spaniards are certainly persuaded by letters out of England that th' one halfe of England will take their part" (*Wright*, vol. ii. p. 303). In 1587, Thomas Tuncker writes to William Watson, "England in the north parts, where for religion they shall find the fifth man to be given to papistry" (*Wright*, vol. ii. p. 351). Camden says that the northern rebellion of 1569, was joined by very few Catholics (*Annals of Elizabeth*, in *Kennett*, ii. 422). In 1574, Mary of Scotland writes that most English Catholics were through fear beginning to obtain permission to travel abroad (*Sharp's Memorials of Rebellion of 1569*, 8vo, 1840, p. 300). In 1569, Sir R. Sadler wrote that in

the north of England there were not ten gentlemen who favoured the queen's proceedings. This, which is an evident exaggeration, is twice quoted in Sir C. Sharp's Rebellion of 1559, pp. x. 92. Ormerod says that in the reign of Elizabeth "considerably more than one-fourth of the entire number of the population of Cheshire were Catholic recusants (*History of Cheshire*, folio, 1819, vol. i. pp. xxxiii. xxxiv). For proof of this he refers to vol. i. p. 75, but neither there nor in any other part of his work can I find any evidence on this subject.

Mr. Soames says that at the accession of Elizabeth, two-thirds were Catholics (*Elizabethan Religious History*, 8vo, 1839, p. 13).

In a letter said to be written in 1588, by Richard Leigh, a seminary priest, to the Spanish ambassador in France, the decline of the English Catholics is strongly put. The writer says, that compared with their number at the accession of Elizabeth, "there are not as many tens as we accounted hundreds" (*Harleian Miscellany*, 1808, 4to, i. 146). But is this letter genuine? and if so, where is the original? We know on the authority of Munday, in 1581, that there were several places in London where mass could be heard (see his *English Romayne Life*, reprinted in *Harleian Miscellany*, edit. Park, vol. vii. p. 144). In 1570, Storey confessed "that about two years since he did deal by writing with Courterile, shewing unto him that the Catholics in England did daily decay and the schismatics did then daily increase, and therefore if the king of Spain had any meaning to write to the queen of England, or otherwise to help to restore religion in England, he should do it betime, or else it would be too late" (*Harleian Miscellany*, viii. 612). In Burleigh's advice to Elizabeth, about 1583, it is said that "the greatest number of papists is of very young men," and Burleigh goes on to say, "I account that putting to death does in no way lessen them, since we find by experience that it worketh no such effect; but like Hydra's heads, upon cutting off one, seven grow up . . . . so that for my part I wish no lessening of their numbers but by preaching and by education of the younger under good schoolmasters" (*Harleian Miscellany*, vii. 60). After the visitors appointed by Elizabeth had in 1559 gone through the whole kingdom, they reported that "not above two hundred and forty-three clergymen had quitted their livings." Of these fourteen were bishops (*Neal's History of the Puritans*, edit. Toulmin, 1822, 8vo, vol. i. p. 133). Jewel, who is considered with reason to be one of the great fathers of the English Church, did not hesitate on the accession of Mary to sign a recantation (this disagreeable fact is hurried over by Neal, *History of the Puritans*, i. 224). He withdrew his recantation

almost immediately, but not till he had reached Geneva, and was safe from the hand that would assuredly have punished his third (or second?) apostasy. Neal says (i. 206) that in 1568: "In Lancashire, the Common Prayer Book was laid aside, churches were shut up, and the mass celebrated openly." He adds (i. 271), but without quoting any authority, that in 1574, "many of the queen's subjects resorted to the Portugal ambassador's house in Charter House Square, where mass was publicly celebrated; and, because the sheriffs and recorder of London disturbed them, they were committed to the Fleet by the queen's express command." Neal says (i. 307), but as usual without any authority, that in 1582, the Catholics "in the northern counties were more numerous than the Protestants." During the first ten years of Elizabeth's reign, great numbers of Catholics frequented the Protestant churches (see *Collier's Ecclesiastical History*, 8vo, 1840, vol. vi. pp. 264, 265). Mr. Hallam, in a long note in Constitutional Hist. 8vo, 1842, i. 173, seems to consider that in 1559, the Protestants were two-thirds of the population. He rejects Butler's assertion (*Memoirs of English Catholics*, i. 146), that the Catholics had the majority. In 1549, Paget wrote to the protector that not more than one-twelfth were Protestants. See Lingard (Paris, 1840, iv. 261), who quotes Strype, ii. Rec. 110. See also p. 339, where Lingard quotes from MSS. Barber, 1208, a curious passage in the despatches of the Venetian ambassador, which represents the English as ready to become either Jews or Mahommedans. In 1554, Parliament were almost unanimous in favour of the reconciliation with Rome; in the commons only two, in the Lords not a single voice was raised against it (*Lingard*, 341; and *Ellis*, *Orig. Letters*, 2nd series, ii. 239). In 1553 Noailles (*Ambassades*, tome ii. p. 167) writes to his court that Suffolk and Norfolk were particularly discontented with Mary—but was this political or religious? He adds (p. 168) that the greater part of London was "de la mesme faction." In 1566, the Catholics were very numerous in Yorkshire: "great plenty of papysts" (*Haynes's State Papers*, p. 446). In 1584, Charles Paget mentions the mode of flight "ordinarily used by Catholics, which daily come out of England" (*Murdin's State Papers*, p. 437). In 1592, the earl of Pembroke writes to Elizabeth that the Welsh are "in religion generally ill-affected, as may appear by their use of popish pilgrimages, their harbour of massing priests, their retaining of superstitious ceremonies, and the increase of wilful recusants" (*Murdin's State Papers*, p. 662). In 1569, there were from twelve to fifteen different places in London where mass was performed (*Correspondence diplomatique de Fénelon*, Paris, 1840,

tome i. p. 327). Mr. Butler, on the authority of Reshton de Schismate Angliæ, p. 272, says that early in Elizabeth's reign, two thirds of the English were catholics (*Butler's Memoirs of the Catholics*, 8vo, 1822, vol. i. pp. 271, 272, and see p. 386, vol. ii. p. 12). Father Holtby, in a report which he sent in 1594, to his superior, Garnet, writes that unless some check was given to the conduct of the English government, "it is greatly to be feared that in short time the weak and small number of God's servants shall come to ruin, and the little sparkle of catholic religion as yet reserved amongst us shall be quite extinguished" (*Dodd's Church History*, edit. Tierney, vol. iii. p. 76). Sandys, in a sermon preached early in the reign of Elizabeth, seems to say that most wealthy persons were Catholics (*Sandys, Sermons*, edit. Parker Society, p. 30).

### 2154. COOKERY IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also ART. 2161.

"All sorts of cakes, simnels, wafers, fritters, pancakes, and such like" (*Venner's Via Recta ad Vitam Longam*, 4to, 1650, p. 26).

Venner says (*Via Recta*, p. 70), "But mutton stuffed with oysters, an absurd novelty, and so rosted, is deemed of some a rare and delicate dish." He notices (p. 108) that "Oysters are usually eaten a little before meate," but he is opposed to their being eaten raw, and says, "Oysters rosted on the coles or stewed in white wine with butter, pepper, and a few drops of white or claret wine vinegar, and so eaten, do oblectate the palat and stomach, and nourish much better than when they are eaten raw."

"Colchester oysters," in 1679 (see *King's Life of Locke*, 8vo, 1830, vol. i. p. 249). 1. Dr. Muffett (*Health's Improvement*, Lond. 1655, 4to, p. 46) says, "Oisters in all months in whose name an R is found." He says (p. 162), "Almost every man loves them," and adds, that they are "eaten first," i.e. before dinner. He observes (p. 163), "Little oisters are best raw, great oisters should be stewed with wine, onions, pepper, and butter, or roasted with vinegar, pepper, and butter, or baked with onions, pepper, and butter, or pickled with white wine vinegar, their own water, bayes, mint, and hot spices." 2. Queen Elizabeth used to have her oysters from Colchester (*Strickland's' Queens of England*, vi. 213, 8vo, 1843). In 1600, "oyster pies" was a favourite dish (*Ben Jonson's Works*, 8vo, 1816, ii. 257). In 1610, there were "oyster women" (*Ben Jonson*, iv. 160). "Vinegar to your oysters" (*Middleton's Works*, 1840, iv. 160). In 1604 they were sold "by the bushel" (v. 553).

Venner (*Via Recta*, 4to, 1650), speaking of peacocks, says,

"They are best to be eaten in the winter. . . . Those that are very young and not above a year old are the best" (p. 82). They were evidently very common in England in the middle of the sixteenth century; for Tusser complains of their attacks on vegetables and fruits (*Five Hundred Points of Husbandry*, pp. 109, 194). Dr. Muffet (*Health's Improvement*, 4to, 1655, pp. 85, 86) speaks favourably of peacocks as food, if "fed at home," and "well souced in pure wine, for without it they are unwholesome." They were eaten certainly as late as 1683 (see *Drake's Shakespeare and his Times*, 4to, 1817, vol. i. p. 201).

[Venner] says of pigeons (p. 83), "It is very good, when you eat them roasted, to stuffe them with soure grapes or unripe gooseberries."

Venner says (*Via Recta*, p. 107), "Anchova's the famous meat of drunkards, and of them that desire to have their drink oblectate their palates; they are also used as a sauce with meats, as with mutton, &c., and is in great esteem with them that affect sauces and meats of strange relish and taste." In 1624, anchovies and caviare were taken to relish wine (*Ben Jonson's Works*, 8vo, 1816, vol. viii. p. 38).

He says (*Via Recta*, p. 124), "Custard at festivall and generous tables is only in use," and (at p. 125) he blames "the custome in eating custard in the middle or towards the end of meales." In 1607, it was "a common love present" (*Middleton's Works*, 1840, i. 444). Dr. Muffett (*Health's Improvement*, 4to, 1655, p. 128), says, "Sodden and boiled cream, such as we use in tarts, fools, and custards." In 1601, there was always at a city feast an immense custard (*Ben Jonson's Works*, 8vo, 1816, iii. 168), and they seem to have been a common dish (iii. 341, and see iv. 442, and a note at v. 14, and see p. 208).

Venner tells us (p. 131), "Mustard is a sauce in common use with sundry meats both flesh and fish" (see also p. 242). "Men will give no money for your book unless it be to stop mustard-pots" (*An Epistle to the Terrible Priests*, 1589, p. 13, 8vo, 1843). Muffett says (*Health's Improvement*, p. 257), "I commend the use of mustard with biefe, and all kinds of salted flesh and fish." In 1611, "a halp'orth of mustard" for sauce (*Middleton's Works*, 1840, ii. 457).

Venner says (*Via Recta*, pp. 136, 137) that "Radishes are used as sauce with meats." At the end of the sixteenth century they were eaten either raw or boiled in broth (see *Phillips's History of Cultivated Vegetables*, ii. 110). Dr. Muffet says (*Health's Improvement*, 4to, 1655, p. 226), "Most men eat radishes before meat, to procure appetite and help digestion."

Venner says (*Via Recta ad Vitam Longam*, 4to, 1650, p. 142), "There is an Italian sauce called Caviaro, which begins to be in use with us, such vain affectors are we of novelties. It is prepared of the spawne of sturgeon; the very name doth well express its nature, that it is good to beware of it. But this and all other noisome sauces, devised only to allure the stomach and palat to meats and drinks, I leave to the beastly and Bacchanalian meetings of drunkards and African belly gods." In 1600 it was esteemed a great luxury (*Ben Jonson's Works*, 8vo, 1816, vol. ii. pp. 265, 274).

Venner (*Via Recta*, p. 146) says, "The green roots of ginger are preserved two ways, either in a syrup of sugar, or covered over and incrustated according to art with sugar, which are commonly called candied ginger." It was known in London about 1566, having been introduced by the Dutch (*Phillips's History of Cultivated Vegetables*, 8vo, 1822, vol. i. pp. 211, 212). Venner tells us (*Via Recta*, p. 171) that "Raspis or framboise being ripe may be eaten by themselves; . . . or if there be need of cooling, with *rose* or violet *water* and sugar." And (at p. 153) we find that "Quodlins are eaten with sugar and *rose* water."

Venner says (p. 166), "Grapes boyled in butter and sops of bread added thereto, and sugar also, if they be somewhat sowre, are a very pleasant meat or sauce."

Of chestnuts Venner says (*Via Recta*, p. 176), "Being rosted under the hot embers or boyled, and so eaten with salt and sugar," &c. See Dr. Muffett's Health's Improvement, 4to, 1655, p. 200. He thinks they were introduced from Italy into France and England.

At p. 179, Venner says, "Many phantastical people do greatly delight to eat of the earthly excrescences called mushrums. . . . They are convenient for no season, age, or temperature." See (at pp. 180, 181) what Venner says about "cucumers." The mode of preparing them was much the same as that now used.

Venner mentions (pp. 184, 185) the custom of eating young artichokes raw with pepper and salt. He distinguishes between the ordinary "artichocks" and the "artichocks of Jerusalem." But both were boiled and eaten with butter, vinegar, and pepper.

They are mentioned in 1624 in Ben Jonson's Works, 1816, viii. 33. Dr. Muffett (*Health's Improvement*, 4to, 1655, p. 215) says, "Artichokes, since my remembrance, were so dainty in England, that usually they were sold for crownes a piece; now industry and skill hath made them so common that the poorest man is possessed of princes' dainties." After detailing the different ways

of dressing them, he adds (p. 216), "raw artichokes are to be eaten towards the end of meals."

Venner mentions (*Via Recta*, p. 242) capers and sampier as common sauces. Phillips says, "Capers appear to have been eaten in greater abundance in the time of Queen Elizabeth than at present" (*History of Cultivated Vegetables*, i. 114).

Venner says (p. 262), "I may not by the way overpasse without just reproofe the eating of flesh and fish at one and the same meal." He advises that "they eschew this evill custome, and relinquish it to belly gods, and them that have unbridled appetites," &c. Dr. Muffet (*Health's Improvement*, Lond. 1655, 4to, pp. 54, 55) supports the old opinion that fish excites to venery. He adds (p. 141), "Now a daies our sea-coast and rivers are more barren of fish than heretofore." He says (p. 296) that fish was eaten after "biefe and mutton."

Dr. Muffet (*Health's Improvement*, Lond. 1655, 4to, p. 51) says, "Of creeping things I know none but the snail in our country, which some esteem not only for a meat, but also for a meat very restorative." But see (p. 190), where he says "little esteemed." We learn from Cynthia's Revels, that in 1600, "snails or rather cockles," were made into a valued sauce called *bavole* (see *Ben Jonson's Works*, 8vo, 1816, ii. 265).

Pork used to be eaten "with green sauce made of sorrel" (*Muffet's Health's Improvement*, 1655, 4to, p. 69). See what he says (at p. 71) respecting a wild sow and its rarity. Muffett says (*Health's Improvement*, p. 80), "We doe not amisse in England to eat sodden chickens and bacon together."

Venner tells us (p. 84) that the two best ways to cook a turkey are to bake them or roast them, and "stick it full of *cloves* in the roasting." He adds, "They were first brought from Numidia into Turkey, and thence to Europe, whereupon they were called turkies. There are some which lately brought hither certain checkered hens and cocks out of New Guiny, spotted white and black, like a barber's apron."

Muffet says (*Health's Improvement*, p. 153), "Herrings are an usual and common meat, coveted as much of the nobility for variety and wantonness as used for poor men for want of other provision; it is one of the cardinal supporters of our *Holy Lent*, and therefore not to be ill spoken of;" and see ART. 1925. Salmon used to be served with cloves (*Muffet's Health's Improvement*, p. 187). He adds, "Hot salmon is accounted unwholesome in England."

It is evident that frogs were eaten (see *Muffet's Health's Improvement*, p. 192). The emperor Charles V., after his abdica-

tion, was very fond of "legs of frogs" (*Correspondence of Charles V.*, Lond. 8vo, 1850, edited by Mr. Bradford, p. 367).

Muffett says (*Health's Improvement*, p. 193), "Gingerbread is with us a great dish at the end of bankets." It is mentioned in 1610 (*Ben Jonson's Works*, 8vo, 1816, vol. iv. pp. 116, 387); and "a gingerbread woman" (p. 360). It is called in 1614 "comfortable bread" (*Ben Jonson*, iv. 419).

Muffet says (p. 202), "Dates are usually put into stewed broths, minced pies," &c. In 1625, Ben Jonson writes (*Works*, 8vo, 1816, vol. v. p. 256), "He'll draw the magisterium from a minced pie." A Christmas dish (*Tusser's Husbandry*, p. 73, edit. Mavor, 8vo, 1812).

Muffet adds (p. 208), "Olives are an usual dish at most men's tables, though none of them grow in England."

### 2155. WHAT WAS SACK?

See also ART. 442.

This is a difficult question to answer. I suspect the word had different meanings at different times. See some curious details in Venner's Via Recta ad Vitam Longam (Lond. 1650, 4to, pp. 32–34).

He says (p. 32), "Sack is completely hot, and of thin parts." And (at p. 33), "Some affect to drink sack with sugar, and some without, and upon no other good ground as I think, but that as it is best pleasing to their palats." He adds, "But what I have spoken of mixing sugar with sack must be understood of *sherrie sack*, for to mix sugar with other wines that *in a common appellation are called sack*, and are sweeter in taste, makes it unpleasant to the palat and fulsom to the stomach. And, therefore, what I have here written of *sack* in general, is chiefly to be understood of *sherie sack*." He also mentions (p. 34) "Malaga sack," and adds "Canarie wine, which beareth the name of the lands from whence it is brought, is also termed *a sack*; but it differeth from true *sherie sack*," &c. At p. 273, he mentions a custom of drinking "a draught of sack before meales."

In 1614 sack and sherry are spoken of as different (see *Ben Jonson's Works*, 8vo, 1816, iv. p. 523). In 1592, Greene, speaking of the tricks of vintners, says, "They can cherish up white wine with sacke" (*Quip for an upstart Courtier* in *Harleian Miscellany*, edit. Park, vol. v. p. 416). "Spanish sack" (*The Penniless Parliament*, 1608, p. 44, Percy Soc. vol. vii.) In 1679, sack with sugar is called "Bristol milk" (*King's Life of Locke*, 1830, 8vo, vol. i. p. 250).

### 2156. THE USE OF USQUEBACH OR USQUEBATH IN ENGLAND.

See Venner's Via Recta ad Vitam Longam (Lond. 4to, 1650, pp. 62–64). He says (p. 62), "Usquebach, which more significantly may be termed usquebath," and adds (p. 63), "usquebath is a kind of aqua vitæ, and in Ireland of great use. . . . Although usquebath be of little use with us," &c. He gives (at p. 64) a receipt for making it. In 1736, the bishop of Cork sent to Lady Sundon a present of six bottles of usquebaugh from Dublin. From the way in which he writes, this liquor seems to have been considered a great luxury in England (see his Letter in *Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. ii. pp. 299, 300).

### 2157. CUSTOM AMONG THE ENGLISH, IN THE SEVENTEENTH CENTURY, OF TRAVELLING.

Dr. Venner (*Via Recta ad Vitam Longam*, 4to, 1650, p. 365) says, "If a novice, one only initiated in the study of physic, do but cross the seas, and drawe a little outlandish aire, at his return he is taken for a profound doctor."

### 2158. OBSERVATIONS ON PHYSICIANS IN THE SEVENTEENTH CENTURY.

"There hath been of late in our land a great inundation of physicians" (*Venner's Via Recta ad Vitam Longam*, 4to, 1650, p. 375, and see p. 405). In 1631, the father of Sir Simon D'Ewes was attended by Dr. Giffard and Dr. Baskerville, "who ever visited him twice each day he lay sick, and received each of them a twenty-shilling piece every time they came" (*Autobiography of Sir Simon D'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. p. 5). In 1617, it is evident that physicians wore swords (*Middleton's Works*, 8vo, 1840, vol. iii. p. 536). The increasing luxury of physicians who formerly "walked on foot," but now ride on horseback "like princes," is noticed in a curious little tract of the seventeenth century, but without any date affixed to it (*Harleian Miscellany*, edit. Park, vol. i. p. 268).

The mortality among physicians is greater than in any other profession (*Quetelet sur l'Homme*, Paris, 1835, tome i. p. 222).

Pope Pius V. ordered that no physician should visit a sick person more than three days together without seeing proof that he had again confessed his sins (*Ranke, Die Römischen Päpste*, Berlin, 1838, band i. p. 360).

2159. IN THE SEVENTEENTH CENTURY BUCKLERSBURY WAS FAMOUS FOR DRUGS AND SPICES.

"But here a great question ariseth, whether sweet smells correct the pestilent air, or rather be as a guide to bring it the sooner into our hearts. To determine which question I call all the dwellers in Bucklersbury in London to give their sentence, which only street (by reason that it is wholly replenished with physick, drugs, and spicery, and was daily perfumed in the time of the plague with pounding of spices, melting of gums, and making perfumes for others) escaped that great plague brought from Newhaven" (*Health's Improvement, or Rules for preparing all sorts of Food used in this Nation, by Thomas Muffet, Doctor in Physic*, Lond. 1655, 4to, p. 26).

See Stow's London (edit. Thoms, 8vo, 1842, p. 31), where it is said, "The peperers and grocers of Soper's Lane are now in Bucklesberrie and other places dispersed." In 1570, Mary of Scotland had a "serviteur, qui est son fruytier et faict l'office d'apotecquaire, et qui la servyt vendredi dernier à son disner" (*Correspondance de Fénelon*, Paris, 8vo, 1840, tome i. p. 409).

2160. MARRIAGE CUSTOMS IN ENGLAND IN THE SEVENTEENTH CENTURY.

Dr. Muffett (*Health's Improvement*, 4to, 1655, p. 130) says, "As English people, when the bride comes from church, are wont to cast wheat upon her head." In 1621, the eldest sister of Sir Simon D'Ewes married Sir William Elliot, and immediately after the marriage the bride and bridegroom stayed with her father, where they remained a week. So I suppose the custom of going away after the marriage was not then introduced (see the *Autobiography of Sir Simon D'Ewes*, edit. Halliwell, 8vo, 1845, vol. i. p. 175). He married a girl less than fifteen, and preserved continence eight months after marriage (vol i. pp. 133, 417). In 1609, Lady Haughty, in the Silent Woman, says, "We see no ensigns of a wedding here; no character of a bride ale; where be our scarves and our gloves? I pray you give them us. Let us know your bride's colours, and yours at least" (*Ben Jonson's Works*, 8vo, 1816, iii. p. 416); and again (p. 417), she indignantly asks, "No gloves? no garters? no scarves? no epithalamium? no masque?" In 1614, "wedding gloves" are mentioned, and "delicate brooches for the bridemen and all" (*Ben Jonson's Works*, iv. 448, 449). Before the bridegroom retired to the nuptial chamber, he used to untie the tagged laces with which his dress was fastened, and throw them among his friends, who eagerly

scrambled for them. Sometimes his impatience was supposed to be so great that he hastily tore off the tags and effected a rapid retreat. This is sketched in The New Inn, in 1629 (*Ben Jonson's Works*, 1816, vol. v. pp. 431, 432). In 1632, immediately after the marriage ceremony, a cup of wine was handed round to those who assisted at it. This is called by Jonson the knitting-cup, by Middleton the contracting cup (Gifford's note in *Ben Jonson*, vol. vi. p. 82). In 1632, the "bride cake" used to be carried to the church (*Ben Jonson*, vi. 152). In 1608, Ben Jonson writes, "The worthy custom of honouring worthy marriages with these solemnities [i.e. with masques], hath of late years advanced itself frequently with us" (*Works*, 8vo, 1816, vii. 95). "Brides were always led to the altar with their hair hanging down" (*Ben Jonson*, viii. 311). A "bride-cake" is mentioned in 1599 (see *Middleton's Works*, 8vo, 1840, vol. i. pp. 110, 116). In 1602, "gilded rosemary" was used (*Middleton's Works*, i. 231). In 1608, the bride gave at her wedding "bride laces" (*Middleton*, ii. 234).

### 2161. COOKERY IN ENGLAND IN THE SEVENTEENTH CENTURY.

(Continued from no. 2154).

Dr. Muffett (*Health's Improvement*, Lond. 1655, 4to, p. 216) says, "Asparagus was in old time a meat for such emperours as Julius Cæsar; now every boor is served with them." Jacob says positively they were not grown in England before the seventeenth century (*Inquiry into the Precious Metals*, 1831, ii. 138); but Philips says, "It is evidently a native of this country" (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 27). In Elizabeth's time it was eaten boiled in water or in broth, and well seasoned (i. 32). At Dublin, in 1686, the asparagus was very fine (see *Clarendon Correspondence*, 1828, 4to, i. 407). At Paris, at the end of the seventeenth century, "in great abundance" (*Lister's Paris Shaftesbury*, 8vo, p. 120).

In 1628, Lady Stuteville writes to Lady Denton, "I pray eate the boxe of marmelet for my sake" (*Autobiography of Sir S. D'Ewes*, edit. Halliwell, 1845, vol. ii. p. 215). In 1597, the English did not use horseradish at table; but in 1657 it had been already introduced "for sauce to eat fish with and other meats" (*Phillips, History of Cultivated Vegetables*, i. 255). However it is "a native of this country" (i. 254). In 1610, "buttered shrimps" is mentioned as a luxury (*Ben Jonson's Works*, 8vo, 1816, vol. iv. p. 109, and see p. 126). Early in the seventeenth century, dissolute rakes used to take "muscadine and eggs at midnight" (see

*Middleton's Works*, 8vo, 1840, vol. ii. p. 41, and see p. 185, and iv. 433). "Goose pies" (*Middleton's Works*, vol. iv. p. 52).

"As good as vinegar and pepper to your roast beef" (*The Meeting of Gallants at an Ordinarie*, 1604, p. 19, Percy Society, vol. v.)

Was beef cheap? In the Penniless Parliament, 1608, pp. 55–56, Percy Soc., vol. vii.), we have "Some by statute shall love beef passing well, because they can come by no other meat."

Lady Russell, in a letter to her husband dated London, 1677, apologises for concluding somewhat hastily, for she says, "boiled oysters wait, so my story must rest" (*Life of Rachel Wriothesley Lady Russell, with Letters published from the Originals in possession of the Duke of Devonshire*, 3rd edit. Lond. 8vo, 1820, p. 191).

In 1682, jelly used to be made by "the ladies" from hartshorne (see *Evelyn's Diary*, 8vo, 1827, vol. iii. p. 66). In 1698, the earl of Clarendon had a male cook (see *Clarendon Correspondence*, 4to, 1828, vol. ii. p. 322).

### 2162. WHEN WAS GUNPOWDER FIRST MADE IN ENGLAND?

In 1659 it had become so common that the French ambassador at London mentions it as peculiar to the English that they took twice the usual quantity. "Vray est que la coustume des Anglais est de prendre tout jour double monition de pouldre quand ilz partent pour ung voyage" (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome ii. p. 251).

### 2163. THE ESTABLISHMENT IN ENGLAND OF POSTS FOR LETTERS.

See also ART. 711.

In a letter to the Earl of Sussex, dated 19th of June, 1561, Cecil says, "I have given order for the laying of the posts according to your appointment" (*Wright's Elizabeth*, 8vo, 1838, vol. i. p. 64). In a note Mr. Wright says, "This is the first attempt of an establishment of a post between England and Ireland." At vol. ii. p. 67, Fletewood, in a letter to Lord Burghley in 1577, says, "The citie do use to allow me horses to the court; they provided for me *posters* betwene London and Waltham," &c. At vol. ii. p. 151, the queen says in a letter to Sir Edward Stafford in 1581, "I am sorry that common posts of London can afford me surer news than the inhabitants of towns will yield me." In 1603, we find "He took post horses" (*Wright*, vol. ii. p. 495). From the establishment of posts by Cromwell until 1784, the post was the slowest and most insecure conveyance in the country. M'Culloch says (*Dictionary of Commerce*, 8vo,

1849, p. 1037), "In 1784 it was usual for the diligences between London and Bath to accomplish the journey in seventeen hours, while the post took forty hours, and on other roads their rate of travelling was in about the same proportion."

See Blackstone's Commentaries, 8vo, 1809, i. 321–323, who says, it "owes its first legislative establishment" to the parliament of 1643, though James I. and Charles I. instituted one, but only for foreign letters, until, in 1635, one was erected for England and Scotland. However, in 1657 Cromwell erected a regular one, "upon nearly the same model as has been ever since adopted, and with the same rates of postage as continued till the reign of Queen Anne." It was not till 1600 that the House of Commons claimed the right of franking (*Blackstone*, 323). It is evident that in the reign of Mary no one could have post-horses in England without some formal permission from the government. See for proofs of this Ambassades de Noailles (Leyde, 1673, tome ii. pp. 291, 319; tome iii. p. 138).

Mary granted to a person of the name of Cooke the use of a bark of thirty tons, on condition that he conveyed her letters at his own expense to the deputy of Ireland (*Haynes' State Papers*, p. 188). In 1559, the Duke of Norfolk complains of the want of diligence used by the post in conveying the Queen's letters, and suggests that "the only remedy is to give them their old ordinary wages of 2*s*. per diem. For having now but 12*d*. and ill paid, they cannot procure the requisite horses" (*Haynes*, p. 241). Even in 1568, the post from London to Berwick was six to eight days in bringing letters (p. 509). In April 1573, Burghley told the French ambassador that they would send any letters to Morton (who I suppose was at Edinburgh) "par la poste, et aurions sa responce en six jours" (*Correspondance de Fénelon*, Paris, 1840, tome v. p. 292). In the archives of Lyme Regis is an entry: "The 11th June, 1588, paid the footpost for one month's wages at 6*d*. per week 2*s*. The same year 10*s*. 8*d*. are charged for a post-horse at 1*s*. 4*d*. per week" (*Yonge's Diary*, p. xvi. Camden Soc. vol. xli.) In Tytler's Edward VI. and Mary (8vo, 1839, i. 117–119) there is a letter which "throws light on the mode of posting in England in 1548."

### 2164. PROGRESS OF THE LAWS, ETC., IN ENGLAND RESPECTING THE INTEREST OF MONEY.

In 1559, the market interest seems to have been ten per cent. (see *Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 141). In 1610, the goldsmiths were the great bankers and money lenders (see

Gifford's note in *Ben Jonson*, iv. 38, 39). The 21st Jac. I. reduced interest from ten to eight per cent. This excited great attention, and is mentioned several times in The Staple of News, which was brought on the stage the next year (see *Ben Jonson's Works*, 8vo, 1816, vol. v. pp. 200, 207, 258). One of the characters in the Magnetick Lady, which was brought out in 1632, is "Sir Moth Interest, an usurer or money bawd" (*Ben Jonson*, vol. vi. pp. 4, 48). It is by such childish abuse of language as this that the prejudices of the ignorant are fostered by poets and dramatists. In the Magnetick Lady we find "the usual rate of ten in the hundred" (vol. vi. p. 46). And Ben Jonson's fifty-seventh epigram is "on bawds and usurers" (vol. viii. p. 182), and in The Forest, he says, "No usurer nor his bawds" (viii. 284). In 1608, ten per cent. seems to have been the usual interest (*Middleton's Works*, 8vo, 1840, iii. 155). At the end of the reign of Henry VIII. it seems to have been usual to pay the interest yearly (see *Udall's Roister Doister*, p. 85, edit. Cooper, Shakespeare Society, 1847). Blackstone adopts the absurd idea that interest was considered unlawful, because Moses forbad it and Aristotle considered money to be barren (*Commentaries*, edit. Christian, 1809, vol. ii. p. 454). In 1548, ten per cent. seems to have been the common interest in England (see *Haynes's State Papers*, p. 64), and we find houses bought for sixteen years' purchase (p. 65). In 1595, the usual interest seems to have been ten per cent. (*Murdin's State Papers*, p. 736). The father of the great D'Aguesseau wrote about 1681 to Domat, who was perhaps the most eminent jurist that France has produced, "Je savois, monsieur, que l'usure était défendue par l'écriture et par les lois: mais je ne la savois pas contraire au droit naturel: votre écrit m'en a persuadé" (*Cousin's Littérature*, Paris, 1849, tome iii. p. 163). Bucer wished to have an additional homily, "Of usury" (*Collier's Ecclesiastical History*, vol. v. p. 402, 8vo, 1840). In the system of ecclesiastical laws drawn up by Cranmer in 1552, the privilege of making a will is denied to "libellers, strumpets, pandars, and usurers" (*Soame's History of the Reformation of the Church of England*, vol. iii. p. 718, 8vo, 1827). Montesquieu supposes that the influx of precious metals in the sixteenth century caused a fall in the interest of money (*Esprit des Lois*, livre xxii. chap. vi. *Œuvres*, Paris, 1835, p. 380). In 1763, Grimm expresses himself strongly against usury laws (see *Correspondance littéraire, par Grimm et Diderot*, tome iii. p. 382).

1. Cecil, in a letter to Sir Thomas Smith, dated February 27, 1562, says, "Many other good lawes are passed the nether house,

as for liberation of usury under ten per cent. (which notwithstanding I durst not allowe" see the letter in *Wright's Elizabeth*, 8vo, 1838, vol. i. pp. 125–127). 2. Sir Simon D'Ewes was on one occasion in great distress for money; but would not borrow it, because he "thought it not lawful to give or take use" (*Autobiography of D'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. p. 96; see also p. 153). 3. The dislike to interest is said by Michaelis to have originated in an erroneous interpretation of the Mosaic law, combined with an opinion of Aristotle. Calvin was one of the first who recognised the propriety of interest (see *M'Culloch's Principles of Political Economy*, Edinburgh, 1843, pp. 520, 521, and *Commercial Dictionary*, p. 761). 4. See J. S. Mill's Principles of Political Economy, 2nd edit. 8vo, 1849, vol. ii. pp. 492–497. He adopts (p. 492) the idea that the usury laws originated in attempts to adapt Judaism to Christianity. There is no doubt that the tendency of usury laws is to aggravate a commercial panic (*Mill*, ii. 185). 5. Henry II. of France borrowed money at sixteen per cent. (see *Forbes's State Papers*, i. 260). 6. In 1675, "Your usurer, that in the hundred takes twenty" (*The Civic Garland*, p. 58, edit. Fairholt, Percy Society, vol. xix.) Archbishop Sandys is furious against those who take or pay interest (see *Sandys' Sermons*, edit. Cambridge, 1841, 8vo, pp. 50, 136, 182, 203). In the earliest rules drawn up by Wesley it is forbidden (see *Southey's Life of Wesley*, 8vo, 1846, vol. i. p. 364). In 1676, at Montpellier, Locke writes, "Interest by law here is 6¼ per cent., but those that have good credit may borrow at five" (*King's Life of Locke*, 8vo, 1830, vol. i. p. 104).

### 2165. THE INVENTION OF THE ASTROLABE.

See an account of its invention in Irving's History of the Life and Voyages of Columbus, Lond. 8vo, 1828, vol. i. pp. 76, 77. He says that John II. anxious to realise the schemes of Prince Henry, "called in the aid of science to devise some means by which greater scope and certainty might be given to navigation. His two physicians, Roderigo and Joseph, the latter a Jew, the most able astronomers and cosmographers of the kingdom, together with the celebrated Martin Behem, entered into a learned consultation on the subject. The result of their conferences and labours was the application of the astrolabe to navigation, enabling the seamen by the altitude of the sun to ascertain his distance from the equator. This instrument has since been improved and modified into the modern quadrant, of which, even at its first introduction, it possessed all the essential advan-

tages." For this account of its invention, Washington Irving quotes Barros, decade 1. lib. iv. c. 2; Maffei, lib. vi. pp. 6, 7. Irving truly adds, "It is impossible to describe the effect produced upon navigation by this invention. It cast it loose at once from its long bondage to the land, and set it free to rove the deep."

### 2166. ORIGIN OF THE WORD HAMMOCK.

At Exuma, one of the Bahama Islands, Columbus, in his first voyage, found that the inhabitants had simple habitations. "For beds they had nets of cotton, extended from two posts, which they called *hamacs*, a name since adopted into universal use among seamen" (*Irving's History of the Life and Voyages of Columbus*, Lond. 1828, vol. i. p. 258). It is derived from the Carib, according to Du Ponceau (see *Lieber's Reminiscences of Niebuhr*, 8vo, 1835, p. 217, 218).

The origin seems to have been forgotten in the time of Montaigne. He merely says that the Americans have suspended beds, like those of the French seamen (*Essais de Montaigne*, Paris, 8vo, 1843, livre i. chap. xxx. p. 122).

### 2167. THE POTATOE WAS FIRST DISCOVERED IN 1492.

At the island of Cuba, Columbus, in his first voyage to America, "met with the potatoe, a humble root, little valued at the time, but a more precious acquisition to man than all the spices of the east" (*Irving's History of the Life and Voyages of Columbus*, 8vo, 1828, vol. i. p. 284). In 1600 they were considered great luxuries (*Ben Jonson's Works*, 8vo, 1816, ii. 257). The potato, though ultimately so injurious, must have greatly increased the wealth of Europe (see *Mill's Political Economy*, vol. i. p. 222, 8vo, 1849). Phillips says it was so called from "*batata*," the sweet potato, which was introduced into Europe thirty years before it (*Hist. of Cultivated Vegetables*, ii. 78). It was not brought to England till in or after 1586 (p. 79), and was a rare delicacy; for in 1619, the price was a shilling a pound (pp. 85, 86). Great prejudices were excited against it; it was alleged to be poisonous, and in Burgundy forbidden to be cultivated (p. 87). It was not looked upon as an object of national importance till 1662, when the Royal Society advised it to be planted (p. 87), but it was universally used at dinner-tables till the end of the eighteenth century (pp. 87, 88). In Scotland it was not cultivated till 1683, and not planted in open fields till 1728 (p. 90).

### 2168. TOBACCO WAS FIRST DISCOVERED IN 1492.

Washington Irving (*History of Columbus*, Lond. 8vo, 1828, vol. i. p. 287) says that in November, 1492, the Spaniards at Cuba "for the first time witnessed the use of a weed, which the ingenious caprice of man has since converted into an universal luxury in defiance of the opposition of the senses. They beheld several of the natives going about with firebrands in their hands, and certain dried herbs, which they rolled up in a leaf, and lighting one end, put the other in their mouths, and continued exhaling and puffing out the smoke. These rolls they called tobacco, a name since transferred to the plant of which they were made. The Spaniards were struck with astonishment at this singular indulgence, although prepared to meet with wonders."

But Mr. Eliot Warburton says, though without authority, that when in 1535 Cartier visited Montreal, he found "tobacco, which Europeans saw here for the first time" (*Warburton's Hochelaga, or England in the New World*, 8vo, 1846, vol. i. p. 44).

### 2169. SUCCESSION DEVOLVING UPON A SISTER'S SON.

Columbus, in his first voyage to America in 1492, found this custom existing among the naked savages of Cuba. Washington Irving (*History of Columbus*, 8vo, 1828, vol. i. p. 334) says, "In fact, the sovereignty among the people of this island was hereditary, and they had a simple but sagacious mode of maintaining in some degree the verity of descent. On the death of a cacique without children, his authority passed to those of his sisters in preference to those of his brothers, being considered most likely to be of his blood; for they observed, that a brother's reputed children may by accident have no consanguinity with their uncle, but those of his sister must certainly be the children of their mother." (I copy this sentence *verbatim*; the grammar, or rather the sense, is somewhat strange).

Bede relates a similar custom among the Picts: "Cumque uxores Picti non habentes peterent a Scotis, ea solum conditione dare consensueverunt, ut ubi res veniret in dubium, magis de fœminea regum prosapia quam de masculina regem sibi elegerunt, quod usque hodie apud Pictos constat esse servatum" (*Bedæ Historia ecclesiastica*, b. i. c. i. *Opera*, edidit Giles, vol. i. p. 34, Londini, 1843, 8vo).

In Australia, "the names are inherited on the female line, the children of either sex taking the family name of the mother, like the children of the Nairs of Malabar" (*Prichard's Physical History of Mankind*, vol. v. p. 268).

### 2170. INTRODUCTION OF HOGS, ORANGES, LEMONS, ETC., INTO AMERICA.

Columbus, in his Second Voyage to America on October 5, 1493, stopped at Gomera, one of the Canaries. Irving (*History of Columbus*, 8vo, 1828, vol. ii. pp. 3, 4) says, "Here [i.e. at Gomera], they purchased calves, goats, and sheep, to stock the island of Hispaniola; and eight hogs, from which, according to Las Casas, the infinite number of swine was propagated with which the Spanish settlements in the New World subsequently abounded. A number of domestic fowls were likewise purchased, which were the origin of the species in the New World, and the same might be said of the seeds of oranges, lemons, bergamots, and various orchard fruits, which were first introduced into the islands of the west from the Hesperides or Fortunate Islands of the Old World. Las Casas, Hist. Ind. lib. i. cap. 83." But Irving adds in a note (vol. ii. p. 4), "Mons. de Humboldt is of opinion that *there were* wild oranges, small and bitter, as well as wild lemons, in the New World prior to the discovery. Caldcleugh mentions also that the Brazilians consider the small bitter wild orange of native origin (Humboldt's Essai Politique sur l'Isle de Cuba, tome i. p. 68).

### 2171. DISCOVERY OF AMERICA BEFORE COLUMBUS.

Columbus, in his second voyage to America, arrived at the island of Guadaloupe on the 4th of November, 1493. Irving says (*History of Columbus*, 8vo, 1828, vol. ii. pp. 13, 14) that the Spaniards found there a pan of iron, although "no native iron was ever found among the people of these islands. It has been suggested, indeed, that they may have mistaken for iron a certain heavy stone, which, when burnt, has the appearance of it. But Irving goes on to say (p. 13), "Another object, which was a matter of surprise and speculation, was the stern post of a vessel, which they found in one of the houses. How had it reached these shores, which appeared never to have been visited by the ships of civilized man? Was it the wreck of some vessel from the more enlightened countries of Asia, which they supposed to be somewhat in this direction? Or was it part of the caravel which Columbus had lost at the island of Hispaniola during his first voyage? Or was it some fragment of a European ship which had drifted across the Atlantic? The latter was most probably the case. The constant current which sets over from the coast of Africa, produced by the steady prevalence of the trade winds, must occasionally bring the wrecks of the Old World to the shores

of the New; and long before the discovery of Columbus, the simple savages of the islands and the coasts may have gazed with wonder at huge fragments of European barks, which had perished in the opposite regions of the ocean, and have gradually floated to their shores." Irving says (*History of Columbus*, vol. ii. p. 312) that when in 1495, the Spaniards discovered the gold mines on the banks of the river Hayna in the interior of Hayti, "In several places they observed deep excavations in the form of pits, which looked as if the mine had been worked in ancient times; a circumstance which caused much speculation among the Spaniards, the natives having no idea of mining, but contenting themselves with the particles found on the surface of the soil, or in the beds of the rivers." Columbus was told by the natives of Hayti, that some "blackmen had once come to their island from the south and south east. . . . Charlevoix conjectures that these black people may have come from the Canaries, or the western coast of Africa, and been driven by tempest to the shores of Hispaniola (Charlevoix, Hist. St. Doming. lib. iii. p. 162). It is probable, however, that Columbus had been misinformed as to their colour, or had misunderstood his informants. It is difficult to believe that the natives of Africa, or the Canaries, could have performed a voyage of such magnitude in the frail and scantily provided barks they were accustomed to use" (*Irving's History of Columbus*, vol. ii. p. 360). Mr. Blackwell states positively that the Northmen discovered America (*Additions to Mallet's Northern Antiquities*, Lond. 1847, pp. 244–276). And he thinks (p. 275) that Vinland was Massachusetts.

2172. MASKS WORN BY THE AMERICANS—WERE THEY RELIGIOUS?

See also ART. 1446.

When Columbus, in 1496, returned to Spain from his second voyage to America, he brought with him besides the Americans, several curiosities, which "the curate of Los Palacios, who entertained him in his house," has described. Irving says (*History of Columbus*, 8vo, 1828, vol. ii. p. 332), "The worthy curate makes mention of various Indian masks, and images of wood or cotton, wrought with fantastic faces of animals, all of which he supposed were representations of the devil, who he concludes must be the object of adoration of these islanders. Cura de Los Palacios, chap. 131."

2173. THE AMERICANS, WHEN SEARCHING FOR GOLD, PRESERVE CONTINENCE AND FAST.

It is remarkable that Columbus found this among the natives of Veragua, as well as among the natives of Hispaniola. Wash-

ington Irving says (*History of Columbus*, 8vo, 1828, vol. iii. p. 244), "The Indians informed the Spaniards that when they went in quest of gold they were obliged to practise rigorous fasting and continence. A superstitious notion with respect to gold appears to have been very prevalent among the natives. The Indians of Hispaniola observed the same privations when they sought for it, abstaining from food and from sexual intercourse."

Among the Abyssinians, "No persons are allowed to go into a church until three days after having intercourse with man or woman" (*Transactions of Literary Society of Bombay*, vol. ii. p. 40, 4to, 1820).

### 2174. IN THE BEGINNING OF THE SIXTEENTH CENTURY HAWKING WAS CONFINED IN SPAIN TO NOBLEMEN.

Fernando Columbus, in the life of his father, the great Columbus, says that he can give no positive information as to the lineage of his family. Washington Irving (*Life of Columbus*, 8vo, 1828, vol. iv. pp. 118, 119) says Fernando "breaks forth into professed contempt for these adventitious claims, declaring that he thinks it better to content himself with dating from the glory of the admiral than to go about inquiring whether his father 'were a merchant, or one who kept his hawks;' literally in the original *Cazador de volateria a falcones*. Hawking was in those days an amusement of the higher classes, and to keep hawks was almost a sign of nobility."

Mr. Drake has collected several particulars respecting hawking in England during the sixteenth and early part of the seventeenth century (*Shakespeare and his Times*, 8vo, 1817, 4to, vol. i. pp. 255–272). He says (p. 255), "To the very commencement, indeed, of the seventeenth century we may point as to the zenith of its popularity and reputation;" but he adds (p. 272), "the adoption of the gun had before the year 1700 almost completely banished the art of the falconer." In Every Man in his Humour, Stephen says, "An a man have not skill in the hawking and hunting languages now-a-days, I'll not give a rush for him; they are more studied than the Greek or the Latin" (*Ben Jonson's Works*, 8vo, 1816, vol. i. p. 9).

### 2175. NOTE ON PIRACY IN EUROPE IN THE SIXTEENTH CENTURY.

Mr. Wright (*Elizabeth and her Times*, 8vo, 1838, vol. i. pp. 241, 242) has printed a letter dated Seville, August, 1566, which, as he says, "gives a curious picture of the state of Southern Europe,

when the Christians were in danger of being taken by the Moorish corsairs almost in our own seas." See also vol. i. 69, where Cecil, in 1561, writes, "the quene's majesty hath three ships in the north seas to preserve the fyshers from pyratts."

### 2176. STUDY OF THE FRENCH LANGUAGE IN ENGLAND IN THE SIXTEENTH CENTURY.

Dr. Wilson, in a letter to Burghley, in 1573, says, "I have read the French treatise, but I have not seen the same in English" (*Wright's Elizabeth*, 8vo, 1838, vol. i. p. 487). Sir H. Killigrew, in a letter to Walsingham, dated Edinburgh, June, 1574, says of the young James VI., "His grace speaketh the French tongue marvaillous well" (*Wright's Elizabeth*, vol. i. p. 498). Sir Edward Waterhouse, in a letter to Burghley, in 1576, says of the young earl of Essex (whose father had just died), "He can express his mind in Latin and French, as well as in English" (*Wright's Elizabeth*, ii. 44). In Wright's Elizabeth (vol. ii. p. 123), there is a letter from Thomas Norton (author of part of the Tragedy of Gorbuduc), which clearly shows that he knew French. In November, 1559, Mr. Jones writes from Blois to Cecil, and sends him "such chathologues as I could of books lately imprinted" (*Forbes's Elizabeth*, i. 272). Some of these books must have been French. In 1572, the earl of Northumberland was obliged to use an interpreter in a conversation he held with the Spanish ambassador, and as it is not likely that the ambassador was ignorant of French, we must suppose that the earl did not know it (see *Sharp's Memorials of the Rebellion of* 1569, 8vo, 1840, p. 189). In 1536, French was so little spoken or known at Calais that Lady Lisle, on her arrival there, sent her two youngest daughters to school in the interior, in order that they might learn the language (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, ii. 294, 295).

In 1554, Philip II. told Noailles that he could not *speak* French (see *Ambassades de Noailles*, Leyde, 1763, tome iii. p. 310), although he *understood* it. However, the Venetian ambassador, in 1557, writes, "Besides Spanish, he knows Latin, Italian, and French" (*Michele's Report*, in *Ellis's Original Letters*, 2nd series, vol. ii. p. 238).

In 1571, Barker, the confidant of the Duke of Norfolk, understood Italian, but very little French (see *Murdin's State Papers*, pp. 114, 115).

In 1569, the French ambassador in London gave a dinner to the duke of Norfolk, Leicester, the earl of Arundel, and several

members of the Council; but what he said was translated into English by Cecil, and their replies, made in English, were turned into French for the benefit of the ambassador. See the details of this curious arrangement in Correspondance diplomatique de Fénelon (Paris, 8vo, 1840, tome ii. p. 132), and in 1572 the ambassador mentions that several of Elizabeth's council were ignorant of French (*Correspondance de Fénelon*, tome iv. p. 428).

### 2177. OBSERVATIONS ON THE PURITANS IN THE SIXTEENTH CENTURY.

See also ART. 411.

In Wright's Elizabeth, 8vo, 1838, vol. i. pp. 475–477, there is an important letter from the bishop of Peterborough to Lord Burghley. It is dated April 12, 1573. The bishop complains of "those whom men do call puritans and their fautors." He mentions their great increase, particularly among "divers young ministers, to whom it is plausible to have absolute authoritie in their parishes." And, in 1591, Sir Francis Knollys writes to Lord Burghley respecting "such as are called Purytanes" (*Wright*, vol. ii. p. 417). In 1572, the Puritans complained of the name given to them, and called it "odious" (see *Neal's History of the Puritans*, 8vo, 1822, vol. i. p. 234; see also p. 267).

### 2178. THE AMERICANS CONSIDER CHANGING NAMES AN ACT OF FRIENDSHIP.

Washington Irving (*History of Columbus*, Lond. 8vo, 1828, vol. iii. p. 396), speaking of Cotabanama, in Hispaniola, says, "He was received into great consideration by Esquibel, and they exchanged names, an Indian league of fraternity and perpetual friendship."

### 2179. MEANING, ETC., OF CARAVEL.

See on the meaning of Caravel the remarks of Washington Irving (*History of Columbus*, 8vo, 1828, vol. iv. pp. 235–237). He says, "The Chevalier Bossi, in his Dissertation on Columbus, observes that in the Mediterranean, caravel designates the largest class of ships of war among the Mussulmans; and that in Portugal it means a small vessel of from one hundred and twenty to one hundred and forty tons burden; but Columbus sometimes applies it to a vessel of forty tons. Du Cange, in his Glossary, considers it a word of Italian origin. Bossi thinks it either Turkish or Arabic, and probably introduced into the European languages by the Moors. Mr. Edward Everett, in a note to his Plymouth oration, considers that the true origin of the word is

given in Ferrarii Origines Linguæ Italiæ: 'Caravela navigium minoris genus. Lat. carabus. Græce *κάραβος*.' That the word *caravel* was intended to signify a vessel of a small size is evident from a naval classification made by King Alonzo in the middle of the thirteenth century," &c., &c.

### 2180. INFLUENCE OF MANDEVILLE'S TRAVELS ON CIVILIZATION, ETC.

Washington Irving (*History of Columbus*, 8vo, 1828, vol. ii. pp. 165, 171, and vol. iv. pp. 305, 308) positively asserts that Mandeville's Travels had great influence over the mind of Columbus. But of this he has given no proofs except at vol. ii. p. 171, where he says of Columbus, "He recollected that Sir John Mandeville, in his account of the remote parts of the east, had recorded a story of the same kind as current among certain naked tribes of Asia, and told by them in ridicule of the garments of their civilized neighbours, which they could only conceive useful as concealing some bodily defect. Cura de Los Palacios, cap. 127."

Now, query? Does the Cura de Los Palacios say that Columbus remembered reading this in Mandeville? And if he does so, how does he know it. At all events a great authority, no less than Humboldt (*Cosmos*, vol. ii. p. 626, edit. Otté), says that "Columbus and his son Fernando make mention of the geography of Asia by Æneas Sylvius (Pope Pius II.), but never of Marco Polo or Mandeville."

In Congreve's Love for Love (act ii. scene 5, p. 211 B), Foresight says to that monstrous liar, Sir Sampson, "Thou modern Mandeville! Ferdinand Mendez Pinto was but a type of thee, thou liar of the first magnitude."

### 2181. THE IMAGINARY ISLAND OF ST. BRANDAN, WEST OF THE CANARIES.

The inhabitants of the Canaries have for centuries affirmed that they see an island about a hundred leagues to the west. This imaginary island is called St. Brandan. See an account of it in Irving's History of Columbus (8vo, 1828, Appendix, No. xxiii. vol. iv. pp. 317–332). Irving says (p. 318), "It is laid down on the globe of Martin Behem, projected in 1492, as delineated by M. de Mure, and it will be found in most of the maps of the time of Columbus, placed commonly about two hundred leagues west of the Canaries."

It was so called from St. Brandan, or Borondan, a Scotch abbot

of the sixth century (p. 319). Irving remarks (p. 322) that so strong is the evidence in favour of the existence of this island, that Don Joseph de Viera y Clavijo (Hist. Isl. Can. lib. i. c. xxviii) says that there never was a more difficult paradox or problem in the science of geography, since to affirm the existence of this island is to trample upon sound criticism, judgment, and reason; and to deny it, one must abandon tradition and experience, and suppose that many persons of credit had not the proper use of their senses." Indeed Irving (p. 331) follows Feyjoo (Theatro Critico, t. iv. d. 10), who thinks that it was a sort of mirage. But it appears to me that this will scarcely account for the many independent witnesses who affirmed not that they had seen it at a distance, but that they had visited it and trodden on its soil. See the different testimonies at pp. 324, 325, 326, which appeared so satisfactory that in 1526 an expedition was sent out from the Canaries to search for it (p. 322). This was followed by two other expeditions in 1570 and 1605 (p. 327), and by a fourth expedition in 1721 (p. 328). Irving says (p. 329) that the island of St. Brandan "is laid down as one of the Canary Islands in a French map published in 1704," and is given in a geographical chart published by Gautier in 1755.

In vol. xiv. of Percy Society, an English legend of St. Brandan, at the beginning of the fourteenth century, has been published. The learned editor, Mr. Wright, supposes (p. vii.) that this singular myth "first took the definite form in which it afterwards appeared in the latter part of the eleventh century." For a remarkable instance of the power of sympathy see Southey's Life of Wesley, 8vo, 1846, vol. i. pp. 19–25, 445–470, 448.

### 2182. NOTE ON THE DISCOVERY OF THE ISLAND OF MADEIRA.

See on this Irving's History of Columbus (8vo, 1828, appendix, no. xxv. vol. iv. pp. 337–346). It is said to have been accidentally discovered by two fugitive lovers in the reign of Edward III. of England, called Robert Macham and Anne Dorset. The story, which is romantic enough, is prettily told by Irving (pp. 338–344). It stands on the authority of Alcafarado, esquire to Prince Henry of Portugal; and the Abbé Prevost seems inclined to give credit to the account (p. 337). But there are some awkward and fatal anachronisms, which certainly prove that even if the story is at bottom true, it must have been inaccurately detailed (see p. 345). The account given by Hakluyt is somewhat different (see pp. 345, 346).

Voltaire (*Essai sur les Mœurs*, ch. cxli. *Œuvres*, Paris, 1821,

tome xvii. p. 317) says that Madeira was discovered in A.D. 1419: "On lui donna le nom de Madère, parce qu'elle était couverte de bois, et que *Madera*, signifie *bois*, d'où nous est venu le mot de *madrier*."

### 2183. FENCING SCHOOLS, ETC., IN ENGLAND IN THE SIXTEENTH CENTURY.

Fletewood, in a letter to Burghley in 1577, mentions the "fense scholes" in London (see *Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 70, and vol. ii. pp. 205, 206). In 1594, there was hung in London, "Patrick Cullen, an Irish fencing master" (*Camden*, in *Kennett*, ii. 577). In 1595, the different fencing terms, which are all Italian, are enumerated in Every Man in his Humour (*Jonson's Works*, 8vo, 1816, vol. i. p. 121.) The fencing masters used to grant regular degrees to their pupils, according to their skill; the degrees being a master's, a provost's, or a scholar's. These licences are pleasantly ridiculed in Cynthia's Revels, in 1600 (*Jonson's Works*, ii. 333). In the Silent Woman is mentioned "a fencer, marching to his prize, had his drum most tragically run through" (*Jonson's Works*, 353). They were popular with women (*Ben Jonson*, iii. 368).

In 1599 a man is mentioned as going to the fencing school at four in the morning (see *Middleton's Works*, 8vo, 1840, vol. i. p. 60). They were great haunts of vice. Dekker, in 1607, tells us that the devil kept the first fencing school (*Knights Conjuring*, p. 16, Percy Soc. vol. v.) The Puritans seem to have wished to put them down (see *Hutton's Follie's Anatomie*, 1619, p. 22, Percy Soc. vol. vi.) Those who frequented fencing schools were bad characters, and some attempts were made about 1577, to suppress the schools (see *Wright's Elizabeth*, 1838, vol. ii. pp. 18, 19, 88). Fencing first became fashionable in France in the middle of the sixteenth century; before then it was considered rather discreditable (*Essais de Montaigne*, livre ii. ch. xxvii. Paris, 8vo, 1843, pp. 439, 440).

### 2184. DANCING IN ENGLAND IN THE SIXTEENTH CENTURY.

In a letter from Fletewood to Lord Burghley in 1577, mention is made of "daunsing scholes" in London (see *Wright's Elizabeth*, ii. 70).

At the latter part of the sixteenth century it was quite a passion. The different dances in use are carefully enumerated in *Drake's Shakespeare and his Times* (1817, 4to, vol. ii. pp. 172–176). In France in the middle ages the minstrels were sometimes

dancing masters (see *Notes to Percy's Reliques of Ancient Poetry*, 8vo, 1845, p. xxv.)

2185. THE EXCHANGE IN LONDON IN THE SIXTEENTH CENTURY.

It is evident that in 1557, it was a very general place of resort. See Fletewood's Letter in *Wright's Elizabeth* (8vo, 1838, vol. ii. p. 70). "The Exchange, where at every step a man is put in mind of Babell, there is such a confusion of languages" (*Dekker's Knights Conjuring*, 1607, p. 20, Percy Society, vol. v.)

2186. THE CONNECTION BETWEEN COMMERCE AND CIVILISATION.

In the reign of Elizabeth, many noblemen used to speculate in foreign voyages and trade. See in Wright's Elizabeth, 8vo, 1838, vol. ii. pp. 83–85, a letter illustrating this, from John Barker to Leicester in 1578.

2187. THE BROWNISTS IN THE SIXTEENTH CENTURY.

In Wright's Elizabeth, 8vo, 1838, vol. ii. p. 146, there is a letter from the bishop of Norwich to Burghley on 2nd August, 1581, complaining of "Mr. Browne's late coming into my diocese." Camden, under the year 1583, says, "Robert Brown, a Cambridge man, a young student in divinity, of whom the new sectaries were called Brownists" (*Annals of Elizabeth*, in *Kennett*, vol. ii. p. 494). Collier says that about 1583, "one Robert Brown began to publish his heterodoxies, and grew very troublesome" (*Ecclesiastical History*, 8vo, 1840, vol. vii. p. 1).

2188. ANXIETY OF COLUMBUS FOR ANOTHER CRUSADE.

Irving (*History of Columbus*, 8vo, 1828, vol. i. p. 168) says, "It is a curious and characteristic fact, which has never been particularly noticed, that the recovery of the holy sepulchre was one of the great objects of his [Columbus's] ambition, meditated throughout the remainder of his life, and solemnly provided for in his will."

And for further proofs of the anxiety Columbus felt for a new crusade, see vol. i. p. 349, and in particular (at vol. iii. pp. 168–174), his letter on the subject, with the foolish mysticism of which Irving is delighted. "In this letter," says Irving (p. 170), "he urged their majesties to set on foot a crusade for the deliverance of Jerusalem from the power of the unbelievers."

Irving mentions (vol. iii. p. 179) that Columbus, in a letter to Alexander VII. writes "that his enterprises had been undertaken with intent of dedicating the gains to the recovery of the holy

sepulchre" (see also p. 308). When Columbus returned from his first voyage, "he made a vow to furnish within seven years an army consisting of four thousand horse and fifty thousand foot for the rescue of the holy sepulchre, and a similar force during the five following years" (*Irving*, i. 425). It is hardly necessary for me to add that Columbus died a perjured man. I have met with several instances which make me think that the spirit of the crusaders long survived the crusades. Probably the only fatal blow that spirit ever received was the discovery of America, which turned the attention of Europe from the east to the west, and diverted the whole current of thought and action. Many writers have thought that the want of success was the reason why the crusades died away. But to me it appears that in such a cause failure was rather likely to stimulate than to deter. Religious bigotry is never guided by the maxims of prudence, and to fools the probability of martyrdom is an incentive to action. Even in 1706, a rich inhabitant of Abbeville left all his property to Louis XIV., on condition that the king would employ it in a crusade (*Correspondance littéraire, par Grimm et Diderot*, tome v. p. 265).

### 2189. COLUMBUS WAS FAVOURABLE TO SLAVERY.

In a long letter to the Spanish sovereigns, Columbus proposes to transfer the Caribs to Spain, to be sold as slaves to merchants in return for live stock. By this means, as he sagaciously observes, the colony will be enriched and the souls of the pagan Caribs will be saved! See his ingenious reasoning in Irving's History of Columbus (8vo, 1828, vol. ii. p. 82). To sell the Americans as slaves was a favourite measure of finance with Columbus (for further proofs see *Irving*, vol. ii. p. 262; vol. iii. p. 19). On one occasion his conduct on this subject greatly incensed his munificent patroness, the amiable but high-minded Isabella (vol. iii. pp. 92, 93).

Christian (note in *Blackstone*, i. 425) quotes I. Lord Ray (147), to the effect "that the Court of Common Pleas, so late as the 5 W. and M. held that a man might have a property in a negro boy, and might have an action of trover for him, because negroes are heathens."

1. M'Culloch ingeniously remarks that the existence of slavery, by rendering labour disgraceful, prevented the study of political economy (*Principles of Political Economy*, Edinburgh, 1843, p. 10). 2. Mr. Mill says, that in a country where wages are high, slave labour is cheaper than free labour in spite of its inferior efficiency (*Principles of Political Economy*, 2nd edit. 8vo,

1849, vol. ii. p. 226). See also vol. i. pp. 304–309, where he observes that the increase of population in Europe by making labour cheap, hastened the extinction of serfdom. As to the influence of slavery on value, see i. 589. 3. Jacob remarks that slavery originated in a moral improvement, and was a substitute for putting prisoners of war to death (*History of the Precious Metals*, 8vo, 1831, vol. i. p. 136). M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 1199) says that the African slave-trade was begun by the Portuguese in 1442, but made little progress till the sixteenth century. "Sir John Hawkins was the first Englishman who engaged in it, and such was the ardour with which our countrymen followed his example, that they exported from Africa more than 300,000 slaves between the years 1680 and 1700." He has some sensible remarks (p. 1251) on the absurdity of supposing that in tropical countries free labour will be as productive as slave labour. Slavery was opposed by Wesley, but defended by Whitfield (*Southey's Life of Wesley*, 8vo, 1846, ii. p. 308). See Comte's Philosophie Positive (v. 186-195). He observes, that at first slavery was an improvement, because it succeeded the immolation of prisoners. He adds (pp. 188, 189) that without it in a barbarous and military society there will be no labour. Polytheism he says (p. 193), is the natural epoch for it. Comte (vi. 58–62) eloquently acknowledges the services rendered by the church of Rome in abolishing slavery. In Tartary, slavery is very mild (see *Huc's Travels in Tartary and Thibet*, vol. i. pp. 171, 172).

### 2190. IN THE SIXTEENTH CENTURY EARTHENWARE USED IN ENGLAND IMPORTED FROM GERMANY.

See a petition of William Simpson in 1580, in which it is said that "one Garret Tynes, a stranger, lyving in Acon, in the parts beyond the seas, being none of her majesty's subjects, doth buy up all the potts made at Cullein, called drinking stone potts, and he onlie transporteth them into the realm of England, and selleth them," &c. (*Wright's Elizabeth*, 8vo, 1838, vol. ii. pp. 124, 125, and Wright's note).

### 2191. NOTE ON THE VARIATION OF THE NEEDLE.

Irving says (*History of Columbus*, 8vo, 1828, vol. i. p. 201), "On the 13th of September, 1492, in the evening, being about two hundred leagues from the island of Perro, Columbus, for the first time, noticed the variation of the needle, a phenomenon which had never before been remarked. He perceived about

nightfall that the needle, instead of pointing to the north star, varied about half a point, or between five and six degrees, to the north-west, and still more on the following morning."

Columbus got over the difficulty by telling his terrified seamen "that the direction of the needle was not to the polar star, but to some fixed and invisible point. The variation was not caused, therefore, by any fallacy in the compass, but by the movement of the north star itself" (vol. i. p. 202).

### 2192. SUPPERS IN ENGLAND IN THE SIXTEENTH CENTURY.

In 1586, Fletewood, on the occasion of the queen's birthday, writes to Lord Burghley, "I have been bidden out this night to supper in six or seven places" (*Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 309). At the beginning of Elizabeth's reign, the higher classes in the country supped at five or six o'clock, for they only took two meals in the day (*Drake's Shakespeare and his Times*, 4to, 1817, vol. i. p. 80), but the farmers and their servants both dined and supped later; their supper they took at seven (i. 103). After supper it was usual to take at bedtime a posset (i. 82). But between the two they used, at least in the country, to collect round the fire and terrify each other with the most horrid stories of witchcraft and sorcery. See the instances in Drake's Shakespeare and his Times (vol. i. pp. 314–320). Early in the seventeenth century their supper seems to have been very abundant, and Ben Jonson, in his ninety-first epigram, describes an "olive, capers, or some better salad, ushering the mutton" (*Works*, 8vo, 1816, viii. pp. 212, 213). At the beginning of Elizabeth's reign the suppers at farm houses consisted of broth (see *Tusser's Five Hundred Points of Husbandry*, edit. Mavor, 1812, p. 86). At marriages, one large posset was introduced for the guests directly after supper (see *The Mad Pranks of Robin Goodfellow*, 1628, p. 29, Percy Society, vol. ii.) In Brussels, in 1571, eight was the hour for supper, unless indeed this was an exceptional instance (*Murdin's State Papers*, p. 16). A supper, which Elizabeth, in 1572, gave to the French ambassador, was finished at about nine (see *Correspondance diplomatique de Fénelon*, Paris, 1840, tome v. p. 96).

### 2193. THE USE OF BEER, ETC., IN ENGLAND IN THE SIXTEENTH CENTURY.

Ruthen, in a letter to Burleigh, written in 1589, says, "Alehouses, the great fault of this country" (*Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 404).

Phillips (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 56) says, "Beer is a word derived from the Welsh *bir*." He adds (vol. i. p. 240), that though hops are indigenous to England, they were not used in malt liquor till about 1524. Beer was, perhaps, more drunk in England than in any other country. On the arrival of Philip II. he announced his intention "vivre de tous poincts à l'Anglais," and immediately called for some beer, which he drank (*Ambassades de Noailles*, Leyde, 1763, tome iii. p. 287).

### 2194. INTRODUCTION, ETC., OF APRICOTS INTO ENGLAND.

They were certainly grown in England early in Elizabeth's reign; for, in 1571, the queen sent the French ambassador a basket, "plein de fort beaulx abricotz, pour me faire veoir que l'Angleterre est ung asses bon pays pour produyre de bons fruictz" (*Correspondance diplomatique de Fénelon*, Paris, 8vo, 1840, tome iv. p. 200). The polite diplomatist replied, "Que ses beaulx abricotz monstroient bien qu'il y avait de belles et bonnes plantes en son royaulme, où je souhaitais des greffes de France pour encore y produyre le fruict plus parfaict" (p. 201). I suppose by this, the French apricots were better. Grammont, when in England, ordered every week from Paris, "pâtés d'abricots," as presents to his mistresses (see *Memoires du Comte de Grammont*, Londres, 1776, 12mo, tome i. p. 194). At the end of the seventeenth century apricots were commonly grown in Paris, and "a conserve" was made of them, which appears to have been unknown to the English (see *Lister's Paris at the close of the Seventeenth Century*, Shaftesbury, 8vo, p. 198). They are mentioned in 1600 (see *Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 439), and in 1609 (*Ben Jonson's Works*, 8vo, 1816, iii. 427).

### 2195. USE OF LATINISMS IN THE ENGLISH LANGUAGE.

See also ART. 1949

"Novitious," i.e. of modern origin (*Autobiography of Sir S. D'Ewes*, ed. by J. O. Halliwell, Lond. 1845, vol. i. p. 6). "Equipollent" for equivalent (*Autobiography of Sir S. D'Ewes*, 8vo, 1845, vol. i. pp. 61, 64). "Profligated" for put to flight (*Autobiography of Sir S. D'Ewes*, vol. i. pp. 152, 221). "Inexpugnable fort" (*Autobiography of Sir S. D'Ewes*, vol. i. p. 222). "Cogitabundous" for deeply thoughtful (*Autobiography of Sir S. D'Ewes*, vol. i. p. 363). "To colloque" for conspire (*Secret History of James I.* in *Autobiography of Sir S. D'Ewes*, vol. ii. p. 362). "Odible," i.e. hateful (*Rich's Honestie of this Age*, 1614, pp. 3, 58, Percy Soc., vol. xi.) "To maculate," such a

contract of amity" (*Letters of Elizabeth and James VI.*, Camden Society, 1849, p. 19).

### 2196. FASTING IN ENGLAND IN THE SEVENTEENTH CENTURY.

When did this custom grow up among the Protestants? Sir Simon D'Ewes tells us that he first began to fast in 1627, "having always before declined it by reason of the Papists' superstitious abuse of it." Having begun it, he rapidly progressed in austerity (see *Autobiography of Sir Simon D'Ewes*, edit. Halliwell, 8vo, 1845, vol. i. pp. 352, 353). In May, 1627, he fasted four days (p. 356). In December he was fortunate enough to get his wife to join him in fasting (p. 363), and in 1629, the fasting became so common that "I do purposely for the most part omit the mention of it" (vol. i. p. 414). He first commenced family fasts in February, 1630 (p. 429). When his father was ill he fasted (vol. ii. p. 9); when his child was ill he resorted to the same expedient (p. 46; see also pp. 52, 66, 69, 73, 91, 99). In 1638, for some unexplained reason, "I began to reduce my ordinary fastings to one every quarter" (vol. ii. p. 102). After this are fewer notices (see p. 141).

### 2197. OBSERVATIONS ON THE GROWTH OF EPISCOPAL POWER IN ENGLAND IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

See also ART. 509.

"Nor did ever any bishop dare to assume the stile of right honourable to himself till within these few yeares, much lesse to place right honourable before right reverend, as 'tis done in Bishop Andrew's sermons and elsewhere; and to place the word lord before the title archbishop" (*Autobiography of Sir S. D'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. p. 166).

In Stafford's Brief Conceipt of English Policy, the bishops are spoken of with great freedom, and they are particularly reproved for their non-residence at their sees (*Harleian Miscellany*, vol. ix. p. 189). Collier reluctantly confesses that Pilkington, bishop of Durham, "stuck in the scruples of the habit, disliked the cap and surplice, though not to that degree as to refuse the wearing them" (*Ecclesiastical History*, 8vo, 1840, vol. vi. p. 396). M. Villers says that it was a capital mistake on the part of the English sovereigns to identify their interests with the interests of the bishops (*Essai sur la Reformation*, Paris, 1820, p. 175), but he strangely supposes (p. 111) that wherever the Reformation spread, the clergy were docile to their princes. On the absurdity of the claims of the bishops to an uninterrupted succession from the apostles, see Bogue and Bennett's History of the Dissenters, vol. i. pp. 432, 433.

### 2198. OBSERVATIONS ON THE AURORA BOREALIS.

See some good remarks in Account of Iceland, &c., Edinburgh Cabinet Library, 1840, pp. 237–239.

It is said to have increased in the Atlantic and diminished in Asia. See also Prout's Bridgewater Treatise, 3rd edit. 8vo, 1845, p. 304.

### 2199. NOTES FROM MARRYAT'S DIARY IN AMERICA.

A Diary in America, with Remarks on its Institutions, by Captain Marryat, C.B., Lond. 1839, 3 vols. 8vo. His remarks on the tendency of democracy are singularly shallow. He says (vol. i. pp. 22, 23) among other things that a democratic form of government "leads to the shrine of Mammon"!!! He notices (vol. ii. pp. 16–18) the prevalence of duelling; and with inimitable gravity says, "*Duelling* always has been, and always will be, one of the evils of democracy." Again (at vol. iii. p. 15), "There never was, nor ever will be, anything like liberality under a democratic form of government." And (at vol. iii. p. 143), "Those who live under a democracy have but one pursuit, but one object to gain, which is wealth. No one can serve God and Mammon." He says (vol. i. pp. 113, 114), "The entailing of estates was abolished by an Act of Congress in 1788, but a man may will away his property entirely to his eldest son if he pleases. This is however seldom done; public opinion is too strong against it." On the disadvantages of primogeniture, see Brougham's Historical Sketches of Statesmen (vol. vi. pp. 59, 60, Lond. 1845). Its moral evils are noticed in Coleridge's Literary Remains (vol. ii. pp. 191, 192).

Marryat (vol. i. pp. 112–116) gives an account of a visit he paid to the Shakers at Niskayuna. He accuses them of not keeping their vow of chastity, but his only authority for this is a renegade from them, or, as he delicately puts it, "one who has *seceded* from the fraternity." The Shakers and the Rappites are two flourishing sects in America, "both holding all their property in common, and both enforcing celibacy." See an account of them in Miss Martineau's Society in America, Paris, 1842, 8vo, vol. i. pp. 215–220, part ii. ch. i.

Marryat, speaking not merely of Americans, but generally, says (vol. i. p. 128), "Under a certain age, girls are certainly much quicker than boys." He mentions (vol. i. p. 291) the "want of taste and discrimination" in all the museums of the United States. See also (at vol. ii. pp. 176, 177) his conversation with an artist, who complained bitterly of the want of taste of the

Americans in painting. He said that they would only buy portraits of themselves.

Marryat evidently has written smarting under the little attention paid to him by the Americans. His declaration (vol. i. p. 13) that he did not care for their hospitality, reminds one of Puff's indifference to criticism. However, he adds (vol. i. p. 14), "They had no right to insult and annoy me in the manner they did, from nearly one end of the union to the other." But through the whole of Captain Marryat's work it is truly extraordinary to observe the complacent confidence with which a plain and honest sailor expresses the strongest opinions on the most difficult questions of morals and jurisprudence. Marryat's attacks on Miss Martineau are continual and strong. He speaks of her work on America, "filled as it is with absurdities and fallacies" (vol. i. p. 15). He says (vol. i. p. 9) that a "gentleman" at Boston showed him "two pages of fallacies," which he had hoaxed Miss Martineau into inserting in her work. At vol. i. p. 258, he says that Miss Martineau has written of Governor Everett "in very coarse unmeasured language." He says (vol. ii. pp. 198, 199) Mr. Clay told him that in conversation Miss Martineau expressed opinions on slavery different from those in her work. Marryat adds (vol. ii. p. 199) that some "southern ladies" told him that Miss Martineau had misreported their conversation. Miss Martineau says that "the American clergy are the most backward and timid class in the society in which they live." Captain Marryat says, "I quote this passage to contradict it. The American clergy are, in the mass, equal if not superior to any in the world" (vol. iii. pp. 107, 108).

Marryat visited the native Indians. He says (vol. ii. p. 82), "In many points of manners and customs, the red men have a strong analogy with the Jewish tribes; among others an eye for an eye and a tooth for a tooth is strictly adhered to."

He says (vol. ii. pp. 208, 209), "I have often heard it asserted by Englishmen that America has no *coal*. There never was a greater mistake; she has an abundance, and of the finest that ever was seen. At Wheeling and Pittsburg, and on all the borders of the Ohio river above Gugandotte, they have an inexhaustible supply, equal to the very best offered in the London market. All the spurs of the Alleghany range appear to be one mass of coal. In the Eastern States the coal is of a different quality, although there is some very tolerable." The coals of Borneo are very fine and abundant (see *Low's Sarawak*, 8vo, 1848, pp. 12–16).

At vol. ii. pp. 221–247, he gives a sort of list of words and

*expressions peculiar* to the *Americans*. He says (p. 231), "The old phrase of 'straining at a gnat and swallowing a camel' is in the Eastern States rendered 'straining at a *gate*, and swallowing a *saw-mill*.' The American ladies never talk of a *leg*; the word is too coarse, they say *limb* (p. 245). Marryat tells a pleasant story (pp. 246, 247) of his going into a girls' school, where he saw in the reception-room the four legs of a piano-forte "in modest little trowsers with frills at the bottom of them."

In the state of New York there is no *imprisonment for debt*, and Marryat says this has worked very well. See his chapter on Credit in vol. ii. p. 248, note, &c. M'Culloch is opposed to imprisonment for debt, that is for debts honestly contracted; but he says our law is too lenient to fraudulent debtors (*Principles of Political Economy*, Edinburgh, 1843, 8vo, pp. 274–276).

The Americans are very fond of the game of nine-pins, which is "very superior to what it is in England. In America the ground is always covered properly over, and the balls are rolled upon a wooden floor as correctly levelled as a billiard-table. The ladies join in the game" (vol. i. p. 211). "An Act was passed prohibiting the game of nine-pins, but this was evaded by substituting *ten*-pins, and they have been played everywhere ever since" (vol. iii. p. 195).

He says (vol. iii. p. 192), "The lawyers are the real aristocracy of America; they comprehend nearly the whole of the gentility, talent, and liberal information of the Union."

Respecting the American marine there are full details in vol. iii. pp. 1–40. He says (pp. 8–10) that their vessels are beautifully built; "in every class you cannot but admire the superiority of the models and workmanship." The pay of the American navy, from post-captains down to midshipmen, is on an average more than double what it is in England (see the table at p. 16). In the United States "there are no seamen bred up as apprentices before the mast" (p. 22). "There is in the United States of America hardly an instance of a white boy being sent to sea to be brought up as a foremast man" (p. 23). He supposes (p. 27) "that the Americans employ at least thirty thousand of our seamen in their service" (see also p. 29); and (at p. 33), "America always has obtained, and for a long period to come will obtain, her seamen altogether from Great Britain." He says (p. 12), "It is remarkable that along the whole of the eastern coast of America, from Halifax in Nova Scotia to Pensacola in the Gulf of Mexico, there is not one good open harbour. The majority of the American harbours are barred at the entrance, so as to preclude a fleet running out and in to manœuvre at pleasure; indeed, if the tide does

not serve, there are few of them in which a line-of-battle ship hard pressed could take refuge. A good spacious harbour, like that of Halifax in Nova Scotia, is one of the few advantages, perhaps the only natural advantage, wanting in the United States."

As to the state of religion in America, see vol. iii. pp. 90–116. At pp. 93, 94, he gives from the American Almanack of 1838 a list of the different sects in the United States, in which the Catholics (Roman) are estimated at 800,000. He says (p. 158), "They are governed by the pope, an archbishop, 12 bishops, and 433 priests. He adds (p. 163), "Judge Haliburton asserts that all America will be a Catholic country. That all America west of the Alleghanies will eventually be a Catholic country, I have no doubt." And (at p. 165) Marryat says, "The Catholic priests who instruct are to my knowledge the best-educated men in the States. It was a pleasure to be in their company." Indeed (at p. 108), Marryat says, "The American clergy are, in the mass, equal if not superior to any in the world." At pp. 100, 101, he assures us, what is likely enough, that the English are as great a church-going people as the Americans, and that our 12,000 churches and cathedrals will hold a larger number of people than the 20,000 stated by Mr. Carey to be erected in America."

*Bad Points.*—It is so common a practice for men to over-insure their houses and then burn them down, that "you can seldom recover from a fire-office without litigation" (vol. i. p. 68). He says (vol. ii. p. 282), "Intemperance, the prevalent vice of America." It is stated by an American, that of the inmates of the House of Correction at South Boston, "a full half can neither read nor write" (vol. ii. p. 292). Marryat quotes a book called "A Voice from America," which says, "We have been credibly informed that attempts have been made to form associations among *wives* to regulate the privileges and to attain the end of temperance in the *conjugal relation*. The next step, of course, will be teetotalism in this particular, and as a consequence the extinction of the human race," &c. (vol. iii. p. 177). But Marryat has attempted (vol. iii. pp. 253–271), in almost the only sensible part of his book, to account for some peculiarities of the American character by their *climate*. The effect he says (vol. iii. pp. 261, 262) of it is, that the Americans are remarkably subject to neuralgic diseases. "The medical men told me that there were annually more diseases of the eye in New York city alone, than perhaps all over Europe. . . . The *tic-douloureux* is another common complaint throughout America; indeed so common is it, that I should say

that one out of ten are sufferers from it more or less; the majority, however, are women. I *saw* more cases of *delirium tremens* in America than I ever *heard* of before. In fact, the climate is one of *extreme excitement*," &c. . He says (vol. iii. p. 267), "I consider that the excitement so general throughout the Union, and forming so remarkable a feature in the American character, is occasioned much more by climate than by any other cause." Marryat mentions the striking want of subordination, and the entire absence of parental control. Indeed, from his accounts, the children dominate over their parents (see vol. iii. pp. 284, 291, 292). He says (vol. iii. p. 301), "The education of the higher classes is not by any means equal to that of the old countries of Europe," but in another place this bitter enemy of democracy says (vol. iii. p. 288), "I have no hesitation in asserting that there is more practical knowledge among the Americans than among any other people under the sun." There seems little doubt of the unhealthiness of America (see *Saddler on Population*, 1830, vol. i. pp. 529, 530). According to Dr. Caldwell, "dyspepsia and madness prevail more extensively in the United States than among the people of any other nation" (*Combe's Physiology applied to Health*, 3rd edit. Edinburgh, 8vo, 1835, p. 308). On the influence of climate on the American character, see Mr. Eliot Warburton's Hochelaga, or England in the New World, 8vo, 1846, vol. ii. pp. 111–113. Laing (*Tour in Sweden*, 8vo, 1839, p. 81) says of "Britain," that "her climate, interrupting less the course of daily work by extremes of heat or cold than any in Europe."

*Good Points.*—He says (vol. i. p. 81), "Rhode Island and Massachusetts, the two states that take pride to themselves, and with justice, for superior morality and a strict exercise of religious observances." And (at vol. ii. p. 258) "Massachusetts—a state *par excellence* superior to all the others of the Union." He says (vol. iii. p. 140) that at Massachusetts and most of the Eastern States there is "a superior morality and reverence for religion still existing, although decaying in those states." And (at vol. iii. p. 154), "At present Massachusetts and the smaller Eastern States are the stronghold of morality and religion; as you proceed from them further south and east, so does the influence of the clergy decrease until it is totally lost in the wild states of Missouri and Arkansas." At vol. iii. p. 276, "The state of Massachusetts is a *school*; it may be said that all there are educated." He adds (p. 277), "I consider Connecticut equal to Massachusetts; but as you leave these two states you find that education gradually diminishes. New York is in the next rank,

and thus the scale descends until you arrive at absolute ignorance." And yet he says (at vol. i. p. 241) that "Connecticut is the dullest, most disagreeable," and one of the most immoral states in the Union.

2200. PARTICULARS RESPECTING THE DISCOVERY OF VACCINATION.

The Life of Edward Jenner, M.D., by John Baron, M.D., Lond. 1838, 2 vols. 8vo. While Jenner was yet a youth, a country-woman who came to his master for advice said, "I cannot have small pox, for I have had cow pox" (i. 121, 122). This struck Jenner; "it was the first time that the popular notion, which was not at all uncommon in the district, had been brought home to him with force and influence" (p. 122). In 1770, he spoke of it to Hunter, who never discouraged a pupil, and told him to *experiment* (i. 124). In 1775, he first examined the question (p. 126), and in 1780, in a conversation, first fairly unravelled the subject (i. 127, 128). In 1789, he inoculated his son Edward, a year and a half old, with swine pox matter (p. 130). His next step was to discover, that besides the true cow pox, which *did* possess a specific power over the constitution, there was a spurious cow pox also communicated from the teats of the cow, which did *not* prevent small pox (i. 131, 132). In 1788, he carried to London a drawing of the casual disease, as seen in the hands of milkers, and showed it to Sir E. Home (pp. 133, 134). In 1787, he expressed his opinion that the source of small pox was in the diseased heels of horses (i. 135, 136; see also p. 146). His opinion was slightly incorrect (p. 148). In 1796, he first communicated the cow pox by inoculation from one person to another. This was on the 14th of May, which is in consequence kept at Berlin as an annual festival (i. 137, 138). At length, in 1798, he published his "Inquiry," in a quarto of seventy pages (p. 145). Jenner always held that small pox and cow pox were modifications of the same disease, and that the latter, which he called "Variolæ vaccinæ," was the milder form (i. 162).

Dr. Baron has collected (vol. i. pp. 165–216) a great variety of passages from ancient writers, which, he thinks (p. 163) show, 1st. That different ages and countries were acquainted with an *eruptive* disease common both to man and the inferior animals, and that the descriptions of this disease accord with those acknowledged to be characteristic of small-pox. 2nd. That several writers have mentioned a similar disease existing among the inferior animals, particularly among cattle, and which they have advised to be treated in the same way as when that disease attacks man (see also vol. ii. p. 42). Dr. Baron's first authority

is Philo the Jew, who in his Life of Moses, seems clearly to speak of the small pox (pp. 165, 166), and refers to Exodus ix. 9, 10. Baron also quotes Dionysius Halicarnassus, who says that in A.U.C. 290, the Roman territory was ravaged by an epidemic, which attacked first the horses, then the cattle and sheep, then the shepherds, and finally the city (p. 173), Dion. lib. ix. Thucydides, in his Peloponnesian War (lib. ii. cap. 49), seems evidently to describe the small pox (pp. 175–178). See also Galen's Commentary (pp. 179–182). Under the Roman and Byzantine emperors there are several descriptions, which it would seem are only applicable to the small pox (pp. 184–196). Dr. Baron then proceeds to quote authors who have expressly written upon diseases of cattle, and who say that an epidemic small pox raged among them (pp. 199–216). Not only is there a chicken pock (vol. i. p. 237), but also a goat pock (p. 238), besides the grease from the horse, which produces a pustule similar to the cow pock, and equally protective (pp. 242, 243). Contrary to Jenner's earliest opinion, this matter from the horse *will* prevent small pox in man without previously passing through the cow (p. 249), and Baron says (vol. i. p. 254), "Jenner was in the practice of using equine matter with complete success" (see also vol. i. pp. 521–523).

See some interesting information on the mortality from small pox before vaccination was introduced, at vol. i. pp. 257–263. Dr. Baron says (vol. i. p. 257), "From authentic documents and accurate calculations, it has been ascertained that *one* in fourteen of all that were born died of the small pox. This was the calculation even after inoculation had been introduced. Of persons of all ages taken ill of the small pox in the natural way, one in five or six died, whilst of those who had been inoculated, one only in fifty died. These conclusions were drawn by Dr. Jenner from an examination of the London bills of mortality for a period of forty-two years." Baron adds (i. 261, 262), "Dr. Lettsom of London calculated that 210,000 fall victims to it annually in Europe; Bernouilli believed that not less than fifteen millions of human beings are deprived of life by small pox every twenty-five years, that is 600,000 annually." And (at vol. i. p. 262), "It has been proved by the records of the Institution for the Instruction of the Indigent Blind, that three-fourths of the objects relieved had lost their sight by small pox" (*Moore's Reply*, pp. 64–66). See also ART. 2201. Baron says (vol. ii. pp. 246, 247), that in 1780, the annual mortality of England and Wales was one in forty; in 1801 it was one in forty-seven; and in 1821 it was one in fifty-eight or sixty. There seems, he adds, no doubt

that this great diminution of mortality between 1801 and 1821 is chiefly owing to vaccination. It has been, indeed, asserted by Dr. Watt of Glasgow, in his work on chin cough, that the benefits of vaccination were counteracted by a greater mortality in the other diseases of children. But this gentleman made his calculations absolutely instead of relatively. Baron says, "He expressed himself as utterly astonished to find the number of deaths under ten years as great in 1812 as it had been in 1783. In making this calculation he seems to have forgotten that Glasgow, during that period, had more than doubled its working population" (vol. ii. pp. 248, 249). And Baron well says (vol. ii. p. 252), "Vaccination has likewise had a beneficial effect in maintaining the human constitution against the attacks of other diseases. There is much reason to believe that small pox left those whom it attacked much more susceptible of illness. Scrofula, for example, in all its forms, was certainly very often excited; and in particular pulmonary consumption. Formerly a mode of treating small pox was to wrap the patient in scarlet, which was considered a certain mode of bringing out the disease (see Whalley's note in *Ben Jonson's Works*, 8vo, 1816, iii. 240). It is said that before vaccination was known, a tenth part of every generation died from small pox (*Quetelet, Sur l'Homme*, Paris, 8vo, 1835, tome i. pp. 251, 252). In 1773, "saffron" was given (*Wesley's Journal*, 8vo, 1851, p. 671). In 1685, it was considered a matter of course to have the small pox (see *Evelyn's Diary*, vol. iii. p. 174).

As to the extraordinary benefits from the introduction of vaccination, see vol. i. pp. 263–277. Dr. Baron says (vol. i. p. 260), of all the millions who have been vaccinated, "I doubt if it has proved fatal in one single instance." And yet "small pox was nearly as prevalent in London in 1825, as during any of the three great epidemics of the preceding century" (i. 272); however, had it not been for vaccination, the mortality would have been more than three times as great (p. 273). In 1825, Rowland Hill told Hannah More that he had vaccinated nearly eight thousand poor people with his own hand (*Roberts, Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. iv. pp. 267–291). On vaccination and its origin, see Southey's Life of Dr. Bell (vol. ii. pp. 95, 96, 98–106).

It was held by Jenner, and appears to be true, "that any cutaneous disease, however slight in appearance, was capable of interfering with the regular course of the cow pox, and preventing it from exercising its full protecting influence" (i. 380). It is certain that a person may be vaccinated, take the disease, and

afterwards have small pox. See a singular case at vol. ii. p. 26, and see p. 135, and the case of the Hon. R. Grosvenor, at vol. ii. pp. 156, 157. But on this see Jenner's remarks at p. 267. Vaccination will often "disarm the small pox of its power on those who had been exposed three days to its contagion" (vol. ii. p. 54). Dr. Baron says (vol. ii. p. 233), "After very minute inquiry, I do not know of more than six or eight cases of small pox after cow pox, among all Dr. Jenner's patients. This proportion is probably no more than might have occurred had he inoculated for small pox instead of cow-pox." (See also p. 245.) He adds (vol. ii. p. 254), "As far as my knowledge goes, I would repeat Dr. Jenner's maxim, and say that vaccination duly performed will protect the constitution as much as small pox itself." Jenner mentions the case of a Mrs. Gwinnett, "who has had the small pox *five* times" (vol. ii. p. 265). Small pox is known frequently to have occurred a second time. Baron says (vol. i. p. 226), "Without loading this book with a long list of medical authorities, I may mention that more than one hundred and thirty different writers may be named who have recited examples of such an occurrence."

"The disease of the cow is so rare in France, that a single case of it reported to have been seen in the neighbourhood of Clairveaux (in 1822) is deemed worthy of special record in the Report of the Central Committee for 1821–2. . . Nothing like an authentic proof that the disease existed in France was obtained till 1810, and that too, after a diligent search on the part of all the medical and veterinary professors in that kingdom" (vol. i. p. 552).

In the celebrated Spanish expedition, sent out in 1805 to propagate vaccination, they found "the indigenous cow pox in three different places, viz. in the valley of Atlixco, in the neighbourhood of Valladolid de Mechoacan, and in the district of Calabozo in the province of Caracca" (vol. ii. p. 80). The cows of Bengal are affected nearly every year by the disease, and this is the genuine cow pox virus (vol. ii. pp. 227–230). "The Variolæ equinæ have recently been observed in Bohemia by M. C. G. Kalibert, M.D." (vol. ii. p. 232).

In 1802, Sir Astley Cooper visited Paris, and notes in his Journal, "Dr. Marshall called upon me; he says that he is tolerably successful as a physician here, and that he receives one louis the first visit, and half a one each visit afterwards. He does not vaccinate much, for the French are not so warm upon the subject as they were" (*Cooper's Life of Sir A. Cooper*, 8vo, 1843, vol. ii. p. 399). It is singular that Kant, who, besides his

extraordinary metaphysical powers, was a man of the most indefatigable curiosity in all the sciences of observation, and who did not die till 1804, was always opposed to vaccination. He was afraid it would introduce the diseases of the lower animals into the human organisation (see *Cousin's Littérature*, Paris, 1849, tome iii. p. 321).

It seems that Jenner was wrong in supposing that the vaccine and small pox virus were essentially the same, and that therefore as many persons would have small pox after vaccination as after small pox itself. The proportion unfortunately is much greater, and in about one in twenty, vaccination, at all events after a time, does not protect the constitution. However, in England and Wales alone, "the reason for preferring vaccination to inoculation is the annual preservation of more than 60,000 lives" (*Williams, Elementary Principles of Medicine*, in the *Encyclopædia of the Medical Sciences*, 4to, 1847, p. 754). Combe (*Constitution of Man in Relation to External Objects*, Edinburgh, 8vo, 1847, p. 156), says, "In our day vaccine inoculation saves ninety-nine out of every hundred, who under the old system would have died." In 1808, it was said to fail in Ireland (see *Nichols, Literary Illustrations*, vol. vi. p. 590).

### 2201. NOTES ON THE HISTORY, ETC., OF INOCULATION.

See Baron's Life of Jenner, Lond. 1838, 2 vols. 8vo. Dr. Baron says (vol. i. p. 230), that Lady Mary Wortley Montague's first letter to England on the subject is dated 1st April, 1717, while "the practice of inoculating or engrafting the small pox had been published in England so early as 1714 by Dr. Timoni of Constantinople; at Venice in 1715 by Pylarini; and in the same year in London by Mr. Kennedy, a surgeon, who had been in Turkey." Still Baron allows that the *real* merit is due to Lady Mary; and he adds (p. 230) that, "on her return to England in 1722, Lady Mary had her daughter inoculated by the same Mr. Maitland (surgeon to the British ambassador, Mr. Wortley, her husband), this child being the first known subject of the new practice in civilised Europe." Dr. Baron says (vol. i. p. 231), that when it was first introduced into England, clergymen preached against it from the pulpit; and of them, "some went so far as to pronounce inoculation an invention of Satan himself, and its abettors were even charged with sorcery and atheism." He adds (p. 232) that one of these sermons, "by a reverend rector of Canterbury, is dated so lately as 1753." He says (vol. i. p. 451), "a learned divine of the Church of England (Massey),

who preached a sermon against small pox inoculation in London, 1722, announced it as no new art, inasmuch as Job, he asserted, had been inoculated by the devil." The great body of medical men favoured inoculation, but for nearly twenty years it made little progress in England, "indeed about 1740 it had almost fallen into neglect or disuse" (i. 232). However, in consequence of accounts of its great success in America, it was revived in England; and, "in 1746, the Small Pox Hospital of London was founded for the purpose of inoculating the poor, and of keeping the patients distinct from the general population of the city" (i. 233). "In 1754, the College of Physicians in London declared their fullest approbation of the practice of inoculation" (i. 233). In 1763, inoculation was forbidden in Paris by royal authority, because on investigation it was "found that the infection was multiplied and diffused by means of inoculation" (vol. i. p. 234). It is said by Moore (*History of the Small Pox*, p. 287), that in Spain, where inoculation "was scarcely ever admitted," the mortality from small pox has been less in proportion to the population than in any other part of Europe. Dr. Baron believes this, and adds (vol. i. p. 235), that it would have been better for mankind if inoculation had never been adopted. Dr. Baron says (vol. i. p. 260) that inoculation, "although beneficial to the individual inoculated, has been detrimental to mankind in general. It has kept up a constant source of noxious infection, which has more than overbalanced the advantages of individual security." Baron says (vol. i. p. 262), "The late Dr. Lettsom delivered in to the Committee of the House of Commons a document formed from the yearly bills of mortality, by which it appears that in forty-two years, between 1667 and 1722 (*sic*) "the average number of deaths occasioned by small pox was to the whole number who died as seventy-two to one thousand; but that in forty-two years after inoculation came into full use, namely, from the year 1731 to 1772, the proportion was no less than eighty-nine in one thousand," and (at i. 263), "Sir Gilbert Blane brought forward a calculation by Dr. Heberden, stating the numbers who died of small pox in the last thirty years of the late century as ninety-five in one thousand, while in the first thirty years the proportion was only seventy in one thousand. Sir Gilbert adds that this is perhaps much more strongly exemplified in the country than in London, since there are many parts of the country in which, previously to the practice of inoculation, small pox was not known during periods of twenty, thirty, or even forty years, so that a great many passed through life without having been affected with it in any way; whereas at present,

both from inoculation and from the free and extended intercourse between the most distant parts of the United Kingdom, an adult person who has not had small pox is scarcely to be met with or heard of."

I suspect inoculation was not much used in France. In 1788, Madame Roland, a very enlightened woman, expresses her unwillingness to have her daughter inoculated, for "j'aimerais mieux que la nature l'eut tué que s'il venait à l'être par moi. D'ailleurs je crains les vices d'un sang étranger qui peuvent se communiquer par l'inoculation, et je n'ai pas encore entendu de réponse satisfaisante à cette objection" (*Mémoires de Madame Roland*, Paris, 8vo, 1827, tome i. p. 333).

Voltaire, in his Lettres Anglaises, in vain recommended it, but Condamine's "Mémoire sur l'Inoculation" produced a great sensation in France; and in or before 1756, the duke of Orleans inoculated his only son the duke of Chartres, and his only daughter Mademoiselle de Montpensier. These operations were performed by the celebrated Tronchin, who was sent for from Geneva for that purpose. The consequence was that in 1756 there were invented "*bonnets à l'inoculation*," et des robes du matin pour les femmes qu'elles ont nommées *tronchines*, parceque M. Tronchin recommande aux femmes de se promener et de faire de l'exercice le matin; il leur faut par conséquent des tronchines pour être habillées vite et commodément" (*Correspondance littéraire, par Grimm et Diderot*, tome ii. pp. 16, 17, 18, 22). In 1758, inoculation still continued to gain ground in spite of a work written against it by "M. Cantwell, médecin de la faculté de Paris" (p. 382); but although it went on progressing, the parliament of Paris in 1763, at the request of the avocat-général, forbad it to be practised until the faculties of medicine and theology should have given an opinion respecting it (tome iii. p. 401). Voltaire says that about 1730 the Parisians first *heard* of inoculation (see his letter in *Grimm, Correspondance littéraire*, tome xii. p. 8); but in a note to the Œuvres de Voltaire (Paris, 8vo, 1821, tome xxvi. p. 49) it is said that it was mentioned by Voltaire in 1727, in his Lettres sur les Anglais. Mr. Gillies says (*Memoirs of a Literary Veteran*, 8vo, 1851, vol. i. p. 191), "It was not until 1790 or thereabouts that inoculation was introduced generally in the north of Scotland. I remember Dr. Troup of Aberdeen issuing circulars about it in 1795; for indeed it had not even then become general." Mr. Weld (*History of the Royal Society*, 8vo, 1848, vol. i. p. 464) says of inoculation, "It had been practised in Wales long before the method was made known from Constantinople. The Welch called it

burying the small pox. It appears from several letters in the archives of the Society, that the clergy were strenuously opposed to the practice." For an account of inoculation in Abyssinia, see Transactions of the Literary Society of Bombay, vol. ii. p. 39, Lond. 4to, 1820. In Nichols's Literary Illustrations of the Eighteenth Century, vol. i. pp. 277, 278, there are two letters from Sir Hans Sloane about inoculation, written in 1721. In 1730 it was becoming common at Boston in New England (*Literary Illustrations*, vol. iv. p. 290). It is *said* that in 1752 the magistrates of Bath forbad inoculation for the small pox (see *Nichols's Literary Illustrations*, vol. v. p. 50). In 1769 it was said in a pamphlet that Satan "invented the artificial mode of conveying the small pox," and inoculated the devil (see *Nichols's Literary Illustrations*, vol. v. p. 800). Even in 1753 and 1755, inoculation had made no head in France (see *Œuvres de Voltaire*, lix. 306, 470; lxiv. 243). In 1741, in London, "inoculation is at present more in fashion than ever" (*Correspondence between Ladies Hartford and Pomfret*, 2nd edit. 8vo, 1806, iii. 101). Southey's Life of Dr. Bell, 8vo, 1844, vol. i. p. 5.

2202. REMARKS ON THE UTILITY, ETC., OF POLITICAL ECONOMY.

Dr. Baron (*Life of Jenner*, vol. ii. p. 261, 8vo, 1838) says, "In thus exalting the benefits of vaccination, it will be seen that I cannot fall in with the lamentations of the whining economists, who look upon an increase of population with an evil eye, and permit selfish and limited views of what is best for the well being of the community to interfere with the richest blessings of Providence to man." This absurd sentence shows the mischief of men writing on subjects they do not understand. Dr. Baron no doubt was a good judge of the *medical* results of vaccination, but it requires a somewhat longer reach of studies to estimate its *moral* results. If Dr. Baron's opinion were accurate, if it were indeed true that Dr. Jenner's great discovery has had the tendency of increasing population, then looking at the present economical state of Europe I should have no hesitation in saying that vaccination was the greatest curse with which Europe has been visited. But Dr. Baron has confounded an increase of population with a diminution of mortality. Vaccination has increased the duration of life; but by hastening the march of civilisation I have no doubt that it has on the whole checked population indirectly by raising the standard of comfort. Malthus has clearly shown that there is no connexion between a diminution of mortality and an increase in population (see his *Essay on Population*, 1826, 6th edit. vol. i. pp. 260, 261, 268, 274; ii. pp. 307, 308).

Sadler, though writing in a very difficult branch of economy, affects to despise political economists. This foolish habit, to which certain minds are very prone, is as rational as it would be for a surgeon to laugh at anatomy, or for a judge to despise law (see *Sadler, On Population*, 8vo, 1830, vol. i. pp. 9, 40; vol. ii. p. 491).

This is natural enough; but it is melancholy to find so great and learned a writer as Robert Southey allowing the bigotry of his spirit to bring him into similar remarks (*Southey's Doctor*, 8vo, 1848, pp. 38, 85). M'Culloch has a fine and eloquent passage on the object of political economy (see his *Principles of Political Economy*, Edinburgh, 1843, 8vo, p. 21). M. Storch is, so far as I know, the first writer who saw the connection between the study of political economy and that of the history of civilization. See his ingenious but very imperfect remarks (*Économie politique*, St. Petersbourg, 8vo, 1815, tome i. pp. ii. 23, 25, 112, 160; tome v. p. 3).

### 2203. JENNER'S FAVOURITE MODE OF PROCEEDING WAS BY ANALOGY.

Dr. Baron, speaking of Jenner's last work, a letter to Parry on the influence of artificial eruptions, says, "It affords, I think, a proof that he had permitted his favourite method of reasoning by analogy to carry him farther than perhaps was wise" (*Baron's Life of Jenner*, 8vo, 1838, vol. ii. p. 276). And again (vol. ii. p. 286), "In prosecuting his investigations into unexplored regions, analogy was his favourite guide. . . . To it we are in great degree indebted for the discovery of the properties of the variolæ vaccinæ." And (at vol. ii. p. 293) Baron says, "Neither Dr. Jenner's previous education nor his habits gave him a relish for any of the branches of pure science. He seemed to have a peculiar horror of arithmetical questions."

### 2204. NOTES ON THE HISTORY OF MEDICINE.

Dr. Baron says that in 1778 there were few country surgeons who could undertake hazardous operations; "such knowledge, when Jenner was called upon from his native village, was chiefly confined to hospital surgeons" (*Baron's Life of Jenner*, 8vo, 1838, vol. i. p. 53).

Baron says (*Life of Jenner*, vol. i. p. 224), "Nearly contemporaneous lived Gilbert in the reign of our first Edward. His compendium of medicine is the earliest medical production that England can lay claim to. . . . He was a servile copyist of the

Arabic school." He adds (i. 225), "Towards the end of the fifteenth century, or early in the following one, appeared Fernelius, who, becoming professor of medicine in Paris, may well take his rank as the restorer of that science."

Baron says (vol. i. p. 227), "Mercurialis and Sennectus, in the sixteenth and early part of the seventeenth century, have added but little to the records of small pox, though they both improved its mode of treatment by recommending a cooler regimen; and to abstain from opening the pustules, or otherwise meddling with them. . . . Sydenham discarded all theories about small pox; he separated this disease from measles, with which it had always been blended by authors, from the revival of medical learning under the Arabian physicians to his own time; and he gave such an accurate description of symptoms, and adopted such a judicious plan of cure in both diseases, that he left little room for improvement in either till the introduction of inoculation." 1. In the county of Londonderry, in Ireland, inoculation was scarcely known even in 1766; "and the usual treatment was as follows: the patient was covered up with a load of clothes in a warm bed, the curtains drawn close to keep off every breath of air, and some spirituous liquor carefully given in order to *strike the pocke out*, as it was termed." Adam Clarke went through this pleasant process when he took the small pox (see his own account in *Life of Adam Clarke*, edited by Rev. J. B. B. Clarke, Lond. 8vo, 1833, vol. i. p. 25). Indeed it would appear from what Cumberland relates of the death of his sister, that in London in the middle of the eighteenth century, the cool regimen was not universally adopted for small pox (see *Cumberland's Memoirs by Himself*, 8vo, 1807, vol. i. p. 88). It is said that at the beginning of the nineteenth or at the very end of the eighteenth century, there were in some of the eastern counties "pest-houses at a small distance from the villages, for the reception of small pox patients" (*The Life of Rachel Wriothesley Lady Russell*, 3rd edit. Lond. 8vo, 1820, p. 141). In 1572, some English physician, whose name does not transpire, said that he could cure the marks left by the small pox, however bad they might be (see *Correspondance de Fénelon*, Paris, 1840, tome v. pp. 45, 52, 72).

Smollett tells us (*History of England*, vol. iii. p. 30, 8vo, 1790) that in 1790 a bill passed for granting a reward to Joanna Stevens, on her discovering, for the benefit of the public, a nostrum for the cure of persons afflicted with the stone; a medicine which has by no means answered the expectation of the legislature (see *Lister's Journey to Paris*, 8vo, Shaftesbury, pp. 206–210).

According to Feyjoo, the "theory of nervous diseases" was

first put forth by a Spanish lady, Doña Oliva Sabuco Bariera (*Southey's Doctor*, edit. Warter, 8vo, 1848, p. 582). Her work was published at Madrid in 1587, and Southey has given (pp. 583–586) an interesting account of her curious theories.

English surgeons and apothecaries first attended to the cultivation of medicinal herbs in the reign of Henry VIII., but it was not till 1640 that the first physic-garden in this country was planted at Oxford (*Phillips, History of Cultivated Vegetables*, 8vo, 1822, vol. i. pp. 11, 12).

In 1505, one of the maids of honour of Catherine of Arragon, princess of Wales, had something the matter with her eyes, and Katherine was obliged to send her from London to Flanders for medical advice (see her letter in *Miss Wood's Letters of Royal Ladies*, 8vo, 1846, vol. i. p. 132). In 1506, the physician of Henry VIII. was a native of Genoa (*Wood's Letters*, i. 142). In 1539, walnut water was used in England "to cure sore eyes" (*Wood's Letters*, 8vo, 1846, vol. iii. p. 130). Pills were given in 1533 to the Princess Mary (*Miss Wood's Letters*, 8vo, 1846, vol. ii. p. 245). In 1601, "Bitter pills gilded over" (*Harleian Miscellany*, i. 378). In the Magnetick Lady, acted in 1632, Sir Moth Interest being seized with a fit, Rut, the physician to Lady Loadstone, revives him by ordering water to be dashed in his face, his nose to be pulled, the nape of his neck to be pinched, and his ears to be boxed (*Ben Jonson's Works*, 1816, vi. 64, 65). The patient was to be bled in particular parts under particular planets. This infantile superstition was in full force in the seventeenth century (see *Middleton's Works*, ii. 98). In 1593, we read of "an orange pill" (*Harleian Miscellany*, edit. Park, ii. 307). In 1581, it was usual to treat an ague by purging (*Harleian Miscellany*, ix. 184).

"And as physicians say,
Poysons with poysons must be forced away."

(*The Meeting of Gallants at an Ordinarie*, 1604, p. 6, Percy Society, vol. v.) At the accession of Elizabeth, the country was troubled with quacks, female as well as male. These women-physicians were grossly ignorant of medicine, and indeed of everything else. An eminent surgeon, named Halle, of the middle of the sixteenth century, has left some singular details respecting them (see *Halle's Historiall Expostulation*, 1565, in Percy Society, vol. ix. pp. 3, 4, 18, and Mr. Pettigrew's preface, pp. ix. xiv). Halle, who wrote in the very beginning of the reign of Elizabeth, objects to the division of medical science (see p. xiv. of Mr. Pettigrew's preface to his *Historiall*

*Expostulation*, Percy Society, vol. xi.; see also *Halle's Historiall Expostulation*, pp. 41, 42.) In 1808, Southey writes, "Ague is beginning to reappear, which had scarcely been heard of during the last generation; this is the case over the whole kingdom I believe" (*Life and Correspondence of Robert Southey*, 8vo, 1849, 1850, vol. iii. p. 149). In May 1553, the French ambassador writes from London that the physicians did not expect Edward VI. to recover, "estant en grand doute qu'il ne crache son poulmon;" and in another letter he says, "qu'il y aye en ses excremens rien du poumon" (*Ambassades de Noailles*, Leyde, 1763, tome ii. pp. 25-27). Lingard says Edward VI. had a female physician, for which he quotes "Hayward, 327; Heylin, 139; Rop. 10." Mary's physician told her that she should be delivered of a dead child, because she did not eat enough to keep it alive (*Ambassades de Noailles*, 1763, tome iv. p. 227). In 1570, in England pills were covered with sugar (see *Correspondance de Fénelon*, tome iii. p. 135). In 1572, Elizabeth took "mitridat" (*Fénelon*, v. 184). Between 1774 and 1778, Dr. Jackson used cold water affusion in fevers, i.e. ten years before Dr. Wright and twenty years before Currie (see *Life of Jackson*, p. cx. in *Jackson's Formation of Armies*, Lond. 8vo, 1845).

Roger Bacon says life may be prolonged by eating the flesh of a dragon (*Whewell's Philosophy of the Inductive Sciences*, 1847, ii. 170). The first English medical writer is Gilbertus Anglicus, sometimes called Legle. He flourished in A.D. 1210 (*Wright's Biographia Britannica Literaria*, vol. ii. p. 461). In 1580, we find a sort of water cure, so far as the drinking is concerned (see *Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 110). Even in 1581, the English physicians would only administer certain remedies on certain days (see *Loseley Manuscripts* in *Kempe*, pp. 262–265). It is said that bougies, as remedies for diseases of the urethra, were first invented by Daran when in the army of Charles VI. (*Grimm, Correspondance littéraire*, tome xi. p. 59).

In 1786, it appears to have been common in France for women to take asses' milk (*Grimm, Correspondance littéraire*, xiv. 495).

In the reign of Charles II. the earl of Southampton died from taking from a woman a medicine for dissolving the stone (*Burnet's Own Time*, i. 432, 8vo, 1823, Oxford). In 1663, the queen was "so ill as to be shaved, and pidgeons put to her feet" (*Pepys's Diary*, 8vo, 1828, vol. ii. p. 105, and see vol. iv. p. 19).

In 1656, Evelyn (*Diary*, 8vo, 1827, vol. ii. p. 118) saw Dr. Joyliffe "that famous physician and anatomist, first detector of the lymphatic veins." In the reign of Charles I., if we may trust a contemporary painting, patients took pills about the size of a

walnut (see *Chambers's Traditions of Edinburgh*, 8vo, 1847, pp. 29, 30).

Montaigne (*Essais*, Paris, 8vo, 1843, livre ii. chap. xxxvii. pp. 486, 487), gives a very curious list of the strange remedies used in his time.

Coleridge (*Lit. Remains*, iv. 78) says that the earlier part of Baxter's Life of Himself contains an interesting account of the state of medicine under Charles I. Wesley (*Journal*, 8vo, 1851, pp. 349, 395, 565) had great faith in electricity in cases of disease.

Dr. Lister (*Paris at the Close of the Seventeenth Century*, Shaftesbury, 8vo, pp. 204, 205) says that the river water made dysentery "one of the most prevailing diseases in Paris." In the middle of the eighteenth century the pills of Stahl had great reputation at Paris, where, however, they could not be had genuine; but in Germany their fame was on the decline (see *Œuvres de Voltaire*, li. 226, 228; lviii. 559, 560, and lix. 124). The different modes of taking bark early in the eighteenth century are carefully given in a curious letter in Foster's Original Letters of Locke, Sidney, and Shaftesbury, 8vo, 1830, pp. 262–266). For a list of absurd remedies see Ray's Correspondence, edited by Dr. Lankester, 8vo, 1848, pp. 86, 147, 238, 311, 333.

Southey, in the Doctor, says that in the sixteenth century the French government used to furnish annually to the physicians of Montpellier a living criminal for dissection. But it would seem from Lewis (*Methods of Observation in Politics*, vol. i. p. 163) that the accuracy of this statement is doubtful. In 1313, Mondini de Leozzi first publicly dissected the bodies of two females (*Sprengel, Hist. de la Médicine*, ii. 432). After this the custom became annual in all the universities (p. 434).

### 2205. NOTES FROM LAING'S NORWAY.

Journal of a Residence in Norway in 1834, 1835, and 1836, by Samuel Laing, edit. Lond. 8vo, 1837.

Since 1814, Norway, in consequence of a "nefarious treaty" between England and Sweden, has been annexed to Sweden, but not as a province, since she by treaty retains her independence (pp. v. vi.) Indeed the Norwegians actually examine at their custom-house travellers from Sweden (p. 13). For some account of the Norwegian constitution see pp. 115–120. Their parliament, or "Storthing," is elected and assembled once every three years, though a special Storthing may be summoned in the interval, which consists of the same members as the last, but with inferior powers. The whole Storthing, when elected, chooses from

among its members one-fourth, who constitute the Lagthing or Upper House. But it is in the Odelsthing, or remaining three-fourths, that all "proposed enactments must initiate" (see also p. 456). When a bill has passed both houses, it requires the sanction of the king to become law. "But if a bill has passed through both divisions in three successive Storthings, it becomes the law of the land without the royal assent (p. 117). It was by operation of this principle that, in 1821, the Storthing, in spite of the Swedish crown, abolished hereditary nobility (see p. 118 and pp. 125–127). However, the suffrage is not universal. Laing says (p. 118), "Every native Norwegian of twenty-five years of age, who has been for five years owner or life-renter of land paying scat or tax, or who is a burgess of any town, or possesses there a house and land to the value of 150 dollars (30*l.*) is entitled to elect and be elected; but for this last privilege he must not be under thirty years of age, must have resided for ten years in Norway, and must neither be in any department of the state or court, nor on the pension-list, nor in the counting house, or bureau of any officer of state, or of the court." The qualified voters choose *election-men*; and these election-men select, either from among themselves or from the other qualified voters in the district, the representatives to Storthing (p. 118, 119; see also pp. 389, 390). The regular Storthing meets *suo jure*, and cannot be in any way controlled or postponed by the executive power (pp. 119, 120, 449). While attending Storthing, a member is allowed "two dollars and a half daily, which is at the rate of 900 dollars yearly" (p. 163). They jealously keep up the avenue which guards the boundary between Norway and Sweden (p. 343). The number of members elected depends not on the *land* or the *place*, but on the number of qualified voters in it (p. 451). The Storthing nominates its own president and secretary (p. 455). "The Storthing consists, in fact, of three houses—the Lagthing of twenty-four members, the Odelsthing of seventy-two; and the entire Storthing consisting of the whole ninety-six united in one house. In this latter all motions are made and discussed, and, if entertained, are referred to committees to report upon to the Storthing. The report, when received back from its committee, is debated and voted upon, and, if approved, a bill in terms of the report is ordered to be brought into the Odelsthing" (p. 457). If the Odelsthing passes it, it is sent up to the Lagsthing (p. 457, and see p. 465). The Storthing alone has the power of naturalisation, and as none but Norwegians can hold office in Norway. "The Swedish cabinet cannot fill up a single post or office in Norway with a Swede" (p. 458). Swedish money is not current

in Norway, and except the lower orders who go there to trade, there are scarcely any Swedes seen in Norway (pp. 458, 459).

The press is entirely free; nor is there any sort of censorship. "But every man is responsible for what he chooses to publish. For treason or blasphemy he is amenable to public justice; but the law defines that to constitute the offence it must be open and intentional. Defamation or libel also on private character must be *open*, *intentional*, and *false*, to constitute the offence" (pp. 132, 133). "In Sweden the press is under a very strict censorship" (p. 136).

"Norway, in 1825, had a population of 967,959 persons. By the census of 1835, the numbers are 1,098,291, being an increase in these ten years of 130,332. In the towns there were in 1825 a population of 112,778, and in 1835, of 125,139, being an increase of 12,361. In the country, in 1825, the population was 855,181, and in 1835, 973,152, being an increase of 117,971. The town population is contained in thirty-eight places, only nine places of which exceed 3,000 inhabitants, and only two reach 20,000" (p. 395).

See also ART. 2228.

Norway is "the only part of Europe in which property from the earliest ages has been transmitted upon the principle of partition among all children" (pp. 1, 2). Laing says (p. 18), "The division of land among children appears not, during the thousand years it has been in operation, to have had the effect of reducing properties to the minimum size that will barely support human existence." The popular notion that the misery of Ireland is chiefly caused by a too minute division of land, is admirably refuted by Mr. Thornton (*Over Population*, 8vo, 1846, pp. 253, 254). He says (p. 264), "It is precisely where the distribution of land amongst the Irish is most general that population is least redundant, and the condition of the people most tolerable" (see also pp. 335–348); and as to the influence of the potato, see ART. 2228. Dr. Chalmers (*Political Economy*, Glasgow, 1832, 8vo, chap. xii. pp. 352–377) defends primogeniture; but his arguments are based on the supposition, which is now known to be false, that all taxation ultimately falls on land. Even if we were to grant him this supposition, there would be many ways of evading the inference he draws from it. He fears that the abolition of primogeniture would be followed by an over subdivision of land, "to be frittered into still smaller shreds and pendicles with the rising-up of the next generation" (p. 356).

Laing describes a farm of 290 English acres, of which 148 acres were cleared, and which "supports twenty cows, seven horses, and a score or two of sheep and goats. . . . The annual

rent of this farm is two hundred dollars. The taxes amount to thirty-six dollars and eight skillings, or 6*l.* 14*s.* 5*d.* sterling" (pp. 98, 99). Laing adds (p. 100), "Upon a property of the net yearly value of two hundred dollars, or 37*l.* 10*s.* sterling, 6*l.* 14*s.* 5*d.* is a heavy amount of taxes. But this is nearly all that is paid in any shape, the indirect taxes, such as our excise and custom-house duties, being inconsiderable." He says (p. 324), "A maidservant's *wages* are from eight to ten dollars yearly; and they are much more neat and handy than country girls usually are, at least in Scotland." Mr. Thornton (*Over Population*, 8vo, 1846, pp. 305-309) refutes the popular error that wages rise and fall with the price of food. Indeed, he might have added that the tendency of a temporary rise in food is to lower wages, by increasing the supply of labour and diminishing the demand for it.

As far as 65° N. lat. the cultivation is very vigorous and successful (p. 95; see also pp. 80, 81).

Laing well observes (pp. 20, 21) that a man cannot be really *educated* without possessing property, because without property he will never become provident and thoughtful. In Norway we find some remarkable effects of the general diffusion of property, and these effects are not only economical, but raise the moral standard (see pp. 159, 231, 333, 334). On the impolicy of the laws of *primogeniture*, there are some very sensible remarks at pp. 37, 38. M'Culloch (*Principles of Political Economy*, Edinburgh, 8vo, 1843, p. 420) truly says, "A man must be in what is called a comfortable situation before he is at all likely to be much influenced by prospective considerations."

Laing acutely suggests (pp. 32, 33) that the abundance of wood, and the expense of working the hard and irregular stone of Norway, by preventing castles being built, has greatly tended to preserve the popular liberties of the Norwegians. Even to the present day wood is extremely abundant and cheap in Norway (p. 346). Coxe mentions the general use of wood in Norway for building (*Travels in Poland, &c.*, 5th edit. 8vo, 1802, vol. v. p. 14). See (at pp. 41–43) some good remarks on the impolicy of our timber duty, which falls so heavily on the poor by increasing the price of houses.

In Norway, birds are extremely scarce, but the magpie is common (p. 56).

He says (p. 86), "I found a small hop-garden even on this farm, and apparently the crop excellent. It is singular that a plant which is so delicate and precarious in the south of England, and requires the most expensive culture, should flourish here in latitude 64°, and with very little attention."

Laing, speaking of the checks to population in Norway caused by a high standard of living, says (pp. 150, 151), they are "attended in every state of society with nearly the same evil consequences. In London and Paris the expense of a family, and the high standard of even the lowest mode of living, are a check upon improvident marriage, but with the evil of a greater proportion of illegitimate births. One-fourth, or between one-fourth and one-fifth, of the children born in these cities are illegitimate. In Norway the same causes produce the same effects." And (at p. 152), "The evils of illegitimacy are alleviated to the offspring by the state of the law in Norway. Children are not only rendered legitimate by the subsequent marriage of the parents, as in the Scotch law, but the father may, previous to his contracting a marriage with any other party, declare by a particular act that his children are to be held legitimate. This is very generally done, and these children enter into all the rights of those born after marriage, and share in his property." He says (note at pp. 150, 151) that Stockholm is the most extraordinary place in the world for the disregard shown to marriage. "In 1834, the proportion of illegitimate children born in Stockholm to the total number of births was 1 to 2·26, and the five years from 1824 to 1830 showed a proportion very little different." According to the census of 1817, the illegitimate births in all Prussia were $\frac{1}{8 \cdot 4}$ of the legitimate ones (see *Malthus on Population*, 6th edit. 1826, vol. i. p. 335). Peuchet, who wrote in 1800, says that before the French Revolution only $\frac{1}{47}$ of the births in France were illegitimate; but that after the Revolution the proportion rose to $\frac{1}{11}$ (*Malthus*, i. 368–375); and by the returns for the six years ending with 1822, the illegitimate were to the legitimate births as 1 to 14·6 (p. 393). There seems no doubt that among illegitimate births the proportion of females born is greater than among legitimate births. See Sadler (*Law of Population*, 8vo, 1830, vol. ii. pp. 337–339), who wishes to avail himself of this fact in support of this theory, that the proportion of sexes born is determined by the relative age of their parents. William Smith, who wrote in 1656, says of the women of Cheshire, they are "fruitful in bearing of children after they be married, and sometimes before!" (see *Smith's King's Vale Royal*, reprinted in *Ormerod's History of Cheshire*, folio, 1819, vol. i. p. 103.) When Christ's Hospital was first established, foundlings were kept and educated there. This is alluded to in Ben Jonson's Works, 8vo, 1816, vol. i. p. 41; vol. v. p. 400. At the end of the eighteenth century Dr. Croke reported a judgment delivered by Sir William Scott on the marriage of illegitimate minors, to which he "prefixed a very masterly essay on the his-

tory and theory of laws relating to illegitimate children." In France there is 1 illegitimate to 14·3 legitimate; but this estimate appears considerably below the average; and at Paris from 1823 to 1832 the proportion had reached 1 to 2·8 (*Quetelet, Sur l'Homme*, Paris, 1835, tome i. pp. 112–114). In the middle of the eighteenth century nearly one-fifth of the children born in Paris were sent to the foundling hospital (see the tables in *The Police of France*, Lond. 1763, 4to, pp. 81–83).

Laing observes that "England is the only country in the world which draws its whole supply of fuel from below the soil." He looks on our coal mines as a compensation for our poor-rates; and he estimates that in every country in Europe, except England, each fire that burns throughout the winter pays at least fifteen shillings a year to the working poor; and "this is the poor-rate of those countries" (pp. 152–157). He says (pp. 156, 157), "The general use of coal as fuel, and the suppression of monastic establishments in England, took place in the same generation; and it seems more reasonable to account for the pauperism which the introduction of the poor law in Queen Elizabeth's reign attempted to remedy, by the abstraction of this general branch of labour from the ordinary occupation of the labouring poor, than by the loss of a few porringers of victuals from the doors of the suppressed monasteries. Be this as it may be, the institution of a poor-rate in England is coeval with the general introduction of coal as fuel." Storch says that pit coal (charbon de terre) is neither so pleasant nor so wholesome a fuel as wood, and would therefore never have been used had it not been cheaper (*Économie politique*, St. Petersbourg, 8vo, 1815, tome ii. p. 323). In 1584 they were allowed to prisoners in the Tower (see *Harleian Miscellany*, edit. Park, vol. iii. p. 194). Platt, in his Discovery of Certain English Wants, written in 1595, says that the price of sea-coal was then "8*s*. the chawdren or upwarde" (*Harleian Miscellany*, ix. 107). "The sea-coal furnaces of ten brew-houses make not such a smoke" (*Dekker's Knights Conjuring*, 1607, p. 42).

Laing says (p. 145) that the total number of Laplanders is supposed to be 6,000. And (at pp. 248, 249), "In the year 1825, the total number of Laplanders of all ages and sexes within the Swedish territories was only 5,964. . . . In Norway the numbers are not so distinctly known; . . . but they are not estimated at more than 6,000; and the whole of the Lappish people probably does not exceed 12,000." He gives (at p. 247) a description of their practices and appearance. He says (p. 313) that the Lapland women are frequently pretty. He says (p. 313), "It appears undeniable" that the original inhabitants, before the migration

from Asia by the Scandinavians, "were the progenitors of the present Lapland race." And (at p. 314) "one is impressed on seeing the Laplanders with the conviction they are a branch of the great Celtic family which seems to have occupied Europe before the immigration of the Gothic people from Asia." He notices (pp. 314, 315) the *general similarity* of features between the Laplanders and the Celts of the south-west of France, of Wales, and of Scotland. The Norwegians look on the Laplanders with great contempt, and consider them as inferior animals; but from motives of superstition always give them something to eat under their roofs (pp. 410, 411, 417). Laing says (p. 411), "The *goîtres* and cretinism of Switzerland are not known among them [i.e. the Laplanders] nor among the Norwegians." He says (p. 250), "The Europeans have not to this day given the Laplander the *Scriptures* in his language; and if the Bible were translated it would be useless to him, as they have not taught him reading." And yet Coxe (*Travels in Poland, &c.*, Lond. 1802, 5th edit. 8vo, vol. iv. p. 60), who, when in Sweden, had much conversation with Mr. Oehrling, an accomplished native of Lapland, says, "The Laplanders have now a translation of the New Testament, and many of the natives are able to read and write." Dillon (*Winter in Lapland*, 8vo, 1840, vol. ii. p. 214) says, "Distrust even of his wife and children, the principal feature in the Laplander's character." He adds (p. 216) that they are not so dark as is generally asserted, and that their tawny hue is the result of dirt. There appears to be no doubt that the Finns and Laplanders are the same race (see *Prichard's Physical History of Mankind*, vol. iii. pp. 269–272, 300); and so are the Esthonians and Livonians (p. 278).

Laing has some ingenious remarks on the horse (pp. 315–317). "He says that the Asiatic origin of the Scandinavian Goths is marked even till the eleventh century by their custom of eating horseflesh. . . . The dearest of all animal food would be the flesh of the horse. He consumes the produce of a much greater area of land than ruminating animals of the same weight. Indigenous inhabitants of the peninsula could never have fallen into this habit, as having too little land to produce this food. It was only on the vast plains of Asia, where the range of pasture is boundless, that it could have originated." But is there any proof that the Scandinavians cultivated the horse *with the view* of eating him? May they not merely have eaten horses that died, or that were too old for work? In the tenth and eleventh centuries, "the use of horseflesh was considered as a proof of paganism. . . . The Icelanders refused to adopt Christianity, unless on

the condition of being allowed to use horseflesh as formerly. . . . The tribe of Anglo-Saxons do not appear to have used horseflesh before their conversion to Christianity, from which it may be conjectured that the wandering of their progenitors into Europe may have been of a different epoch, or from a different original abode from that of the Scandinavians." He adds (p. 317) that in all countries where the Scandinavians settled, as Northumberland, Yorkshire, Normandy, and Naples, the inhabitants are more attached to the horse, and have a better breed than those of the neighbouring countries. The present Norwegians are extremely fond of horses. It has been supposed that horseflesh as a food is peculiar to the Scythian race. See the authorities quoted in Sadler's Laws of Population, 8vo, 1830, vol. i. p. 606. Horseflesh is still sometimes eaten in Iceland, even from preference (see *Dillon's Winter in Iceland and Lapland*, 8vo, 1840, vol. i. pp. 83, 84).

The Norwegians are by no means given to drinking (pp. 169, 196). This probably arises, as Laing suggests (p. 291) from the cheapness of spirits; for, since the people know they can *always* drink, they care less for drinking. He says (p. 292), that when the Gravesend fishing smacks go to the North Sea Fishery, they have on board porter, of which the men may take as much as they like. The consequence is, that though the porter is "the very same on which every man when on shore gets drunk as often as he can afford it," yet "the liberty is so far from being abused that less is consumed on the voyage than if an ordinary daily allowance had been served out." Montesquieu is, perhaps, too positive in connecting drunkenness with climate: "L'ivrognerie se trouve établie par toute la terre dans la proportion de la froideur et de l'humidité du climat" (*Esprit des Lois*, livre xiv. chap. 10, *Œuvres de Montesquieu*, Paris, 1835, p. 304). Mr. Alison attempts to refute Adam Smith's argument as to cheap wine diminishing drunkenness, for he says it merely applies to the wine provinces of France, where the climate is *warm* (*Alison's Principles of Population*, 8vo, 1840, vol. ii. p. 115). He gravely proposes (p. 122) to put heavy duties on spirits. A very observing traveller, who had gone through all the northern part of Europe, mentions the "extreme temperance" of the Swedes (*Clarke's Travels*, vol. ix. p. 136, 8vo, 1824). He adds (p. 238), "We never saw an instance of intoxication;" but Dillon says that the Swedes drink inordinately owing to the cheapness of corn brandy (*Dillon's Winter in Lapland and Iceland*, 8vo, 1840, vol. ii. pp. 35, 36).

Laing says (p. 189), "It is my impression that the Norwegian

clergy are a highly educated body of men." He says (pp. 190, 191) that the Lutheran clergy make no scruple of giving card- and dancing-parties on Sunday evenings; and this is, because adhering to the literal interpretation that "the evening and the morning made the first day," they consider that the sabbath is Saturday evening and Sunday morning.

Laing says (p. 211) that the duel, supposed to be the result of feudalism and chivalry, really originated in the north, and was from thence engrafted on feudality. But this able writer confounds the duel and the judicial combat. The latter, it is likely enough, the Northmen had; it is found in the codes of many barbarians, and a man must be ignorant indeed to ascribe it to feudalism. But the duel was, I think, not known till the sixteenth century.

There is no capital punishment. "Slavery in chains for life, or for shorter periods, according to the nature of the crime, is the punishment for all crimes in Norway." This, I agree with Laing (pp. 229, 230), in thinking injudicious; because it confuses the degrees of guilt in reference to an *example*. "Slavery in chains presents always the same appearance; its longer or shorter duration is a fact not seen and not impressive."

They have in Norway a very remarkable principle in jurisprudence, which Laing might have compared with the justizia of Arragon. A judge, if he gives a wrong decision, is liable to damages which the party injured may recover in the superior court; and, if the judge dies in the interim, his heirs are responsible for the damages. And, so far is this from being a dead law, that an instance of such damages being given occurred during Mr. Laing's residence in Norway. This seems to act well, and is ably defended by Mr. Laing (pp. 234-240). Judges are obliged to give their decision within six weeks after the record is closed (p. 236).

It would appear (p. 284) that the general rate of interest is four per cent., though I am perhaps hastily generalising from a single instance.

He gives (pp. 254, 256) an interesting account of "a saving's bank for corn." This is a magazine to which the farmer can take his surplus corn, and receive interest for it. Any person who *wants* corn, takes it out of this "bank," and *pays* interest.

See also Art. 2228.

Laing well says (p. 45), "The food best for a country is clearly that which it requires the greatest exertion of industry and skill to produce. That which can be produced with little of such exertion, as potatoes, would undoubtedly reduce a nation to a low state of industry and skill." The bad effects produced by potatoes,

which stimulate population, and thus lower wages, are pointed out by Malthus (*Essay on Population*, 1826, 6th edit. vol. i. p. 469; vol. ii. pp. 123, 124, 382–384). It has been indeed, supposed, even by Malthus (vol. ii. p. 391), that potatoes, by lowering wages, would enable us to undersell our rivals in the foreign market. But it is certain that low wages have no effect on prices; they merely raise profits.

The Norwegians distil brandy from potatoes. See an account of this operation at pp. 112, 113, and pp. 390, 395. At breakfast it is usual to take a glass of potato brandy (p. 290). Coxe says that in Norway "the use of potatoes has been lately introduced; but those roots do not grow to any size in a country where the summer is so short" (*Coxe's Travels in Poland, &c.*, 5th edit. 8vo, 1802, vol. v. pp. 8, 9).

Laing says (p. 297), "The Norwegians smoke less than any other continental people."

Laing says (pp. 139–141), "The Norwegians are fond of theatrical representations." He puts forth what I believe to be a paradox, that the taste for the theatre declines when civilisation increases. "It is thus a proof of only a moderate advance in mental culture among a people when their theatres are very flourishing." That is, because, as the people become fonder of reading, &c., they care less for the theatre. He also thinks that the influence of the stage on the "morals and character of a people was probably always overrated," and he says that even in the days of Louis XIV., "It must have appeared a ridiculous idea that dramatic representations witnessed perhaps by a thousand or twelve hundred persons, individuals frequenting the theatres in the capital could have such vast influence on the morals or character of the nation." But this is much too strongly put. There were at least ten or twelve hundred people went every night to the Parisian theatres; and if to this we add the *succession* of audiences, and take into account the provincial theatres, we may well think that Mr. Laing has undervalued their influence. I believe that theatrical amusements are rather the effect than the cause of public morals, but there can be no doubt that they react strongly on those morals. If Laing's remarks are true, they explain Scott's observation (see ART. 2212) that the audiences early in the seventeenth century had a stronger sense of poetry than they have now. This would arise from the theatre being frequented by more educated classes. Montesquieu remarks that at the theatre moral sentiments are always applauded by the people—immoral ones are always censured (*Esprit des Lois*, livre xxv. chap. 2, *Œuvres de Montesquieu*, Paris, 1835, p. 416).

The Norwegians call Christmas *Yule*, and keep it up "in great style for fourteen days" (p. 171). He adds (p. 177), "This festival was considered at the introduction of Christianity into Norway as heathenish, and not connected with Christianity. The Yule feasts were not only prohibited, but those who gave them were punished with death or mutilation by king Olaf the saint." He says (pp. 82, 83), "At funerals the road into the churchyard and to the grave is strewed with these green sprigs," i.e. green juniper buds.

Speaking of the early civilisation of the Norwegians, Laing says (p. 210), "Private wars had been abolished by Harald Haarfagre in the ninth century, two hundred and fifty years at least before the right of the great nobles to wage war against each other had ceased in other countries."

He says (p. 266), there is a curious account of the establishment of the Hanseatic Association in Bergen, in "Holberg's Beskrivelse over Bergen, 1577, at which time it was not quite extinct."

William Coxe bears the strongest testimony to the good conduct of the Norwegian peasants (see his *Travels in Poland, &c.*, 5th edit. Lond. 8vo, 1802, vol. v. p. 7; and see to the same effect *Thornton, On Over Population*, 8vo, 1846, pp. 140–142).

### 2206. ORIGIN OF THE "HUE AND CRY."

"Our term of hue has puzzled the antiquarians. Probably the word meant what it does now in the Norse language, a cap, hat, or covering of the head, whence our English word hood is derived. To raise the hue and cry was probably to accompany the cry by raising or waving the cap, a custom still universal in England when people shout" (*Laing's Journal of a Residence in Norway*, 2nd edit. 8vo, 1837, p. 201).

"With huse and cries" occurs in Mr. Collier's Collection of Old Ballads, published by the Percy Society, 8vo, 1840, p. 120. In Rowland's Knave of Clubbs (1611, p. 13, Percy Society, vol. ix.) we have "hue and crye." Blackstone derives it from *huer* to cry (*Commentaries*, edit. Christian, 1809, iv. 293).

### 2207. ETYMOLOGY OF ENGLAND.

Laing (*Residence in Norway*, 2nd edit. 8vo, 1837, pp. 308, 309), says that in Norway "a detached piece of meadow or arable land is called the eng of the farm. Hence, probably, the name of England, which, whether applied to the original seat of the Anglo-Saxons in Sleswick, or to their conquest in Britain,

was descriptive of the kind of country, and its relative position to the countries around."

### 2208. ETYMOLOGY OF HUSBAND.

"The word bonde and the English words husbandman, husband, are not derived from the word band, or bond, or bind, synonymous to vinculum and its derivatives, but from the Scandinavian words bond, boed, bor, synonymous to inhabiting, dwelling in, dwell; *bonder* and *husbonder* are the indwellers and householders. 'Min husbond' is still used in some parts of Norway and Denmark by the farm-servant to his master. Bonde is the inhabitant, not the *bondsman* in the feudal sense" (*Laing's Residence in Norway*, 2nd edit. 8vo, 1837, p. 369).

This etymology is adopted in Thornton's Over Population (8vo, 1846, p. 16), and by Mr. Blackwell, who gives it as his own (*Additions to Mallet's Northern Antiquities*, Lond. 1847, p. 312).

### 2209. HERRINGS FIRST CURED.

"It is told, I don't know upon what authority, that one Brokelin, a native of Ghent, first invented the art of curing herrings in the year 1307, and the emperor Charles V., when he was in the Netherlands, went to visit his grave. This must be a mistake, as about the year 1000, the foster-father of St. Olav, Sigurd Sir, introduced this branch of industry among his traels or slaves, according to the Saga of St. Olav" (*Laing's Norway*, 2nd edit. 8vo, 1837, p. 370).

In 1599, Yarmouth was famous for them (*Harleian Miscellany*, edit. Park, vol. vi. p. 148, and *Dekker's Knights Conjuring*, 1607, p. 42, Percy Society, vol. v). In November, 1562, Sir N. Throckmorton writes to Elizabeth that the best way of hampering the French is to "empeach the herring. fishing" about the Seine; "for there is no one thing will more grieve these men, nor be more untollerable unto them than that" (*Forbes's State Papers*, ii. 200). M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, p. 687), "The herring was unknown to the ancients, being rarely if ever found in the Mediterranean. The Dutch are said to have engaged in the fishery in 1164. The invention of pickling or salting herrings is ascribed to one Benkels, or Benkelson, of Biervliet, near Sluys, who died in 1397. The emperor Charles V. visited his grave, and ordered a magnificent tomb to be erected to his memory." Storch also ascribes the invention to Benkels (*Économie politique*, St. Petersbourg, 8vo, 1815, vol. v. p. 114).

### 2210. DIFFERENCE BETWEEN ACTIVE AND PASSIVE TRADITION AS EXEMPLIFIED IN THE ORKNEY ISLANDS.

Laing (*Residence in Norway*, 2nd edit. 8vo, 1837, p. 350) observes that the islands of Orkney and Zetland were possessed by Norway till A.D. 1468, and that yet not only is the *Norwegian language extinct*, but there are no Norwegian traditions. He says (p. 350), "It may make the antiquarian pause before he admits too readily the transmission of historical events, without written documents, orally, by tradition, for a long series of ages, that in these islands in about three hundred and fifty years, among fifty thousand people dwelling in a locality but little frequented, and living from generation to generation with little admixture of or intercourse with strangers, and in a state of society and under circumstances the most favourable for the transmission of oral tradition, not only is the Norwegian language become extinct, but no tradition exists of any one event, much less of any series of connected events, that happened in the Norwegian times; nor does there exist any such strong and general tradition among the inhabitants that in former days the islands belonged to Norway, as would justify a scrupulous historian assuming the fact upon the faith of tradition alone." Laing then proceeds (pp. 350–356) to inquire what *is* the value of tradition. He discriminates between *passive* and *active* tradition. The former are names of places, persons, customs, superstitions, &c., which "may exist in a country for an indefinite period, and be worthy of all credence." But the active tradition, "which depends upon generation after generation committing to memory long narrations in poetry or in prose of events in no way connected with their existing interests or affairs, cannot be depended upon, and can have no existence at all with regard to very distant events." This is shown in the Orkney Islands. Torfeus published in 1715 "an Orkney Saga in the Copenhagen Library, from which it appears how strong passive tradition may be." To one locally acquainted with the Orkney Islands this reading is peculiarly interesting. He finds the names of islands and harbours and farm-houses still the same as when these events narrated in the Saga of the eleventh or twelfth century took place."

1. Dr. Arnold well observed that so-called traditions were often what antiquarians had told the people (*Stanley's Life of Arnold*, 5th edit. 8vo, 1845, vol. ii. p. 421). 2. In the latter part of the eighteenth century Norse was still spoken in North Ronaldshire (*Lockhart's Life of Scott*, vol. iii. p. 190, 8vo, 1837). Indeed, Sir Walter Scott, who visited the Orkney Islands in 1814, records in

his Diary that the inhabitants "still speak a little Norse, and indeed I hear every day words of that language; for instance, '*Ja, kul*,' for 'Yes, sir'" (vol. iii. p. 196). Lewis (*Methods of Observation in Politics*, vol. i. p. 272) agrees with Sir Isaac Newton, that by an unlettered people "the names and actions of men could scarce be remembered above eighty or a hundred years after their deaths" (see also p. 318).

### 2212. NOTES FROM STANLEY'S LIFE OF ARNOLD.

The Life and Correspondence of Thomas Arnold, D.D., by A. P. Stanley, M.A., 5th edit. 1845, 2 vols. 8vo.

Dr. Arnold writes from Florence in 1825, "It is certain that the peasantry here are much more generally proprietors of their own land than with us; and I should believe them to be much more independent and in easier circumstances. This is, I believe the grand reason why so many of the attempts at revolution have failed in these countries" (vol. i. p. 78). And in 1830 he writes, "I only wish you could read Arthur Young's Travels in France in 1789 and 1790, and see what he says of the general outbreak of the peasantry, when they burnt the chateaux all over France, and ill-used the families of the proprietors, and then compare the orderliness of the French populace now. It speaks volumes for small subdivided properties, general intelligence, and an absence of aristocratical manners and distinctions" (vol. i. p. 291). 1. As to the benefits France received by the abolition of primogeniture, see Malthus on Population, 6th edit. 1826, vol. i. p. 389, and Thornton on Over Population, 1846, 8vo, pp. 150–153. 2. M'Culloch (*Principles of Political Economy*, Edinburgh, 1843, pp. 262–268) has some remarks worth reading on the right of bequest. See in particular (at pp. 263–265) the best defence I have met with of primogeniture. I quite agree with what he says (pp. 266, 267) respecting the compulsory division of the French law, though he is mistaken in supposing that it produces the effect of "occasioning the too great subdivision of landed property," for the increase of population in France is only about ½ per cent yearly, and this is absorbed by the towns. See an able paper by Mr. Mill in his Principles of Political Economy, 2nd edit. 8vo, 1849, vol. i. pp. 594–611. This great economist has admirably exposed the blunders of some anonymous critic in the Quarterly Review. It is much to be wished that the English journals would refrain from the discussion of such subjects, as they do but little more than increase the general mass of ignorance. 3. Mr. Mill (*Political Economy*, 2nd edit. 1849, vol. ii.

pp. 453–460) has triumphantly shown the moral and economical evils of primogeniture and entail (see also i. 283). The arguments of Blackstone in its favour are few and feeble (*Commentaries*, edit. Christian, 1809, ii. 215) and cannot be reconciled with a remarkable admission at vol. iii. p. 329.

Arnold was the first person who introduced into an English public school the study of German, &c. (vol. i. p. 140.) Inglis, enumerating the superior advantages of Trinity College, Dublin, as compared with our universities, says, "Very recently prizes have been established for proficiency in the French, German, and Italian languages" (*Journey throughout Ireland*, 2nd edit. 8vo, 1835, vol. ii. p. 330).

Writing in 1829 to the Rev. Julius Hare, he says (vol. i. p. 255), "If I were called upon to name what spirit of evil predominantly deserved the name of Antichrist, I should name the spirit of chivalry, the more detestable for the very guise of 'the archangel ruined' which has made it so seductive to the most generous spirits, but to me so hateful, because it is in direct opposition to the impartial justice of the Gospel, and its comprehensive feelings of equal brotherhood, and because it so fostered a sense of honour rather than a sense of duty" (see also vol. i. p. 118). Talin (*Languages and Literature of the Slavic Nations*, New York, 8vo, 1850, p. 159) says that the Bohemians are the only Slavic race among whom the institution of chivalry developed itself.

In a letter to Whateley, archbishop of Dublin, in 1832, Arnold says, "You know how Pelagianism and Calvinism have encouraged each other, and how the Athanasian Creed at this day confirms and aggravates the evils of Unitarianism" (vol. i. p. 331). Again, in 1838, he writes (vol. ii. p. 125), "I do not believe the damnatory clauses in the Athanasian Creed, under any qualification given of them, except such as substitute for them propositions of a wholly different character." He wished to have the Athanasian Creed "rejected altogether" (vol. ii. p. 211), and in 1840 he writes of it as "the anonymous creed vulgarly called Athanasian" (vol. ii. p. 212). Todd mentions it, without even hinting at its spuriousness (*Life of Cranmer*, ii. 276). In 1694, Archbishop Tillotson writes, "I wish we were well rid of it" (*Buck's Life of Tillotson*, p. 315).

Arnold was strongly opposed to admitting Jews into Parliament (see vol. i. pp. 343, 408; vol. ii. p. 38). In a letter to Serjeant Coleridge, he says, "The correlative to taxation in my opinion is not citizenship, but protection. Taxation may imply representation, *quoad hoc*, and I should have no objection to let the Jews tax themselves in a Jewish house of assembly, like a

colony, or like the clergy of old; but to confound the right of taxing oneself with the right of general legislation, is one of the Jacobinical confusions of later days, arising from those low Warburtonian notions of the ends of political society" (vol. i. pp. 386, 387). This is miserably shallow. Arnold here attacks one of the groundworks of our liberties. Mirabeau has enumerated, with rather too much precision, the shameless and unspeakable lusts of the ancient Jews (*Erotika Biblion*, Rome, 1783, 8vo, pp. 56, 57, 117, 148). Voltaire has a tremendous attack on the Jews (*Œuvres*, Paris, 8vo, 1821, tome xv. p. 320).

Arnold writes in 1834: "For our own church again the truth lies in a well; Strype, with all his accuracy, is so weak and so totally destitute of all sound views of government, that it is positively injurious to a man's understanding to be long engaged in so bad an atmosphere" (vol. i. p. 400).

In 1835, he writes to Archbishop Whately, "I believe with you that *savages* could never civilize themselves, but *barbarians*, I think, might; and there are some races, e.g., the Keltic, the Teutonic, and the Hellenic, that we cannot trace back to a savage state, nor does it appear that they ever were savages" (vol. i. p. 417). Storch seems to suppose that no people could civilize itself (*Économie politique*, St. Petersbourg, 8vo, 1815, tome v. pp. 335, 336). In 1806, Southey writes, "As for a state of nature, the phrase, as applied to man, is stark-naked nonsense. Savage man is a degenerated animal" (*Life and Correspondence of R. Southey*, 8vo, 1849, 1850, vol. iii. p. 16). Cousin rejects the idea that the savage state is the natural state (*Histoire de la Philosophie*, part i. tome ii. pp. 209, 210, Paris, 1846), and so does Frederick Schlegel (*Philosophy of History*, 8vo, 1846, pp. 88, 93); and Mr. Green finely says (*Mental Dynamics*, 8vo, 1847, p. 20), "The natural state of man exists only in the idea. Not what he is, but what it is intended he should become, is his natural state." Niebuhr says, "It seems that civilization must have started up by some immediate inspiration; for whence comes it that no tribe, though discovered centuries ago in a savage state, has advanced since then except by some impulses from foreign nations already civilized?" (*Lieber's Reminiscences of Niebuhr*, 8vo, 1835, p. 225).

In a letter to the Rev. Dr. Hawkins, in 1835, Arnold makes a very remarkable admission. He writes (vol. i. p. 425), "For it is vain to deny that the Church of England clergy have politically been a party in the country from Elizabeth's time downwards, and a party opposed to the cause which in the main has been the cause of improvement;" and (at p. 426) he adds, "In Charles I.

and II. reigns, and in the period following the revolution, they deserved so ill of their country that the dissenters have at no time deserved worse." Compare these strong remarks of Arnold with the cautious admission of Coleridge (*Literary Remains*, vol. ii. pp. 351, 352).

Arnold confesses with regret that he had not the least idea of music, and never felt any pleasure in it (vol. ii. p. 215). Lord Brougham says of Fox and Lord Holland, "Music was positively disagreeable to them both; a remarkable instance of Shakespere's extravagant error in a well-known passage of his plays" (*Historical Sketches of Statesmen*, vol. vi. p. 171).

In 1835, Arnold writes, "As to Livy, the use of reading him is almost like that of the drunken helot. It shows what history should *not be* in a very striking manner" (vol. i. p. 434), and (at vol. ii. p. 281) he calls Livy a "simpleton." In 1835, Arnold writes to Bunsen, "How bad a geographer is Polybius, and how strange that he should be thought a good one! Compare him with any man that is really a geographer, with Herodotus, with Napoleon, whose sketches of Italy, Egypt, and Syria, in his Memoirs, are to me unrivalled, or with Niebuhr, and how striking is the difference. The dulness of Polybius's fancy made it impossible for him to conceive or paint scenery clearly, and how can a man be a geographer without lively images of the formation and features of the country which he describes?" (vol. i. p. 434.) And in 1841, again writing to Bunsen, he says (vol. ii. p. 252), "The text of Polybius appears to me in a very unsatisfactory state, and the reading of the names of places in Italy worth next to nothing. I am sorry to say that my sense of his merit as an historian becomes less and less continually; he is not only '*einseitig*,' but in his very own way he seems to me to have been greatly overvalued, as a military historian most especially."

Arnold, in 1838, respecting miracles, supposed that "none but the apostles ever conferred these gifts, and that therefore they ceased of course after one generation" (vol. ii. p. 18).

Stanley says (vol. ii. p. 41, note) that Arnold "used to distinguish Robespierre from Danton, and others of the revolutionary leaders, as being a sincere fanatic in the cause of republicanism."

See also ART. 958.

In 1836 Arnold writes, "Nor do I imagine that any layman was ever authorised in the Church of England to administer the Lord's Supper; but lay baptism was allowed by Hooker to be valid; and no distinction can be drawn between one sacrament and the other" (vol. ii. p. 55).

In 1839 he writes, "There is actually, so far as I know, no great ecclesiastical historian in any language" (vol. ii. p. 170).

In 1840 he writes, "I have long thought that the greater part of the Book of Daniel is most certainly a very late work of the time of the Maccabees; and the pretended prophecy about the kings of Greece and Persia, and of the north and south, is mere history, like the poetical prophecies in Virgil and elsewhere" (vol. ii. p. 195).

2212 (*bis*). NOTES FROM LOCKHART'S LIFE OF SIR WALTER SCOTT.

Memoirs of the Life of Sir Walter Scott, by J. C. Lockhart, Lond. 1837, 1838; 7 volumes, 8vo.

Scott records in his autobiography, that during his illness in 1788, "my only refuge was reading and playing at chess" (vol. i. p. 47). At a little later period he says (vol. i. p. 52), "Wherever I went, I cut a piece of a branch from a tree; these constituted what I called my log book, and I intended to have a set of chess-men out of them, each having reference to the place where it was cut, as, the kings from Falkland and Holyrood; the queens from Queen Mary's yew tree at Crookston; the bishops from abbeys or episcopal palaces; the knights from baronial residences; the rooks from royal fortresses; and the pawns generally from places worthy of historical note. But this whimsical design I never carried into execution." Lockhart says (vol. i. p. 128), "Scott did not pursue the science of chess after his boyhood. He used to say it was a shame to throw away upon mastering a mere game, however ingenious, the time which would suffice for the acquisition of a new language. 'Surely,' he said, 'chess-playing is a sad waste of brains.' However, while apprenticed to his father, he used to play chess with his companions in the office, and hide the board as soon as he heard the old gentleman's footsteps" (vol. i. p. 143). Early in the nineteenth century some of the principal medical men of London formed themselves into a chess club, of which one of the members was Mr. Cooper, afterwards Sir Astley (*Cooper's Life of Sir A. Cooper*, 8vo, 1843, vol. ii. p. 139). He was always very fond of chess which, in 1802, he played at the Palais Royal in Paris. This he records in his journal, but does not say if he won or lost (vol. ii. p. 398)). For other notices of chess, see vol. ii. pp. 270, 424, 451. Lord Holland was told by those who knew Napoleon at Longwood, that he "occasionally played at chess or billiards, at the first with tolerable skill, but intolerable rapidity; at the latter neither with mace nor cue, but with his hand" (*Lord Holland's Foreign Reminiscences*, 8vo, 1850, p. 305). Gibbon, when at Lausanne, used often to play at chess (see *Gibbon's Miscellaneous Works*, 8vo, 1837, p. 345).

Herbert Mayo (*Philosophy of Living*, 8vo, 1838, p. 265) says that Lewis told him "that the talent for playing chess bears no relation to the general talent of the player. It may therefore be compared to musical and arithmetical genius."

In 1789, Scott wrote an essay on the feudal system, in which he "endeavoured to assign it a more general origin, and to prove that it proceeds upon principles common to all nations when placed in a certain situation." This opinion he always retained; for Lockhart says (vol. i. pp. 171, 172), "One of the last historical books he read, before leaving Abbotsford for Malta in 1831, was Colonel Tod's interesting account of Rajasthan; and I well remember the delight he expressed on finding his views confirmed, as they certainly are in a very striking manner, by the philosophical soldier's detail of the structure of society in that remote region of the east." "The feudal family, the last historical form of patriarchal life" (*Mill's Political Economy*, 8vo, 1849, vol. i. p. 271). In the Birman empire, "men hold their offices and even their possessions, by something resembling a feudal tenure" (*Brougham's Political Philosophy*, 8vo, 1849, vol. i. p. 135, and see p. 336). Lord Brougham says (pp. 323, 324), "The chief benefit conferred by the feudal scheme upon the character of men was one of the greatest value—the habits of fidelity which it formed;" but an evil consequence has been to make war considered honourable (p. 325).

Scott says that the first interest excited in Scotland on the subject of German literature was owing "to a paper read before the Royal Society of Edinburgh on the 21st of April, 1788, by the author of the Man of Feeling." Sir Walter adds, "The literary persons of Edinburgh were then first made aware of the existence of works of genius in a language cognate with the English, and possessed of the same manly force of expression." The consequence was, that in 1792, a German class was formed in Edinburgh, of which Scott was a member. Their studies were encouraged by A. F. Tytler, afterwards Lord Woodhouselee, whose "version of Schiller's Robbers was one of the earliest from the German theatre" (vol. i. pp. 203–205). 1. Lord Jeffrey, speaking of the changes which took place in English literature at the close of the eighteenth century, notices the "new literature of Germany, evidently the original of our lake school poetry" (*Essays*, 8vo, 1844, vol. i. p. 167). 2. Hannah More raised her little voice against German literature, which, however, she only knew from translations. The passage is so characteristic that I must give it entire. In 1808, she writes to Sir William Pepys,—"To own an unfashionable truth, I am not fond of German poetry

or prose. It seems to me more diffuse and less classical than that of the other modern languages. I ought to observe, however, that I am a very inadequate judge, as I do not understand the German. I never took a fancy to it" (*Roberts, Memoirs of Hannah More*, 2nd edit. 8vo, 1834, vol. iii. p. 262). There are many things about which Mrs. Hannah More knew as little as she did German, and upon which her opinions were equally positive. However, her horror of German literature was perfectly ludicrous. See her strictures on Female Education in Works, 8vo, 1830, vol. v. pp. 27–32. From her remarks there no one would suspect that she was ignorant of German; for that fact only transpires in her correspondence. In 1792, Monk Lewis, as he was called, went to Germany to learn German (see the *Life and Correspondence of M. G. Lewis*, 8vo, 1839, vol. i. p. 69), the study of which, says his biographer (p. 181), he "pursued with ardour and enthusiasm."

Ritson, the antiquary, never would touch animal food (vol. i. pp. 359–362). His death is said to have been preceded by madness (vol. i. p. 400).

Scott, speaking of Turner's History of the Anglo-Saxons, complains of his "detestable Gibbonism" (vol. i. p. 358). What would he have said if he could have read his "Sacred History of the World?" It is a remarkable instance of corrupt taste that Cumberland (*Memoirs, by Himself*, 8vo, 1807, vol. ii. p. 325) should call Turner "one of the best writers of his time."

Respecting the origin of surnames in Scotland see vol. i. pp. 390, 391. Lockhart says that the "Ragman's Roll," published by the Bannatyne Club, confirms Scott's views.

Scott was fond of smoking, though not to excess. He laid aside the habit twice, and twice resumed it (see vol. i. p. 339; vol. vi. pp. 105, 130). Niebuhr "disliked smoking very much, but took snuff to such an excess that he had finally to give it up" (*Lieber's Reminiscences of G. B. Niebuhr*, Lond. 8vo, 1835, p. 45). Burt says (*Letters from the North of Scotland*, 8vo, 1815, vol. i. p. 212). "It is very rare to see anybody smoke in Scotland."

In 1804 Scott often saw Mungo Park. That great traveller related several remarkable stories; and when Scott expressed his wonder that he had not published them in his work, replied that whatever facts he considered of importance he had boldly told, leaving to his readers to believe them or not; but that he would not lessen his credit by relating mere personal adventures, which, though true, were of little importance, and being marvellous would not be believed (vol. ii. p. 11).

Scott told Miss Seward that he admired Cary's Dante; but

"confessed his inability to find pleasure in the Divina Commedia. The plan appeared to him unhappy; the personal malignity and the strange mode of revenge presumptuous and uninteresting" (vol. ii. p. 122). And in 1832 Mr. Cheney says, of Dante he knew little, confessing he found him too obscure and difficult (vol. vii. p. 370); but William Schlegel prefers Dante to Virgil (*Lectures on Dramatic Art*, Lond. 1840, vol. i. p. 6).

It is strange that Scott should think that Milton's Paradise Lost was coldly received. The truth is, its reception was brilliant. See, however, his remarks at vol. ii. p. 124. Hannah More supposes that the Paradise Lost was scarcely known before Addison's famous criticisms on it (*Works of H. More*, 8vo, 1830, vol. vi. p. 325). Dr. Shebbeare says, "Milton's Paradise Lost passed unobserved until Mr. Dryden called the attention of the world upon it" (*Letters of Angeloni on the English Nation*, 8vo, 1755, ii. 23).

See also ART, 999.

A proposal was made to Scott to publish a *decent* edition of Dryden. He characteristically wrote to Ellis, by way of reply, in 1805, "I will not castrate John Dryden. I would as soon castrate my own father, as I believe Jupiter did of yore" (vol. ii. p. 77). He well adds that it is not ludicrous indecency that corrupts manners; but "it is the sentimental slang, half lewd, half methodistic, that debauches the understanding, inflames the sleeping passions, and prepares the reader to give way as soon as a tempter appears" (vol. ii. p. 77).

Scott was a great admirer of Johnson's poetry; and said "that he had more pleasure in reading '*London*' and '*The Vanity of Human Wishes*' than any other poetical composition he could mention" (vol. ii. p. 307). See also (at p. 308) Lockhart's quotation from Lord Byron's Diary to the same effect. Byron calls it "sublime." However, in his Sketch of Johnson's Life, Scott only praises "the deep and pathetic morality."

In 1814 Scott visited the Shetland Islands, and at Lerwick went to the Pict's Castle. In his Diary he mentions the smallness of the apertures, &c.; and says, "At any rate the size fully justifies the tradition prevalent here as well as in the south of Scotland, that the Picts were a diminutive race" (vol. iii. p. 148; see also p. 196).

Lockhart says (vol. iii. p. 163), "Mr. W. S. Rose informs me that when he was at school at Winchester, the morris dancers there used to exhibit a sword dance resembling that described at Camacho's wedding in Don Quixote; and M. Morritt adds, that similar dances are even yet performed in the villages about Rokeby every Christmas."

In 1818, Scott told Lockhart, that as to Goethe's Faust, "he suspected the end of the story had been left *in obscuro* from despair to match the closing scene of our own Marlowe's Dr. Faustus" (vol. iv. p. 193).

Mrs. Keith, daughter of Sir John Swinton, asked Scott to lend her the novels of Mrs. Aphra Behn. He complied, but the old lady promptly returned them, and said to Sir Walter, "Is it not a very odd thing that I, an old woman of eighty and upwards, sitting alone, feel myself ashamed to read a book which, sixty years ago, I have heard read aloud for the amusement of large circles, consisting of the first and most creditable society in London?" (vol. v. p. 137). Scott gives no *date* for this anecdote. In 1780, Hannah More, as we learn from her own mouth, quoted some joke from "Tom Jones," which drew upon her a sharp rebuke from Johnson, who expressed his indignation at her having read such a book (see Hannah More's Letters in *Roberts's Memoirs of Hannah More*, 2nd edit. 8vo, 1834, vol. i. p. 169).

Scott, mentioning the suicide of Lord Londonderry (Castlereagh), makes no doubt of his being mad; and gives an extraordinary ghost story which in 1815 he heard him relate in Paris at one of his wife's supper parties (vol. v. pp. 213, 214).

In 1825 he writes to Daniel Terry, "All who practise the fine arts in any department, are from the very temperament necessary to success more irritable, jealous, and capricious, than other men made of heavier elements" (vol. vi. p. 22). Precisely the same remark has been made by Adam Smith (see his *Theory of Moral Sentiments*, vol. i. pp. 174, 175).

In 1826 he writes in his Diary, "I believe the phenomena of dreaming are in great measure occasioned by the *double touch* which takes place when one hand is crossed in sleep upon another. Each gives and receives the impression of touch to and from the other, and this complicated sensation our sleeping fancy ascribes to the agency of another being, when it is in fact produced by our own limbs rolling on each other" (vol. vi. p. 320). On dreams see Coleridge's Literary Remains, vol. i. pp. 122, 202, 204. Drew says, that while engaged in writing his "Essay on the Soul," he met in a dream with a new and very strong argument in favour of his views. He suddenly woke and retained the whole thread of the argument, which, on tracing out in his mind, he was delighted to find perfectly complete. But he again fell asleep, and in the morning, he says, "I did not forget the circumstance, but had entirely lost every vestige of the argument and the manner of reasoning, nor have I been able from that day to this to recall any idea of it. I have frequently regretted my not getting up

immediately, and making notes of it." See this singular circumstance in Drew's own words (*Life of Samuel Drew*, by his Eldest Son, Lond. 8vo. 1834, pp. 447, 448).

In his Diary in 1826, he says of England early in the seventeenth century, "The audience must have had a much stronger sense of poetry in those days than in ours, since language was received and applauded at the Fortune, or the Red Bull, which could not now be understood by any general audience in Great Britain" (vol. vi. p. 333). Connect this with ART. 2205.

See also ART. 2133.

In 1826, in his Diary, "Women it is said go mad much seldomer than men. I fancy, if this be true, it is in some measure owing to the little manual works in which they are constantly employed, which regulate in some degree the current of ideas, as the pendulum regulates the motion of the time-piece" (vol. vi. p. 349).

The prejudices against port wine, which the hardy Scotch look on as effeminate, still linger in the north. Sir Walter Scott was affected by them. He never willingly drank port, and was fond of quoting John Home's epigram:

> "Bold and erect the Caledonian stood,
> Old was his mutton, and his claret good;
> 'Let him drink port!' the English statesman cried—
> He drank the poison, and his spirit died."

(vol. iv. p. 162).

One of the earliest notices I have seen of port is where Cumberland says that Arthur Kinsman, head-master of Bury St. Andrews, was on one occasion too full of what he calls "priestly port" (*Cumberland's Memoirs*, 8vo, 1807, vol. i. pp. 38, 43). It must have been before 1742, for Bentley was present, and judging from the context I should place it before 1740. But even in 1725, Pope writes from Twickenham to Mr. Wanley for "a douzaine of quartes of goode and wholesome port wine, such as yee drinke at the Genda Armes" (*Nichols, Literary Anecdotes of the Eighteenth Century*, vol. viii. p. 362). Between 1726 and 1730 it was well known in England, but not at all in Scotland (see *Burt's Letters from the North of Scotland*, 8vo, 1815, vol. i. p. 158). In 1765 Grosley (*Tour to London*, vol. i. p. 80) says, "Port wine" consisted of the juice of blackberries, turnips, beer, and litharge. Townsend (*Journey through Spain*, vol. i. p. 241) says, during the War of Succession in 1704, the Spaniards forbad their wines to be sold to the Dutch: hence we went to Portugal for port wine.

Scott, in his Autobiography, says he never could learn painting or drawing. "After long study and many efforts, I was unable

to apply the elements of perspective or of shade to the scene before me; and was obliged to relinquish in despair an art which I was most anxious to practise" (vol. i. p. 51). Lockhart suggests that this failure with the pencil was an advantage to him. He says (vol. i. p. 127), "He might have contracted the habit of copying from pictures, rather than from nature itself."

He says, in his Autobiography, "It is only by long practice that I have acquired the power of selecting or distinguishing melodies; and though now few things delight or affect me more than a simple tune sung with feeling, yet I am sensible that even this pitch of musical taste has only been gained by attention and habit, and, as it were, by my feeling of the words being associated with the tune" (vol. i. p. 53). But his smell and taste were as imperfect as his ear. He could not detect over-kept venison, even "when his whole company betrayed their uneasiness . . . neither by the nose nor by the palate could he distinguish corked wine from sound. He could never tell Madeira from sherry" (iv. 161, 162). Mr. Adolphus, who staid with him at Abbotsford, noticed his disregard for music (vol. v. p. 300), and Mr. Moore (the poet) says, "He confessed that he hardly knew high from low in music" (vol. vi. p. 94). In 1825, Scott writes in his Diary, "I do not know, and cannot utter, a note of music; and complicated harmonies seem to me a babble of confused though pleasing sounds" (vol. vi. p. 128), and in 1831 Sir W. Scott said to Mr. Scott of Gala, "I understand little of painting, and nothing of music" (vii. 314). That able, and, considering his education, most extraordinary metaphysician, Samuel Drew, disliked music, and used to say, "I can scarcely distinguish one tune from another" (*Life of Samuel Drew, by his Eldest Son*, Lond. 8vo, 1834, pp. 407, 408). Dr. Combe notices "the frequency of nervous affections in musicians" (*Physiology applied to Health*, 3rd edit. Edinburgh, 1836, 8vo, p. 304). The great John Hunter "had little relish for poetry or music" (*Adams's Life of Hunter*, 2nd edit. 8vo, 1818, p. 65). The celebrated Watt, who invented the steam engine, could not distinguish one note from another (see *Brougham's Lives of Men of Letters and Science*, 8vo, 1845, vol. i. p. 363). The great Niebuhr disliked it. In a letter without date, he writes, "Music is in general positively disagreeable to me, because I cannot unite it in one point, and every thing fragmentary oppresses my mind" (*Life and Letters of B. G. Niebuhr*, Lond. 8vo, 1852, vol. i. p. 187). Miss Aikin (*Life of Addison*, 8vo, 1843, vol. i. p. 210), after observing that Addison failed in writing an English opera, adds, "As no fact is more notorious than that a large proportion of our most harmonious poets—

Dryden of the number—have been totally destitute of musical ear," &c.

Mr. Cheney, detailing his reminiscences of him in 1832, says, "He expressed the most unbounded admiration for Cervantes, and said that the 'novelas' of that author had first inspired him with the ambition of excelling in fiction, and that until disabled by illness, he had been a constant reader of them" (vol. vii. p. 370).

### 2213. NOTES FROM THE LIFE OF ADAM CLARKE.

Life of Adam Clarke, LL.D., F.A.S., edited by the Rev. J. B. B. Clarke, Lond. 1833, 3 vols. 8vo.

The first volume is written by Clarke himself. The other two volumes are by his youngest daughter, and written at his desire, and revised by him (see vol. i. pp. ix. xi.; vol. ii. pp. iii. iv.)

Clarke writes, "Sept. 17, 1781: Came back full of heaviness, owing, I believe, to my not reproving sin; for I heard —— swear '*faith*' on Sunday night. Resolved to speak concerning this the first opportunity"!!! (vol. i. p. 127). In 1784, when on the "Norwich Circuit," he went to hear Miss Sewell preach, and was much delighted. He also with equal unction heard Mrs. Proudfoot preach (vol. i. pp. 215, 216). In April, 1812, Adam Clarke enters in his Journal, "John Bunyan seems to have borrowed his 'Pilgrim's Progress' from Bernard's 'Isle of Man'; Bernard his 'Isle of Man' from Fletcher's 'Purple Island'; Fletcher took his plan from Spenser's 'Fairy Queen,'" &c. (vol. ii. p. 290).

There were great disputes respecting introducing organs into methodist churches. This profane innovation Clarke strenuously opposed; and in a letter written in 1828 pronounces it to be one of those subjects which "are at present rending the Church of Christ, and scattering the flock" (vol. iii. p. 168). The puritans hated organs (see *Middleton's Works*, 8vo, 1840, ii. 153; iv. 488). In 1562, the puritans brought forward a proposal to do away with organs, but convocation rejected it by a majority of *one* (see *Neal's History of the Puritans*, 1822, i. 151). In 1571, the puritans were again in arms against the organs (i. 221).

### 2214. NOTE ON WORSTED.

"Worsteds, called also *cogwares*, or *vesses*, and *oldhames*, made at Norwich, are mentioned in the statutes as early as the eighth year of Edward II." (*Strutt's Habits and Dresses of the People of England*, edit. Planché, 1842, 4to, vol. ii. p. 93).

Worsted stockings are said by Stow to have been first knitted in England early in the reign of Elizabeth (*Planché's British*

*Costumes*, p. 260). At all events they were thought vulgar as early as 1607 (see *Middleton's Works*, 8vo, 1840, vol. i. p. 389).

It would seem from Greene's "Quip for an Upstart Courtier," that at the end of the sixteenth century worsted jackets were very fashionable (see *Park's Edition of the Harleian Miscellany*, vol. v. p. 396).

### 2215. THE MANUFACTURE OF LACE IN ENGLAND.

Mr. M'Culloch (*Commercial Dictionary*, 8vo, 1849, p. 790) cannot find any mention of lace in England before 1843; but Strutt (*Habits and Dresses of the People of England*, edit. Planché, 1842, 4to, vol. ii. pp. 97, 98) has published extracts from an English MS. of the fourteenth, or early part of the fifteenth century, which "contains instructions for the making of such laces as were in fashion at that time."

### 2216. NOTES ON THE DECLINE OF HOSPITALITY.

Thomas Occlif, in the reign of Henry IV., complains of the decline of hospitality, and clearly connects it with the increasing personal expenses of the rich (see *Strutt's Habits and Dresses*, vol. ii. p. 139). Mr. Inglis has some good remarks on the hospitality of the Irish (*Journey throughout Ireland*, 2nd edit. 8vo, 1835, vol. ii. pp. 82–84). He says (p. 82), "I am of opinion that Irish hospitality, in the sense in which it was once understood, does not now exist to any great extent. It was an evil and cured itself."

Camden mourns over "the great decay of the glorious hospitality of the nation" (*Annals of Elizabeth*, Kennett, vol. ii. p. 452). Storch has pointed out the connexion between the decline of hospitality and the increase of civilization (*Économie politique*, St. Petersbourg, 8vo, 1815, tome v. pp. 203–208). Chevenix truly says that hospitality was "particularly recommended by necessity at a time when no regular receptacles were established for travellers" (*Essay on National Character*, 8vo, 1832, i. 140). But perhaps he here confuses cause and effect. Archbishop Sandys, in the middle of the reign of Elizabeth, notices that in consequence of the increase of luxury "it is come to pass that hospitality itself is waxed a stranger" (*Sermons*, edit. Cambridge, 1841, p. 401).

### 2218. ETYMOLOGY OF TARTAN, WHICH IS CONNECTED WITH THE PURPLE OF TYRE.

Planché (*British Costumes*, 1846, pp. 336, 337) says that Logan derives Tartan from the Gaelic *tarstin* or *tarsuin* = "across," but

that, in truth, "the French had the word *Tuetaine* for a woollen cloth as early as the thirteenth century, which generally appears to have been dyed of a whole colour, and originally scarlet. . . . The word tartan, therefore, whatever may be its origin, is, we are inclined to believe, the name of the material itself, and not of the pattern it may be worked in." It occurs in a wardrobe account of James III., A.D. 1741.

See also (at p. 118) his quotation from John de Meun's Roman de la Rose, where occurs *Tyrelaine*, in Latin *Tirelanus*. He adds, "from whence probably its name, the *trent* or colour of Tyre."

Respecting the Tartan philibeg and plaid, see *Pinkerton's Correspondence*, 8vo, 1830, vol. i. pp. 404–410. Burton's History of Scotland, 1853, vol. ii. p. 375 *et seq.* Spottiswoode Miscellany, vol. ii. p. 77. Browne (*History of the Highlands*, Glasgow, 1838, vol. i. pp. 101–105; vol. iii. pp. 413, 414) insists on the antiquity of the tartan and kilt. Skene's Highlanders, vol. i. p. 219 *et seq.*

### 2219. THE PROPORTION BETWEEN THOSE THAT CAN BEAR ARMS AND THE WHOLE POPULATION.

"The proportion which the number of men of a military age bears to the whole population of any country is generally estimated as 1 to 4" (*Malthus on Population*, 1826, 6th edit. vol. i. p. 207; see also vol. ii. p. 447). Adam Smith says (*Wealth of Nations*, p. 291) that in modern Europe not more than one-hundredth of the inhabitants can be employed as soldiers without ruin to the country.

Lord Jeffrey supposed that the tendency of an increasing civilization was to increase war (*Essays*, 8vo, 1844, i. 93, 94). He states it much too broadly; but up to a certain point of civilization the proposition is undoubtedly true.

### 2220. CAUSES OF THE DECLINE OF HOLLAND.

The decline of Holland in 1669 and 1670 was noticed by Sir William Temple. Malthus ascribes it partly to low profits, partly to excessive taxation, "but more than either perhaps by the progress of other nations possessing greater natural advantages." In 1669, the population of Holland and West Friezland was 2,400,000, in 1778 only 2,000,000 (*Malthus on Population*, 1826, 6th edit. vol. ii. pp. 143, 144). M'Culloch says that the cause was "oppressive taxation," the result of expensive wars, which, by compelling a rise in wages, diminished profits and

forced capital out of Holland (*Principles of Political Economy*, Edinburgh, 1843, pp. 504, 505).

Jackson (*View of the Formation, Discipline, and Economy of Armies*, 8vo, 1845, p. 32) says, "No rich nation ever defended itself long, or resisted aggression with heroism." Mr. Mill also seems to ascribe the fall of Holland to excessive and still more to injudicious taxation (*Principles of Political Economy*, 2nd edit. 8vo, 1849, vol. ii. pp. 444, 445). Mr. M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, pp. 37, 38) that "between 1651 and 1672, when the territories of the Dutch were invaded by the French, the commerce of Holland seems to have reached its greatest height," and that it and its navigation were greater than that of all Europe besides. He adds (pp. 39, 40) that the causes of its decline were the increase of navigation in other countries, and the taxation at home, which by lowering profits discouraged accumulation. At pp. 878, 879, he again repeats this opinion, which, he boldly says, is confirmed by "all the best Dutch writers." Montesquieu speaks of the Dutch profits as being enormous (*Esprit des Lois*, livre xx. chap. 9, p. 352). Hume gravely says that Holland was ruined by its republican form of government (see *Burton's Life and Correspondence of Hume*, vol. i. p. 243).

### 2221. RATE OF MORTALITY AND INCREASE OF AVERAGE DURATION OF LIFE.

It appears from a paper in the Bibliothèque Britannique, that at Geneva in the sixteenth century the probability of life was 4·883 years; in the seventeenth century, 11·607 years, and in the eighteenth century it had increased to 27·183 years (see *Malthus on Population*, 1826, 6th edit. vol. i. p. 341).

It appears (*Malthus*, i. 372) that before the Revolution the mortality in France was 1 in 30 or 31⅛. According to Price, the mortality of London was in his time 1 in 20¾, of Norwich 1 in 24; and of Manchester, 1 in 28. Malthus (vol. i. pp. 406, 407) says that his statement with regard to the mortality of London is exaggerated, but that what he says of the other towns is correct. But Malthus adds (p. 408) that the estimated mortality of 1 in 31 for London, given in the Observations on the Population Act, is too small.

Malthus says that from the "earliest ages" there has been no increase in the "natural duration of life." By this he does not mean *average* duration, for that he seems to allow has increased (see vol. ii. pp. 9–11). M'Culloch (*Principles of Political Economy*, Edinburgh, 1843, p. 176) says, "The mortality in London

during the first half of the last century is supposed to have been as high as five per cent.

At the end of the eighteenth century, the Lying-in Hospital of Dublin was ventilated; and by this simple measure the proportion of deaths among the children was reduced from one in six to one in twenty (*Combe's Physiology applied to Health*, 3rd edit. Edinburgh, 8vo, 1835, p. 224). Dr. Combe, on the authority of Hawkins, adds (p. 363), "In London, eighty years ago, the annual mortality was one in twenty; it is now as one in forty." For some interesting details of the increased duration of life, see Quetelet, Sur l'Homme, Paris, 1835, tome i. pp. 240–246.

Wild (*History of the Royal Society*, 8vo, 1848, vol. i. p. 75) says, "Sir William Petty informs us that even in his time the proportion of deaths to cures in the hospitals of St. Bartholomew and St. Thomas was one to seven; whilst we know by subsequent documents that in the latter establishment, during 1741, the mortality had diminished to one in ten; during 1780, to one in fourteen; during 1813, to one in sixteen; and in 1827, out of 12,494 patients under treatment, only 259, or one in forty-eight." In 1679, Paris, with a population of 500,000, had a mortality of 19,000 or 20,000, which was greater than London with her 450,000 (see *King's Life of Locke*, 8vo, 1830, vol. i. pp. 153, 154).

### 2222. FRENCH LIVING IN ENGLAND IN THE SEVENTEENTH CENTURY.

According to Davenant, in two quarters of London alone there were living in his time 30,000 French, and Dr. Short says that during the reign of Charles II. there fled into England 100,000 French Protestants (see *Sadler on Population*, 8vo, 1830, vol. i. p. 440).

See ART. 2136, for those in the sixteenth century.

### 2223. NOTES ON THE WANT OF CIVILIZATION IN THE NORTH OF ENGLAND.

See also ART. 2297.

Southey has given an interesting and very accurate description of the state of a Yorkshire yeoman in the West Riding in the year 1723 (see *The Doctor*, Lond. 8vo, 1848, pp. 13–18). He says (p. 14) "Potatoes were hardly known; tea was as little known as potatoes; and for all other things honey supplied the place of sugar." See also (at pp. 17, 18) the account of his library. He says (p. 33) that the Colloquies of Erasmus were used as a school book.

Ormerod (*History of Cheshire*, Lond. folio, 1819, vol. i. p. xxxiii.) gives some evidence to show that at the beginning of the sixteenth

century "the Mersey rolled its waters between races of men differing most materially in their habits and manners, although allied by intermarriages near the borders; that the Cheshire gentry had gradually assimilated themselves to the more courtly families of the south, whilst their Lancashire neighbours yet retained strongly the wild character of their Northumbrian predecessors."

The sword dance is still used. See ART. 2305.

By 18 Car. II. c. 3, benefit of clergy was taken away even for simple larceny, in cases of "theft by great and notorious thieves in Northumberland and Cumberland" (*Blackstone's Commentaries*, 8vo, 1809, iv. 239); and by 43 Eliz. c. 13, it was made felony without benefit of clergy to rob any one, or to give or take blackmail to secure one's goods from robbery in the counties of Northumberland, Westmoreland, Cumberland, and Durham (iv. 245). In 1545, a compulsory loan was extorted by Henry VIII., for which the commissioners were instructed to receive at least 20*d.* in the pound. This produced from Somerset and Kent each more than 6,000*l.*; from Essex 5,000*l.*; from Suffolk, Norfolk, and Devon, between 4,000*l.* and 5,000*l.* each; from Lancaster 660*l.*; from Cumberland 574*l.* (*Hallam, Constitutional History of England*, i. 24).

Such was the hatred between the Scotch and the English that, as we learn from Camden, it was in the reign of Elizabeth a settled point that "the testimony of an Englishman against a Scotchman, or of a Scotchman against an Englishman was not to be allowed of" (*Camden* in *Kennett*, vol. ii. p. 435). This was particularly established among the borderers (p. 505). Camden says (p. 571), "Those of the English that lie in the neighbourhood of Scotland were a sort of fickle and unsteady subjects, most of them either Papists or true lovers of change and novelty, that subsisted upon bare hope and prospects." Thus, too, we are told of the bishop of Ross, that "when they began to urge him with testimonies of Englishmen, he gently desired them not to do it, since by a common received custom, which (as he said) was grown into a law, the testimony of an Englishman against a Scotchman, or of a Scotchman against an Englishman, was not to be allowed" (*Harleian Miscellany*, edit. Park, vol. ii. p. 481). In June, 1555, the French ambassador at London writes, "Les habitans de ces deulx frontières sont si chastouilleux que tous les ans en ceste même saison, ilz ne peuvent garder de se ravir le bétail les ungs des aultres" (*Ambassades de Noailles*, Leyde, 1763, tome v. p. 7). Indeed the English chancellor told Noailles that it was impossible even to punish the offences committed in the north (tome v. p. 118). In 1569, there were no "draught horses" to be had

north of Yorkshire and Nottinghamshire (see the Duke of Norfolk's Letter in *Haynes's State Papers*, p. 230). They were wanted "for the draught of grete ordynaunce" (p. 242, and see p. 251). The French relied so much on the discontented state of the north, that in 1560 they are said to have had a design "to make York the bounds of England" (*Haynes*, p. 314), and such was the inhospitality of that savage country, that Elizabeth's troops were at the same time on the eve of a mutiny (p. 312). In 1561, the queen was apprehensive that Hartlepool might be seized by "any rebels or evil-disposed persons" (*Haynes*, 375).

### 2224. IT WAS NOT USUAL TO COLLECT AUTOGRAPHS BEFORE THE NINETEENTH CENTURY.

Southey says that it was not until the nineteenth century that it became fashionable to collect autographs, and that it arose from a belief that a man's character was displayed by his handwriting (see *The Doctor*, 8vo, 1848, p. 15). Tytler (*Life of Lord Kames*, Edinburgh, 1814, vol. ii. p. 329) says, "In compliance with what seems at present a very general taste, two plates are added containing specimens of Lord Kames's handwriting."

### 2225. MEANING, ETC., OF BLACKGUARD.

Miss Strickland (*Queens of England*, vol. vi. p. 464, 8vo, 1843) says blackguards were "the lower functionaries of the palace, who did not wear uniforms or liveries." At the end of the sixteenth and early in the seventeenth century, colliers were particularly unpopular; and those persons whose business it was in great families to carry coals to the fires were called *blackguards*, an expression which soon became converted into a term of abuse. See Gifford's note on Every Man out of his Humour. Ben Jonson's Works, 8vo, 1816, vol. ii. p. 169. Mr. Gifford professes himself unable to account for the hatred felt towards colliers, but I believe the reason was a deep-rooted impression that coals were unwholesome. "To carry coals" became a proverbial expression for submitting to an indignity, as it was held that a man who would carry coals would do anything (*Ben Jonson*, in vol. ii. pp. 179, 180). Halliwell in his Dictionary, refers to "Ben Jonson, ii. 169; Beaumont and Fletcher, i. 21; Middleton, ii. 546; Webster, i. 20." See also Ben Jonson, vol. vii. pp. 217–250. In 1592, Green has a sneer at a "collyer" (*Harleian Miscellany*, vol. v. p. 410). Dekker, in 1607, mentions the "knavery of the colliers" of Newcastle (*Knights Conjuring*, p. 21, Percy Society, vol. v.) In 1578, we hear that Rookwood's house was

"far unmeet for her highness, but fitter for the blackguard" (*Lodge's Illustrations of British History*, 1838, vol. ii. p. 120).

### 2226. NOTE ON THE IMPRESSMENT OF SAILORS.

It was practised in the reign of Elizabeth (see *Miss Strickland's Queens*, vol. vii. p. 234, 8vo, 1844). M'Culloch observes that the effect of this absurd law is to raise the wages of seamen (*Principles of Political Economy*, Edinburgh, 8vo, 1843, pp. 368, 369). In 1569, the French ambassador in London writes that the government "a arresté par tout ce royaulme les vagabonds et gens sans adveu pour aussi les y envoyer," that is to fight against the Irish (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome ii. p. 112). Mr. Benjamin Williams says that Richard II. "resorted to impressment for the navy, several orders for 'arresting' ships and seamen being extant" (p. xlii. of preface to *Chronique de la Traïson de Richart Deux, Roy d'Angleterre*, edited by Mr. Williams, London, 8vo, 1846).

In 1666, the fear of impressment was so great that no men, but only women were to be seen (*Pepys's Diary*, 1828, 8vo, vol. ii. p. 436).

### 2227. OBSERVATIONS ON THE RIGHT OF PROPERTY.

Mr. M'Culloch has some sensible remarks on this (*Principles of Political Economy*, Edinburgh, 8vo, 1843, pp. 77–89). I quite agree with him, not only that the institution of private property is absolutely necessary, but that Paley is wrong in supposing that the law of the land is its real foundation (see p. 80). Malthus has found an ingenious argument in its favour in the undoubted tendency of population to outstrip subsistence (*Essay on Population*, 6th edit. 8vo, 1826, vol. ii. p. 42).

M. Cousin rejects all idea of mere law or expediency; and founds the so-called right of property on the free will of man, displayed in labour taking the form of occupation. He says that property is a *thing*, and has no rights, but that every man has a consciousness that he should be respected himself, and should respect others (*Histoire de la Philosophie*, Paris, 1846, part i. tome ii. pp. 304, 305; tome iii. 271–277).

Lord Brougham says that the right of property is founded on expediency (*Political Philosophy*, 8vo, 1849, vol. i. p. 49).

### 2228. NOTE ON THE TENDENCY, ETC., OF POTATOES AS FOOD.

See some good remarks on their evil tendency in M'Culloch's Political Economy, Edinburgh, 8vo, 1843, pp. 396, 397. He says

See also ART. 220(

that in the failure of the potato crop of 1821 the price of potatoes rose in Limerick from four hundred to five hundred per cent., while the price of corn was scarcely affected, because the starving people could not even afford to compete for it.

See Thornton on Over Population, 8vo, 1846. He thinks (p. 254) that the use of the potato is rather the effect than the cause of Irish misery. The cause he believes (pp. 256–258) is the little attention paid to agriculture owing to the excellence of the pasture lands. As to the idea of its being caused by an undue division of lands, see ART. 2205.

### 2229. THERE IS NO STANDARD OF VALUE.

See Mill's Principles of Political Economy, 2nd edit. 1849, vol. ii. pp. 100–105. Mr. Mill shows that neither corn nor labour can be used as a standard. He says (p. 104), "If the object were to obtain an approximate measure by which to estimate value in use, perhaps nothing better could be chosen than one day's subsistence of an average man, reckoned in the ordinary food consumed by the class of unskilled labourers." Storch supposed that corn was a standard; but this arose from his misunderstanding the true nature of rent, which he follows Adam Smith in supposing to be an element of price (*Économie politique*, St. Petersburg, 8vo, 1815, tome ii. pp. 206–234, and in particular p. 209; and tome iii. pp. 54–59).

### 2230. ECONOMICAL EFFECTS OF TITHES.

Tithes fall on the consumer, not on the landlord (see *Mill, Principles of Political Economy*, 8vo, 1849, 2nd edit. vol. ii. pp. 390, 391, 397). Indeed if tithes lowered rent, the landlords would not be so fond of the Church (see *Chalmers' Political Economy*, Glasgow, 8vo, 1832, chap. x. pp. 303–331). He supposes that they fall on rent; and wishes them to be done away with, because then "the lords of the soil would henceforth hold that undisputed sway in the commonwealth wherewith by the very nature of their property, they are so rightfully invested"!!! (p. 307).

### 2231. FREQUENCY OF FAMINES IN FORMER TIMES.

We must not ascribe entirely either to bad laws or unskilful agriculture the frequent famines of former times; for, as Mr. Mill has pointed out (*Principles of Political Economy*, 2nd edit. 8vo, 1849, vol. ii. p. 258), great scarcity is the natural result of im-

perfect traffic, which does not allow the abundance of one tract to compensate the deficiencies of another.

### 2232. NOTES ON THE INVENTION OF GLOBES.

When were they invented? Camden seems to speak of them as new in the reign of Elizabeth. He says under the year 1585 (*Annals* in *Kennett*, vol. ii. p. 510), "Whilst these things were doing in America, under the torrid zone, John Davies with two ships set forth at the charge of William Sanderson (one that hath well deserved of geographical learning by setting forth globes) and other Londoners, searched for a passage under the frozen zone by the upper part of America to the East Indies. In 1585 we find, "not in any globe or map described" (*Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 263).

In 1553 the French king must have been very ignorant of geography, for his ambassador in England sent him a map in which London and Norwich were marked in red to show him their relative position (*Ambassades de Noailles*, Leyde, 1762, tome ii. p. 61). Indeed the ambassador himself supposed that the object of Mary in going to York was to be near Bristol, where Philip was expected to land, "quelque séjour à Yorck qui n'est pas loin de Bristo, où l'on estime que le dict prince pourra venir descendre" (*Ambassades de Noailles*, iii. 95, 96). In 1548 the Lord Admiral had a "charte of England," evidently a map (see *Haynes's State Papers*, p. 105). In 1571, "a great map of England" (*Murdin's State Papers*, p. 20). See also pp. 67, 70, where it is said to have hung in the entrance of the Duke of Norfolk's bed-room. In the old royal palace of Greenwich there was in the time of Henry VIII. in the large bow-window a "rounde mapp" (*Warton's Hist. of English Poetry*, 8vo, 1840, vol. i. p. 203). There was "published in 1518 the first map of Bohemia" (*Talin's Languages and Literature of the Slavic Nations*, New York, 8vo, 1850, p. 191).

### 2233. FLEMINGS AND OTHER FOREIGNERS WHO SETTLED IN ENGLAND IN THE REIGN OF ELIZABETH.

In 1568, "vast multitudes of the Netherlanders flocked to England as a retreat from the storm of the Duke of Alva's cruelties, practised against 'em." They settled at Norwich, Colchester, Sandwich, Maidstone, and Southampton, where they introduced "the art of making those slight stuffs called *bays* and *says*, and other linnen and woollen cloths of the same kind" (*Camden's Elizabeth* in *Kennett*, vol. ii. p. 416). Camden adds (*Kennett*, ii. 577) that in 1594 "a great number of Portuguese

See also ARTS. 2136, 2281.

had crept into England as retainers to Don Antonio." In 1598, in Mercer's Chapel, there was "a preaching in the Italian tongue to the Italians and others on the Sondaies" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 101). Stow mentions (p. 78) how of late years the "Netherlanders came so plentifully thither." In The Devil is an Ass, which was acted in 1616, the Dutch are described as being settled at "St. Kathern's" (see *Ben Jonson's Works*, 8vo, 1816, vol. v. p. 12). In 1609 he alludes to the Dutch weavers settled in London (iii. 405). Tusser mentions the Flemish in Suffolk before the accession of Elizabeth (*Five Hundred Points of Good Husbandry*, 8vo, 1812, pp. 39, 113). In 1568 the persecutions of Alva "occasioned great numbers to fly to England, which multiplied the Dutch churches in Norwich, Colchester, Sandwich, Canterbury, Maidstone, Southampton, London, Southwark, and elsewhere" (*Neal's History of the Puritans*, 8vo, 1822, vol. i. p. 203). Neal gives no authority, but his statement is confirmed by Camden. In Haynes's *State Papers* (pp. 455–462), there is preserved a certificate by the bishop of London, dated 1567, which gives a list of the "strangers" in London. The total amount is 4851, of which 3838 were Dutch, and only 720 French (see the list at p. 461). So many of the natives of the Low Countries were in London, that in 1569 a special levy was made of them to assist the Huguenots at Rochelle (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome ii. pp. 278, 279). In another letter, the French ambassador writes that fourteen hundred Flemings had enrolled themselves (tome i. p. 297), and ten days later he complained to Elizabeth that more than two thousand had been enlisted in England (p. 310). The queen of course swore a great many oaths that she knew nothing about it (see also tome ii. p. 62).

Before the accession of Elizabeth many French were settled in England (see ART. 2136). "Came a begging to a Dutchman's door" (*Jack of Dover's Quest of Inquirie*, published in or before 1601, p. 30, Percy Society, vol. vii.) In 1568, so many of the Dutch arrived in London that the government took the alarm, and Elizabeth ordered Parker to make very minute inquiries respecting them (*Collier's Ecclesiastical History*, 8vo, 1840, vol. vi. pp. 461, 462). In March 1574 the French ambassador writes from London that government had just made an inquiry into the number of foreigners in the capital, who were found to amount to 13,700; and that more than one-third of them, nearly all Flemish, were ordered to quit the country (*Correspondance de Fénelon*, Paris, 1840, tome vi. pp. 47, 48). In 1554, Mary put forth a proclamation ordering "foreigners to depart the king-

dom on penalty of imprisonment and loss of goods" (*Collier's Ecclesiastical History*, vol. vi. p. 62, 8vo, 1840).

2234. NOTE ON THE WINES IN ENGLAND IN THE SIXTEENTH CENTURY.

Camden says "the sweet wines, for so they term them all, but French and Rhenish" (*Annals of Elizabeth* in *Kennett*, vol. ii. p. 628).

2235. HUNTING IN ENGLAND IN THE SIXTEENTH CENTURY.

(Hunting declined in the seventeenth century. See ART. 1927).

In August 1559 Sir Nicholas Throckmorton writes to Elizabeth from Paris that the Constable of France requested him to procure from England some "greyhoundes for the hart, and for the wolfe," and so earnest did he seem for them that Throckmorton begs the queen to have them sent over (see the letter in *Forbes's State Papers*, i. 198). A month afterwards he again urges the same request (p. 328). There are several details respecting hunting in the sixteenth century in Drake's *Shakespeare and his Times*, 4to, 1817, vol. i. pp. 272-287.

See also ART. 498.

In 1526 Margaret of Scotland writes from Edinburgh to England, requesting that there might be sent for the use of James V. "a brace of blood hounds of the best kind that are good, and will ride behind men on horseback" (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. ii. p. 20).

It is evident from a passage in Every Man in his Humour that no man was considered a proper gallant unless he was well acquainted with the vocabulary of hawking and hunting expressions (see *Ben Jonson's Works*, 8vo, 1816, vol. i. p. 9). Tusser complains of the ravages which hunters and hawkers made among the corn and farm yards (*Five Hundred Points of Good Husbandry*, edit. Mavor, 8vo, 1812, p. xxxi.) In Porter's Two Angrie Women of Abington (1599, p. 63, Percy Society, vol. v.) Lady Smith is represented as having been hunting all day. Mary of Scotland was very fond of hunting (see *Haynes's State Papers*, pp. 601, 607, and until the very year before her execution used to shoot deer with her cross-bow (see her letter in *Murdin's State Papers*, p. 534). In 1570 Elizabeth, in one of her hunting excursions, killed six deer with the cross-bow, a fact which is duly recorded by the French ambassador (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome iii. p. 294); see also tome iv. pp. 204-206). Did she ever hunt in a coach? (see iv. 200; tome vi. p. 56). Margaret, Duchess of Parma, the celebrated Regent of the Netherlands, was passionately fond of hunting (*Abfall der Niederlande*, in *Schiller's Werke*, band viii. p. 100, Stuttgart, 1838).

2236. "MARRY" WAS PERHAPS AN OATH SWORN BY THE VIRGIN.

This I think very probable, though not suggested by Halliwell or indeed by any other author I have seen. In old English it is generally spelt "Mary." See for instances Forbes's *State Papers*, i. pp. 48, 50, 55, 114, 146, 157, 180, 256, 347; vol. ii. pp. 8, 203, 281. Indeed we find sometimes, though not so frequently "Marie" and "Marye" (*Forbes*, i. 475; ii. 102, 306). "Marie" also occurs in a letter in 1569 in *Sharp's Memorial of the Rebellion*, 8vo, 1840, p. 156. "Mary" occurs in Stafford's Brief Conceipt of English Policy, 1581 (*Harleian Miscellany*, vol. ix. p. 147).

In the old Scotch poetry we sometimes find "Mary" as a general name for a young girl. Thus we have "your Maries" for "your maidens" (see *Dixon's Scottish Ballads*, p. 85, Percy Society, vol. 17). "Mary" for "Marry" occurs in Johnson's Crowne Garland of Golden Roses (1612, p. 71, *Percy Society*, vol. vi.) "Mary" in *Haynes's State Papers*, pp. 150, 207.

2237. WHEN WERE SERMONS FIRST EXTEMPORE?

See also ART. 2355.

Gilbert Wakefield was born in 1756. He used to write his sermons, but says, "by the assistance of a tolerably tenacious memory, I had seldom occasion to look on the book" (*Wakefield's Memoirs, by Himself*, 8vo, 1804, vol. i. p. 199). From his way of mentioning this he seems to consider such an accomplishment rare. Southey says that it was only to gratify the Puritans that sermons "invariably form a part of the Sunday service" (*The Doctor*, edit. Warter, 8vo, 1848, p. 65). The bishop of St. Asaph says that in the last years of Henry VIII., owing to the attacks made on the clergy for their expressions, the custom grew up of writing sermons (*Short's History of the Church of England*, p. 123, 8vo, 1847). In 1559, Elizabeth ordered that "Parsons shall preach once every month upon works of faith," &c. (*Neal's History of the Puritans*, edit. Toulmin, i. 127). In 1586, the bishop of London ordered his clergy to "have a paper book and write in it the quantity of a sermon every week," and "that such as could not preach themselves should be taxed at four purchased sermons a year" (*Neal*, i. 383). One of the disputed questions in the middle of Elizabeth's reign was "whether the sermon should continue an hour or an hour and a half" (see an *Epitome of Dr. Bridge's Defence*, 1588, edit. 8vo, 1843, p. 16). At a later period L'Estrange tells a story of a sermon which lasted two hours (see *Thoms's Anecdotes and Traditions*, p. 3, Camden Society, 1839). Cranmer advised Latimer, that when he preached before

Henry VIII. "he should stand in the pulpit no longer than an hour, or an hour and a half at the most (*Todd's Life of Cranmer*, i. 140).

### 2238. PHYSICIANS SAID TO BE IRRELIGIOUS.

Southey quotes Sir Thomas Browne and Rabelais to this effect, and evidently believes their testimonies (*The Doctor*, edit. Warter, 8vo, 1848, p. 293). Of course Southey's idea of irreligion was not immorality, but disbelief. The same idea is in the Magnetick Lady, written in 1632 (*Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 18). In 1818, Southey writes to Sharon Turner, "I believe that medical studies are of all others the most unfavourable to the moral sense. Anatomical studies are so revolting, that men who carry any feeling to the pursuit are glad to have it seared as soon as possible" (*Life and Correspondence of R. Southey*, 8vo, 1849). On the scepticism of medical men, see *Coleridge's Literary Remains*, vol. ii. p. 398, and Napoleon's observation in *Alison's History of Europe*, xiv. 196, and Comte, *Philosophie positive*, tome vi. p. 256.

### 2239. NOTE ON EMIGRATION.

Mr. Thornton (*Over Population*, 8vo, 1846, p. 287) truly says that unless emigration is carried on on "a gigantic scale," it has no effect in diminishing population.

### 2240. TAXATION COMPARATIVELY LIGHT IN ENGLAND.

Mr. Thornton notices the absurdity of supposing that in England high prices are caused by excessive taxation. He truly says (*Over Population*, 8vo, 1846, p. 322), "Our public expenditure, enormous as it is, is certainly not so great in proportion to our resources as that of the French."

Mr. Jacob, too, mentions "the lightness of our taxation" (*Historical Enquiry into the Precious Metals*, 1831, vol. ii. p. 221).

### 2241. HOW MUCH WAS THE HEBREW SHEKEL?

"Thus Gideon (Judges, viii. 26) when he had defeated the Midianites, collected the golden earrings of the vanquished, which amounted to one thousand seven hundred shekels of gold, perhaps worth in our money five thousand pounds" (*Jacob's Historical Enquiry into the Production and Consumption of Precious Metals*, 8vo, 1831, i. 119).

Jacob gives no authority for this estimate.

2242. NOTE ON PHYSICIANS IN THE EIGHTEENTH CENTURY.

"The cunning doctor that for ease
Can keep his coach, has double fees."

(*The Wandering Spy, or The Merry Travellers.* [By Ned Ward?] Lond. 8vo, 1772, part ii. p. 58).

But this may mean either that they received a fee twice as large or twice as many.

At the end of the eighteenth century it seems that eminent surgeons usually received a guinea—at least Cline did, but at the same time "made it a rule to take whatever was offered him" (*Life of Sir Astley Cooper, by B. B. Cooper*, 8vo, 1843, vol. i. p. 273). In 1802, Dr. Marshall, who was practising in Paris, used to receive "one louis the first visit, and half a one each visit afterwards" (*Life of Sir A. Cooper*, vol. ii. p. 399). Dr. Combe says, "Not very many years ago, physicians participated largely in the profits of their apothecaries on the very same principle as that on which conductors of schools participate in the gain of the private teachers. But I am happy to say that this practice has been long discontinued" (*Physiology applied to Health*, 3rd edit. Edinburgh, 8vo, 1835, p. 326). Dr. Seymour, in his evidence before Parliament, said that at Paris the fee of "the highest grade of physicians" was five to ten francs" among the natives, but that the English often gave more (*Reports from the Select Committee on Medical Education*, folio, 1834, part i. p. 60, no. 952). In 1731, Lady Russell writes from Bath to Mrs. Cleyton, "Dr. Bave is the man in fashion here; but from seeing him in black velvet, strangely powdered and terribly perfumed, I never could have any opinion of his judgment" (*Mrs. Thompson's Memoirs of Viscountess Sundon*, 8vo, 1848, vol. ii. p. 68).

Blackstone says that medical men have "the character of general and extensive knowledge; a character which their profession beyond others has remarkably deserved" (*Commentaries* vol. i. p. 13, 8vo, 1809).

Dr. Jackson was born in 1750, and died in 1827. He used to wear a brown or blue coat; hat rather broad-brimmed; and "he always carried in his hand a light gold-headed cane with a black silk tassel and cord attached to it" (*Life of Jackson*, p. cvii. prefixed to Jackson's Formation, Discipline, and Economy of Armies, edit. Lond. 8vo, 1845). In 1721, the Parisian physicians wore black. "Un médecin ne le serait plus si ses habits étaient moins lugubres et s'il tuait ses malades en badinant" (*Lettres Persanes*, no. lxiii. *Œuvres de Montesquieu*, Paris, 1835, p. 43). See also no. ci. p. 68, where it is said that they wore a large hat.

### 2243. REMARKS ON TUNBRIDGE WELLS.

Early in the eighteenth century a "hackney coach and six" used to run from London to Tunbridge Wells, to take parties of pleasure. At that time Tunbridge Wells had rather a bad reputation (see *The Merry Travellers; a Trip from Moorfields to Bromley* [By Ned Ward?] 2nd edit. Lond. 8vo, 1724, part i. p. 30).

In News from the New World, performed in 1630, one of the characters inquiring if there are any "physical waters" is answered, "Your Turnbridge or the Spaw itself are mere puddles to them" (*Ben Jonson's Works*, 8vo, 1816, vol. vii. p. 360).

### 2244. ORIGIN OF PANTALOONS.

Southey says that we derived both the thing and the word from France, when the trunk hose of Elizabeth went out of fashion; and that the word was originally taken from St. Pantaleon; after whom "so many of the grave Venetians were named, that the other Italians called them generally Pantaloni in derision" (*Southey's Doctor*, edit. Warter, 8vo, 1848, p. 489).

See also ARTS. 202 1498.

### 2245. DISEASES CAUSED BY SYMPATHY, ETC.

The great Harvey told Bishop Hacket that he had in his own practice seen during the Rebellion more diseases generated from the mind than from any other cause; and a similar remark has been made respecting the great French Revolution, which is said to have so excited women as to make cancer fearfully prevalent (see *Southey's Doctor*, edit. Warter, 8vo, 1843, p. 593).

### 2246. THE FIRST BANK IN EUROPE WAS ESTABLISHED AT VENICE IN THE TWELFTH CENTURY.

M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, p. 123), "The Bank of Venice seems to have been the first banking establishment in Europe. It was founded so early as 1171, and subsisted till the subversion of the Republic in 1797. It was essentially a deposit bank; and its bills bore at all times a premium or *agio* over the current money of the city. Storch says that in 1171, the first bank in Europe was established at Venice (*Économie politique*, St. Petersbourg, 8vo, 1815, tome vi. pp. 105, 106), but that the first bank of circulation was established at Genoa in 1407 (p. 119).

### 2247. THE FIRST CANALS IN ENGLAND.

There was no attempt even made to improve rivers by deepening their beds until 1635, when Mr. Sandys proposed to make the Severn navigable near Tewkesbury, through Warwickshire, Worcestershire, and Gloucestershire. But the civil wars put an end to his plan; and it was not until 1755 that the first Act of Parliament was passed which gave rise to a canal (*M'Culloch's Dictionary of Commerce*, 8vo, 1849, p. 232).

### 2248. CONSULS FIRST APPOINTED IN THE TWELFTH CENTURY.

M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 395) says on the authority of Martens (Precis du Droit des Gens, § 147) that the commercial office of consuls originated in Italy, "about the middle of the twelfth century, and in the sixteenth was generally established all over Europe."

### 2249. NOTE ON THE ORIGIN OF INSURANCE.

See M'Culloch's Dictionary of Commerce, 8vo, 1849. He supposes (p. 740) that marine insurance preceded fire insurance, and that the former was not known before the end of the fourteenth century, although Loceennius, Puffendorf, and Malignes wish to attribute it to the Romans. Indeed, a Flemish chronicler cited by Pardessus says, that a chamber of insurance was established at Bruges in 1311, but the writer was not contemporary, and was probably mistaken. Beckmann too is in error in ascribing it to Italy at the end of the fifteenth century, for Campany has published an ordinance relating to it and the magistrates of Barcelona in 1435, and this is the *first mention of insurance*. M'Culloch says (p. 741) that it was introduced into England probably at the beginning of the sixteenth century, for it is spoken of in 43 Eliz. c. 12 as an "immemorial usage" among merchants. Fire and life insurance do not seem to have been known in England till the beginning of the eighteenth century. Life insurance was forbidden in France in 1681, and in Amsterdam in 1612. I believe M'Culloch (p. 752) is mistaken when he says, "Insurance against fire, though practised in France, Holland, and some other countries, is not general anywhere except in Great Britain."

Dr. Shebbeare has a grave argument against insurances on the ground that they lessen "dependence in the mind of man on the Supreme Being" (*Letters on the English Nation, by B. Angeloni*, 8vo, 1755, vol. i. p. 101).

### 2250. THE USE OF PINS.

Mr. M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, p. 790), "Pins were not used in England till 1543. In 1581, Stafford advises that we should manufacture them instead of importing them (*Brief Conceipt of English Policy*, in *Harleian Miscellany*, vol. ix. p. 187). At all events, in an enumeration of trades early in the reign of Henry VIII. "Pynners, nedelers and glasyers" are mentioned (see *Cocke Lorelle's Bote*, p. 9, Percy Society, vol. vi.) In 1573, they cost one shilling a thousand (see the entry at p. 44 of *Accounts of the Revels at Court*, edited by Mr. Cunningham, 8vo, 1842). At Edinburgh, "in 1720, we find the first pin-maker" (*Chambers's Traditions of Edinburgh*, 8vo, 1847, p. 224).

### 2251. MUSTARD NOT USED AT TABLE IN ITS PRESENT FORM TILL 1720.

M'Culloch (*Dictionary of Commerce*, 8vo, 1849, pp. 869, 870) says, "Mustard was not known in its present form at our tables till 1720. The seed had previously been merely pounded in a mortar, and in that rude state separated from the integuments and prepared for use. But at the period referred to, it occurred to a woman of the name of Clements, residing in Durham, to grind the seed in a mill, and to treat the meal in the same way that flour is treated. Her mustard was in consequence very superior; and being approved by George I. speedily came into general use. Mrs. Clement kept her secret for a considerable time and acquired a competent fortune." Early in the sixteenth century a "mustarde maker" seems to have been a separate trade (see *Cocke Lorelle's Bote*, p. 4, Percy Society, vol. vi.; see also p. 10).

### 2252. TRAVELLING IN ENGLAND IN THE SEVENTEENTH CENTURY.

M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 117) says "in England the statute of the 28th of Philip and Mary, which is still in force, is the first legislative enactment in which a regular provision was made for the repairs of the roads." In the reign of Charles II. tolls were first levied to repair the roads; but this plan was not extended to great roads all over the country till 1767. He says (p. 1119) that in the middle of the eighteenth century "it took a day and a half for the stage-coach to travel from Edinburgh to Glasgow—a journey which is now accomplished in from four and a half to five hours. So late as 1763 there was but one stage-coach from Edinburgh to London, and it

set out only once a month, taking from twelve to fourteen days to perform the journey."

The fluctuations in the price of corn in England during the seventeenth century are very slight when compared with those during the sixteenth century. This is noticed by M. Jacob (*Historical Inquiry into the Precious Metals*, 8vo, 1831, vol. ii. p. 139), but he has omitted to mention that it furnishes a proof of the increased facilities of internal communication, which always tend to keep prices steady by enabling the deficiencies of one tract to be remedied by the excess of another.

Travelling—or at all events books of travels—were so rare that in 1614 Ben Jonson ridicules Coryat by name (see *Bartholomew Fair*, in *Jonson's Works*, 8vo, 1816, vol. iv. pp. 447–458).

In 1678, Lady Russell writes from Tunbridge Wells, where she had just arrived, to her husband, complaining of the fatigues of her journey. She says, "It is not to be expressed how bad the way is from Sevenoaks; but our horses did exceeding well, and Spencer very diligent, often off his horse to lay hold of the coach" (*Life of Rachel Wriothesley Lady Russell*, 3rd edit. Lond. 8vo, 1820, p. 194). In 1655, the inns in France had two or three beds in each room, on which it was "a favour" to get clean linen (*Reresby's Travels*, 3rd edit. 8vo, 1831, pp. 42, 43).

### 2253. THE STUDY OF FRENCH IN ENGLAND IN THE EIGHTEENTH CENTURY.

In 1782, Hannah More writes from London. "It is a terrible fetter upon the liberty of the free-born English conversation to have so many foreigners as this town now abounds with, imposing their language upon us" (*Roberts's Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. i. p. 250). In 1819, she writes to Sir W. Pepys (vol. iv. p. 84), "The rage for a Paris excursion has spread such a general infection, that curates and even farmers in our part of the world have caught the malady." In 1734, we find Miss Dyves—a maid of honour and niece to the well-known Mrs. Clayton—taking lessons in French (see *Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. ii. p. 321). Bishop Watson was born in 1737, and in 1764 he says, "I could read, but I could not speak a word of French" (*Watson's Life of Himself*, 8vo, 1818, vol. i. p. 44). Pope did not know French (see *Correspondance de Voltaire*, in *Œuvres*, tome lxvi. p. 23).

### 2254. WHEN DID PARSON FIRST BECOME A TERM OF REPROACH?

Mr. Pepys, in a letter to Hannah More, dated "Wymple Street," gives an account of what he considers symptoms of progressive infidelity. He writes, "I could tell you some of the watch words by which I have observed the first indications of it. Observe only, whether after you have heard a lady begin to speak of the clergy under the appellation of the *parsons*, you do not in a short time hear Christianity spoken of as a *particular system*, &c." (*Roberts's Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. iii. p. 39).

Formerly "parson" was often used for "person" (see for instance *Haynes's State Papers*, pp. 500, 513, 528, 553; *Murdin's State Papers*, p. 811).

The simple-minded Thomas Gent, who wrote his Autobiography in 1746, had certainly nothing satiric in his disposition. He calls a clergyman "the parson" (*Gent's Life, by Himself*, 8vo, 1830, p. 135). In 1569, the puritans declared "parson" an "anti-christian" name. They considered "pastor" more proper (see *Neal's History of the Puritans*, 8vo, 1822, vol. i. p. 210).

### 2255. NOTE ON THE ANTI-JACOBIN MAGAZINE.

Hannah More, in a letter to Mr. Wilberforce, dated "Cowslip Green, September 11, 1799," speaking of a Socinian clergyman who opposed some of her darling schemes, says, "This man's malice is inflamed by the Anti-Jacobin Magazine, which is spreading more mischief over the land than almost any other book, because it is doing it under the mask of loyalty. . . . I hear that the author is ——, who, having been refused some favour by the bishop of London, exercises his malignity towards him, in common with those whom he calls Methodists" (*Roberts's Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. iii. p. 102). Why did Roberts suppress the name, and put ————?

### 2256. GOLD AND SILVER PLATE USED IN ENGLAND.

I think Mr. Jacob (*Historical Enquiry into the Production and Consumption of the Precious Metals*, 8vo, 1831, vol. i. p. 306) is inclined to under-estimate the value of the plate used in England before the discovery of America. He, however, acutely observes (vol. ii. p. 7) that the frequent gifts by private persons of plate to their sovereign form an argument that its workmanship was not so fine as to form a large proportion of its value. The will of Lord Burghley affords evidence to the same effect (p. 67). See also vol. ii. pp. 35–37, where he gets over the

See also ART. 621.

difficulty of Wolsey's magnificent plate by saying that it was a result of the discovery of America. But the mines of Potosi were not opened till several years after Wolsey's death, and when his power was at its height the supply of the precious metals could have produced but little effect in making them cheaper. It appears from the accounts preserved at Goldsmith's Hall, that there was a sudden increase of the manufacture of plate during the reign of Anne. This probably arose from the general introduction of tea creating a demand for small silver spoons (*Jacob*, ii. 206, 207), or from the desire of the nobility to rival the plate of the Duke of Marlborough. Silver forks were not generally used at table till the middle of the reign of George III. (ii. 208), but "silver forks are *mentioned* in 1605" (*Ben Jonson's Works*, 8vo, 1816, iii. 267). In 1523 or 1524, an account was taken of the wardrobe, &c. of the earl of Kildare, at Maynooth. He had more than a thousand horses in the stud, and his plate was valued at 1,000*l.* (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, i. 264). Miss Wood has also printed (vol. ii. p. 204) a list of the plate used in 1533, by Catherine of Arragon. I find the total to be about four hundred ounces, silver and silver gilt, but not any gold; and yet this was during the time that the unfortunate Catherine was still well provided for. In 1538, cramp rings were made of gold (vol. iii. p. 44), and in 1540, Lady Lisle had a gold thimble (vol. iii. p. 140). Stow has printed a list of the expenses of the earl of Lancaster in the 7th of Edward II. The yearly total is close upon 8,000*l.*, and among the items is "one silver coffin 103*l.* 5*s.* 6*d*" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 33). In 1505, a London mayor left to one of the parish churches "two large basons of silver" (*Stow*, p. 85). In 1593, among the plunder of some English Catholics is mentioned "silver spoons, and other like jewels" (*Dodd's Church History*, edit. Tierney, vol. iii. p. 112).

### 2257 THE PROFITS OF AUTHORS IN THE EIGHTEENTH AND NINETEENTH CENTURIES.

For profits of Actors, see also Art. 949.

On the 5th of March, 1778, Hannah More writes to Mrs. Gualkin, "'*Percy*' has been extremely successful, far beyond my expectation, and more so than any tragedy has been for many years. The profits were not so great as they would have been, had it been brought out when the town was full; yet they were such as I have no reason to complain of. The author's right, sale of the copy, &c., amounted to near six hundred pounds. . . . Cadell gave 150*l.*—a very handsome price—with conditional promises"

(*Roberts's Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. i. p. 140). In 1810, Mrs. Hannah More writes to Mrs. Kennicott that by the sale of the "Cœlebs" she had "cleared within the year 2,000*l.* to be paid by instalments 500*l.* a quarter" (*Roberts's Memoirs*, vol. iii. p. 318). Hume says in 1761, "the copy money given me by the booksellers much exceeded anything formerly known in England" (*My Own Life*, p. xi. prefixed to *Hume's Philosophical Works*, Edinburgh, 8vo, 1826). In 1739, Hume signed an engagement with Miller, by which he received 1,400*l.* for the copyright of his History from the beginning till the accession of Henry VII. (*Burton's Life of Hume*, Edinburgh, 1846, ii. pp. 60, 61).

In 1766 Villaret died. He had received for his History of France "mille écus par volume," and Garnier, who was to continue it, was to receive "quinze cents livres par volume" (*Correspondance littéraire, par Grimm et Diderot*, tome v. p. 191). Diderot received for each of the seventeen volumes of the Encyclopædia 2,500 livres, besides 20,000 livres (*Grimm, Correspondance littéraire*, vii. 364). Pinkerton's Literary Correspondence, 8vo, 1830, vol. ii. pp. 318, 357. Prior's Life of Goldsmith, vol. i. pp. 407, 416, 417, 466; vol. ii. pp. 207, 218, 281, 374.

### 2258. MARL WAS USED AS MANURE IN THE FOURTEENTH CENTURY.

"Marl, a substance used as manure more generally in this (i.e. Cheshire) than in any other county in England, is mentioned in leases as early as the commencement of the fourteenth century. It consists of clay, sand, and lime closely mixed, but in unequal proportions, and is known as clay slate and stone marl" (*The History of the County Palatine and City of Chester, by George Ormerod*, Lond. folio, 1819, vol. i. p. xlv.)

Marl is not mentioned by Tusser, but Dr. Mavor says (*Preliminary Dissertation to Tusser*, 8vo, 1812, p. 32) that "it appears to have been used as a manure before the time of Edward II." For this he as usual quotes no authority, and perhaps has none to quote.

### 2259. ETYMOLOGY OF LIVERPOOL.

Ormerod says (*History of Cheshire*, Lond. folio, 1719, vol. i. p. xlv), "Whilst on the subject of the connexion of these rivers, it is impossible to omit notice of a very ingenious deduction of the name of Liverpool, from the Liðe pol, or gentle lake on which it is situated, in Gent. Mag. vol. lxxxvii. ii. p. 508. The name of La Lythe and the Lide was anciently given to Overlegh and Netherlegh, on the bank of the sister estuary, and it is by

no means improbable that it was the common designation of *both* the connected and lake-like expanses of water. This would explain a passage in Brompton, in which, speaking of the celebrated exhibition of Offa on the Dee, he calls it *flumen de Lice* (see vol. i. p. 193).

2260. ETYMOLOGY OF BARON.

"Spelman, in his Glossary, deriveth the word *baro* from the old English Saxon *per* or *wer*, and of latter times written *par*; Francis Antiquis, Ber, signifying the same thing with the Latin word *vir*; Glossarium Latino-Gallicum, Ber, Baro, *vir*; so that the Latin word *vir* seems to be the original fountain whence it springs. And both these words, *baro*, by some written *varo*, and *vir*, do agree in their several significations; sometimes for a man barely and absolutely; sometimes for a man of worth, power, or prowess; sometimes for a husband" (*Sir Peter Leycester's Prolegomena*, in *Ormerod's History of Cheshire*, folio, 1819, vol. i. p. 48).

Sir P. Leycester, wrote in 1672 (*Ormerod's Cheshire*, vol. i. p. 1, note).

2261. WHEN WAS "MINISTER" FIRST USED BY THE CLERGY?

Was this the result of puritanism? Ormerod (*History of Cheshire*, folio, 1819, vol. ii. p. 128) says of Robert Comaundre, who was instituted rector of Taporley before 1574 and died in 1613, he was "a busy fanatic in the parish, and was most probably succeeded by another minister of the same turn, as appears by the addition of 'Minister of God's Word' appended to the name of Robert Whittle, in the register, a title which the puritanical clergy generally, though not exclusively, arrogated to themselves." Robert Whittle was incumbent from 1613 to 1638. Mr. Dixon (note in *Scottish Ballads*, p. 98, Percy Society, vol. xvii.) says, "The term minister was certainly not applied in Scotland to a clergyman previously to the Reformation."

2262. ANTIQUITY OF "BARRING OUT" AT SCHOOLS.

"In the chapel yard of Wilton [Cheshire] is a school founded in 1558 by John Dean, clerk," of which the statutes, made by him, are in Harl. MSS., from which the following quotation is made in Ormerod's History of Cheshire, 1819, vol. iii. p. 90: "That upon Thursdaies and Saturdaies in the afternoon, and upon holydaies, the scholars do refresh themselves; and that a week before Christmas and Easter (*according to the old custome*) they barre and keepe forthe of the schoole the schoole-master, in such sort as

other schollers do in great schooles. Cat. Lib. MSS. Bibl. Harl. vol. ii. p. 481."

### 2263. THE FRENCH WOMEN HAVE FEW CHILDREN.

In 1834, Sir Astley Cooper visited France. In his journal he says, "The poor women in France work quite as hard, and, I think, harder than the men. They are said to have fewer children than our women, and, if it be true, their excessive labour may account for it; but as the application is equally applicable to the higher class of women, there must exist some other cause" (*Cooper's Life of Sir Astley Cooper*, 8vo, 1843, vol. ii. pp. 406, 407). It would appear from this that Sir Astley was not aware of the cause commonly stated. This is the more remarkable; for he had been on the continent before, and his profession, combined with his great curiosity and talent for observation gave him every facility for enquiry.

### 2264. NOTE ON THE RESURRECTIONISTS.

Mr. Cooper (*Life of Sir Astley Cooper*, 8vo, 1843, vol. i. pp. 339–446) has given a long and interesting account of the resurrectionists, who supplied anatomists with subjects for dissection. When Sir Astley, then Mr. Cooper, first began to lecture, these men had no particular name; indeed, so few persons studied anatomy that their very existence was scarcely known (p. 344). The watchmen, whose business it was to guard the burial-grounds, "were all in the habit of receiving a certain allowance or percentage out of the sums obtained by the resurrectionists" (p. 346). Indeed this was so well known that it was common for the friends of the deceased to sit up themselves by the grave (p. 347). Mr. Cooper says (p. 350) that the account given of the resurrectionists in the "Diary of a late Physician" is inaccurate. The resurrectionists were so expert that they could exhume a body and make everything straight again in three-quarters of an hour; and if the grave was very shallow and the earth loose even in a quarter of an hour (p. 352). Mr. Cooper relates (pp. 375, 376) an anecdote remarkably illustrating the hatred of the mob against them. Indeed, in Scotland, and afterwards in Dublin, it was generally believed that children were kidnapped for the purpose of dissection; and so high was the popular feeling that it was necessary in Dublin to protect the anatomical schools by the police (p. 381). Sir Astley Cooper stated before a Committee of the House of Commons, that the law was quite powerless on this subject. He said, "There is no person, let his station in life be what it may, whom, if I were disposed to dissect, I could not obtain" (p. 407).

This, of course, gave rise to dreadful crimes, and Mr. Cooper says (note at pp. 407, 408), "I much doubt whether all the murders committed under the system of *burking* came to light." Another object of these men was to get the teeth of the bodies, which the dentists eagerly bought, and in one night a resurrectionist named Murphy, cleared from teeth alone 60*l.* (pp. 399, 400). One of these wretches followed the English army to Spain, and by drawing the teeth of those who were wounded, "earned a clear profit of three hundred pounds" (p. 402). As might be expected, they took every opportunity of robbing the killed; and indeed hovered like vultures over the field of battle (p. 414.) The profits of the resurrectionists were immense. It was usual to pay 50*l.* at the beginning of a session, and 9*l.* 9*s.* for each body (p. 361). They nearly always insisted on the opening fee (p. 362). In some few instances, as much as 20*l.* were paid for each body (p. 373). The average seems to have been 12*l.* 12*s.* (pp. 396, 397). Besides this, if the resurrectionists fell into any trouble, money was given them by the surgeons; and Sir Astley Cooper has expended hundreds of pounds for this purpose (p. 395).

It appears from Mr. Guthrie's evidence before Parliament, that the Anatomy Act has worked extremely well (see *Report from the Select Committee on Medical Education*, folio, 1834, part ii. pp. 39–41). Indeed, Dr. Somerville, being asked "Has the practice of exhumation ceased?" replied, "I have reason to know that there is not one case of a charge for disinterring bodies in the criminal calendar; in fact, the practice cannot exist, while there is a sufficient supply under the provisions of the Act. No one would employ the exhumator" (part ii. p. 207, No. 6756). He added that the lower orders had no "repugnance to dissection," and this indifference "I believe with the majority arises out of a feeling of almost total indifference to what becomes of their bodies after death" (part ii. p. 208, No. 6770). Dr. Somerville told the Committee, that before the passing of the Anatomy Act there were from two hundred to three hundred bodies dissected yearly; but "the last year being the first of the operation of the new Act, the number in London amounted to upwards of six hundred, and in the country to nearly one hundred" (*Report on Medical Education*, part ii. p. 210, No. 6793). In the Autobiography of Gent, written in 1746, are some curious notices of exhumation. Gent says that at Kingston assizes he heard a "trial of a wretched sexton (who seems to have been imitated lately by one Burton, a glazier in York), for stealing dead bodies out of their graves, and selling them, as is represented in the Beggar's Opera, to those fleaing rascals the surgeons" (*Life of*

*Thomas Gent, by Himself*, 8vo, 1832, p. 103). This seems to have been in 1720. In 1725, he gives an account of the execution of Jonathan Wild, whose body, he says, was stolen from its grave by the surgeons (p. 162). At p. 189 he says that "polite doctors are seldom charged with theft, except stealing people out of their graves." Early in the seventeenth century it was necessary to "beg" the bodies of the criminals from the sheriffs (see *Middleton's Works*, 1840, iv. 462).

### 2265. THE WORD BEAUX FIRST USED.

Captain Jesse (*Life of George Brummell*, Lond. 1844, 2 vols. 8vo, vol. i. p. 5) says, the reign of Charles II. "produced a host of *beaux*, at which time the term appears to have been first used, and amongst others was applied more particularly to Hewitt, Wilson, and Fielding."

### 2266. OBSERVATIONS ON NURSING.

Captain Jesse (*Life of Brummell*, 8vo, 1844, vol. i. p. 171), says of the beautiful and famous Georgiana, Duchess of Devonshire, "The most pleasing trait of her domestic character was the example she set her fashionable friends by nursing her own children, thereby discouraging the unnatural practice prevalent in her time of sending them into the country, and leaving them to the management and discretion of ignorant and sometimes unfeeling nurses." The benefits arising from mothers nursing their own children are physical as well as moral. Dr. Combe (*Physiology of Digestion*, 2nd edit. Edinburgh, 8vo, 1836, p. 258), says that in a healthy state "the constitution of the offspring always bears a relation to that of the mother, and is adapted to the quality of the fluid which nature has provided for it."

Dr. Combe says that the proper time for weaning is on an average from nine to twelve months, but "in general weaning takes place too early, at least in Scotland" (*Physiology of Digestion*, 2nd edit. Edinburgh, 8vo, 1836, p. 263). In the System of Ecclesiastical Law drawn up by Cranmer in 1552, "Women are recommended to suckle their offspring, and preachers are directed to censure the contrary practice" (*Soames's History of the Reformation of the Church of England*, vol. iii. p. 712). Alexander Neckham, in 1157, was born on the same night as our Richard I. His mother "was chosen as the nurse of the royal child, and suckled the prince with her right breast, and her own infant with the left" (*Wright's Biographia Britannica Literaria*, vol. ii. p. 449). In 1595, when Robert Sydney, afterwards earl of

Leicester, was born, they gave him "nurse's milk and saffron" (*Sydney Letters*, folio, 1746, vol. i. p. 371). The Émile of Rousseau restored to France the old fashion of mothers nursing their own children. At the same time it had been recommended by Buffon on scientific grounds (*Villemain, Littérature au XVIII^e Siècle*, Paris, 1846, tome ii. pp. 264, 265). Cranmer orders mothers to suckle their own children (*Todd's Life of Cranmer*, vol. ii. p. 337). The influence of Rousseau in this matter is mentioned in *Correspondance Littéraire, par Grimm et Diderot*, tome ix. p. 165. Eyre says that among the aborigines of Australia "infants are not often weaned until between two and three years old, but during this time any food is given them which they can eat, except those kinds of vegetables which are likely to disagree with them" (*Eyre's Expedition into Central Australia*, Lond. 8vo, 1845, vol. ii. p. 293).

In the time of Montaigne it was usual to have wet nurses, whose unfortunate infants were literally suckled by goats (*Essais de Montaigne*, livre ii. chap. viii. Paris, 8vo, 1843, p. 247). At Pitcairn Island, the child "is sometimes not weaned for three or four years" (*Beechey's Voyage to the Pacific*, 8vo, 1831, vol. i. p. 128). Dr. Cullen (*Works*, Edinburgh, 8vo, 1827, vol. ii. p. 621) observes that children are most likely to have rickets when they have been suckled longer than usual, and the milk of the nurse becomes watery. In 1798, Wendelstadt published at Leipsic a work on the duty of mothers nursing their own chilren (*Sprengel, Histoire de la Médecine*, vi. 479). Herbert Mayo (*The Philosophy of Living*, 2nd edit. 8vo, 1838, p. 90) says, "Those infants are generally the strongest and the most formed which are the latest weaned."

### 2267. THE FIRST GARDENS IN EUROPE.

The first physic garden in England was planted at Oxford in 1640 (*Phillips's History of Cultivated Vegetables*, 8vo, 1822, vol. i. pp. 11, 12). Phillips adds (i. 75) that about 1509, "gardening first began to be attended to in England." This seems to apply to kitchen gardens (vol. ii. pp. 244, 245). Mr. Hallam says (*Literature of Europe*, 2nd edit. 8vo, 1843, vol. i. p. 457) that the first botanical garden was established by Cordus at Marburg in 1530. He adds (vol. ii. p. 240) that the first public garden in France was at Montpellier; but there was none at Paris in 1558. In 1732, Dr. A. Clarke writes to Mrs. Clayton, "Some time ago I was observing to you that the present taste of gardening was in a great measure formed upon such a sort of

model as my lord Bacon had laid down above a hundred years ago, though it never obtained authority amongst us till of late." He then quotes the passage of Bacon (*Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. ii. p. 114). At the end of the reign of Henry VIII. a garden was made in Houndsditch, by one "Cawsuay, that served the market with herbs and roots" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 49).

Sir William Littlesbery was mayor of London in 1487, and had in the city a "dwelling house with a garden" (p. 92), and in 1465, there was "a garden in Hosier Lane" (p. 96). Dr. Shebbeare gives some curious details of English gardens a century ago (*Letters of Angeloni on the English Nation*, 8vo, 1755, vol. ii. pp. 266–273).

### 2268. INFLUENCE OF FOOD ON NATIONAL CHARACTER.

Influence of climate on character, see ART. 34.

Phillips (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 5) adopts the opinion of Dr. Veitch, who says, "I am persuaded that it will be invariably found true that those who are living on animal food are more impetuous in temper than those who live on vegetable aliment." Dr. Jackson, who was a very observing man, and had travelled on foot through great part of Europe, at the end of the eighteenth century says, "The English consume animal food in a higher proportion than most European nations" (*Jackson's Formation, Discipline, and Economy of Armies*, 8vo, 1845, p. 329). He adds (p. 339), "It is a physical fact well ascertained and obvious in its reasons, that a course of high living increases animal irritability." Dr. Prout positively asserts the uniformity of chyle (see *Prout's Bridgewater Treatise*, 8vo, 1845, pp. 443, 450). Combe says (*The Constitution of Man in Relation to External Objects*, Edinburgh, 1848, p. 54), "From one of a series of interesting letters on the agriculture of France by M. Lullin de Chateauvieux, published in the Bibliothèque Universelle, it appears that the consumption of beef in that country relative to its population is only one-sixth of what it is in England (*Journal of Agriculture*, no. iii. p. 390). Mr. Lawrence observes (*Lectures on Man*, 8vo, 1844, pp. 144, 146, 147) that as men advance in civilization they eat less animal and more vegetable food; but he denies the current opinion that on this account strength will deteriorate. In 1654, Sir John Reresby (*Travels and Memoirs*, 8vo, 1831, p. 25), mentions that between Blois and Orleans the people are very fond of garlic, which they mix with their bread. He says (p. 102) that in Italy, little flesh is eaten, but mostly fruits and salads; and fowl is seldom purchased but by people of quality." At p. 158, he says the Low Dutch

"feed very sparingly, the best citizens seldom eating warm flesh above twice in a week, and that boiled." The North American Indians are very small eaters (see *Catlin's North American Indians*, 8vo, 1841, vol. i. pp. 123, 124). Herbert Mayo (*Philosophy of Living*, 8vo, 1838, p. 37) thinks "the ultimate principle of nutriment is always the same, from whatever source obtained." He adds (p. 38), "The Laplanders are a meagre race, living exclusively on animal food. The Hindoos, a fine race of men, feed on vegetables alone." He says (pp. 85, 86), "Dr. Beaumont made the singular remark that anger causes the bile to flow into the stomach; hence the indigestion of the choleric man." Comte (*Philosophie positive*, iv. 465), says, civilised nations eat less than savages. But compare Lewis on Methods of Observation in Politics, ii. 450.

### 2269. HISTORY, ETC., OF MIDWIFERY.

Sir Charles Clark, in his evidence before Parliament, said that midwifery was not taught by medical men in this country till about the middle of the eighteenth century, and that Dr. Chapman was one of the first who wrote upon it (*Report from the Select Committee on Medical Education*, folio, 1834, part i. p. 277, no. 4194). In 1788, the College of Surgeons passed a "bye-law excluding practitioners in midwifery from a seat in the council" (*Reports on Medical Education*, 1834, part ii. p. 13, no. 4812; see also p. 20, no. 4883). Mr. Guthrie said, "There never was yet, as far as I know, a very eminent midwife that was a very eminent surgeon" (*Reports on Medical Education*, part ii. p. 75, no. 5285), and Sir Anthony Carlisle was not afraid to express his opinion that midwifery, as a science, is useless. He says, "Parturition, I consider, a natural operation, and the less surgeons have to do with it the better;" and he supports this opinion by observing that there are no regular midwives among the Chinese, Hindoos, or Africans!!! He adds, "I consider it derogatory to any liberal man to assume the office of a nurse, of an old woman; and that it is an *imposture* to pretend that a medical man is required at a labour" (*Report on Medical Education*, folio, 1834, part ii. pp. 145, 146, nos. 5967–5975). Thus far Sir Anthony Carlisle; but a higher authority, Sir Charles Bell, expressed strong opinions in favour of the connection between surgery and midwifery; "the greatest danger in practice results from a surgeon conceiving that he ought to know nothing about midwifery." "I have known on more than two or three occasions, that a surgeon has been treating a supposed stricture of

the rectum for years by painful operations, where the complaint arose from displacement of the womb, as he ought to have known." Sir Charles proceeds to relate a circumstance in which he was concerned, which shows the necessity of a midwife being a good surgeon (*Report on Medical Education*, folio, 1834, part ii. pp. 133, 134, no. 5887–5889).

Phillips says, "Paulus Ægineta is said to have been the first man that practised as a midwife" (*History of Cultivated Vegetables*, 8vo, 1832, vol. ii. p. 113). At the end of the sixteenth century in England there appears to have been a sort of "company" of midwives (see *Holtby's Report to Garnet*, in *Dodd's Church History*, edit. Tierney, vol. iii. p. 91). It was not until 1663 that at the court of Louis XIV. there was first seen a *male* accoucheur. This was when Mademoiselle de la Vallière was delivered, and it was feared that the presence of a midwife would be observed (*Roussel, Système de la Femme*, Paris, 1845, p. 278). In 1776, a regular college of midwives was formed in France (see p. 272). In 1574, the daughter-in-law of the earl of Shrewsbury was delivered by a midwife (see *Lodge's Illustrations of British History*, vol. ii. p. 50, 1838, 8vo; see also p. 201). In 1595, physicians were at hand to be used in case of a difficult birth (see *Sydney Letters*, folio, 1745, vol. i. p. 371). In 1726, there was founded at Edinburgh for the first time a professorship of midwifery, which was then entirely engrossed by females. Indeed, till nearly the end of the eighteenth century, it was considered in Scotland *ungentlemanly* to be an accoucheur (*Bower's History of the University of Edinburgh*, vol. ii. pp. 254–259). However, it was not till 1756 that "a systematic course of lectures" was delivered upon it (vol. iii. pp. 5, 6). In 1679, we hear in London of "one Cellier, a popish midwife, who had a great share of wit, and was abandoned to lewdness" (*Burnet's Own Time*, Oxford, 8vo, 1823, vol. ii. p. 234). When the Queen of James II. lay in in 1688, surprise was expressed that there should have been a female instead of "the man midwife, who was always ordered to attend her labours before" (*Burnet's Own Time*, vol. viii. pp. 240, 242). In 1688, in London, a "French midwife" barbarously killed her husband (see *Clarendon Correspondence*, 4to, 1828, vol. ii. p. 159). In 1737, Dr. Deering, "a German by birth," writes that in London he had "been above thirteen years the slave of the poor in midwifery" (*Nichols's Illustrations of the Eighteenth Century*, vol. i. p. 217; see also vol. ii. p. 801; vol. iv. p. 822). In Lives of British Physicians (12mo, 1830, pp. 217, 218) it is said that Astrue could find no earlier instance of the use of men-midwives than at the confinement of Madame de la Vallière in 1663, "and

Maubray seems to have been the first teacher of obstetrics in London. He was lecturing in 1725, and established a lying-in hospital, to which students were admitted." M. Sprengel (*Histoire de la Médecine*, iii. 410) says, "Cependant on raconte qu'en 1522 le Docteur Vert fut brûlé publiquement à Hamburg pour avoir assisté à un accouchement sous les habits d'une sage-femme." In 1699, "old Chamberlain, the man-midwife" (*Vernon Correspondence*, vol. ii. p. 371).

### 2270. INTRODUCTION OF CAULIFLOWERS.

From the account given by Pierre Pompes, "it would appear that cauliflowers were not much cultivated in France in 1694" (*Phillips's History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 102).

### 2271. ORIGIN OF CHRISTMAS BOXES.

—"Christmas boxes—a term derived from the usage of the Roman priests, who ordered masses to be made at this time to the saints, in order to atone for the excesses of the people during the festival of the nativity, and as these masses were always purchased of the priest, the poor were allowed to gather money in this way with the view of liberating themselves from the consequences of the debaucheries, of which they were enabled to partake through the hospitality of the rich" (*Drake's Shakespeare and his Times*, 4to, 1817, vol. i. p. 198).

### 2272. NOTES ON MERMAIDS.

Drake was evidently inclined to believe in their existence, though he has not collected any evidence to support his opinion (*Shakespeare and his Times*, 4to, 1817, vol. i. p. 388).

### 2273. THE INVENTION OF THE STEAM-ENGINE.

"C'est surtout dans la fabrication des métaux que les pompes à vapeur deviennent utiles, et leur invention n'a été faite que dans ces derniers temps. La première idée en est due au marquis de Worcester, qui la publia en 1663 dans son livre, *Century of Inventions*. Elles furent successivement perfectionnées par differentes personnes; mais le degré de perfection qu'elles ont aujourd'hui ne leur fut donné que vers 1773 par James Watt et le célèbre Boulton" (*Storch, Économie politique*, St. Petersbourg, 8vo, 1815, tome ii. p. 354).

The first describer of a steam-engine was a Frenchman, Salomon de Caus, in 1615 (see *Brougham's Lives of Men of Letters and Science*, 8vo, 1845, vol. i. p. 353).

### 2274. ETYMOLOGY OF MARK.

Storch says it was entirely from an official mark placed on metals to fix their fineness. "De là le nom de *marc*, qui signifie aujourd'hui un certain poids d'or ou d'argent, mais que les écrivains du moyen-âge employaient seulement pour désigner une pièce d'or ou d'argent essayé et marqué sans y comprendre le poids" (*Economie politique*, St. Petersbourg, 8vo, 1815, tome iii. p. 24).

### 2275. INTRODUCTION OF THE BEAVER INTO ENGLAND.

The beaver was first introduced into England from America in 1729, by William Burnet, Governor of New England, son of the bishop (see his letter published by Mrs. Thomson, *Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. i. pp. 173–175).

### 2276. NOTE ON THE INVENTION OF THE ORRERY.

This is generally ascribed to Lord Orrery, but Dr. Alured Clarke was told by the maker of it that "my lord had no other concern in it than in buying the first that was made" (see his *Letter to Mrs. Clayton*, in *Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. i. pp. 302, 303).

### 2277. ORIGIN OF THE FLORIN.

Stow says, "The florin of gold is called of the Florentines that were the workers thereof" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 21).

### 2278. POPULATION OF LONDON IN THE SIXTEENTH CENTURY.

Stow says that in 1533, "the number of butchers then in the city and suburbs was accounted six score, of which everyone killed six oxen a piece weekly" (*Stow's London*, 8vo, 1842, p. 71). In the reign of Mary I. Michele the Venetian ambassador estimated the population of London at 180,000 (*Lingard's England*, Paris, 1840, iv. 387, who quotes MSS. Barber, 1208, p. 137); but according to another copy of Michele's report, it was, "including the suburbs and the territory of Westminster, which serves as a suburb," 150,000 (see *Ellis's Original Letters*, Lond. second series, vol. ii. p. 219).

### 2279. BUTCHERS IN LONDON.

"In Eastcheap among the butchers" (*Every Man out of His Humour*, *Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 60). In 1592, Greene accuses them of "washing old meat, that hath been

welting in the shop, with new blood" (*Quip for an Upstart Courtier*, in *Harleian Miscellany*, v. 414, 415). In 1599, Nashe says they may "weare candles-ends in their hattes at Midsommer," and "washe their flye-blowne aprons" (*Harleian Miscellany*, edit. Park, vol. vi. p. 161). Early in the sixteenth century, in a description of a butcher, it is said, "in his hand he bare a flap for flyes," and he had "two bold dogges at his tayle" (*Cocke Lorelle's Bote*, p. 2, Percy Soc. vol. vi.), and in Rowland's Knave of Clubbs (1611, p. 16, Percy Soc. vol. ix.) is mentioned "swaggering Ball, the butcher's dog." In 1664, butchers used to wear a particular sort of sleeves (see *Pepys's Diary*, 8vo, 1828, vol. ii. p. 206).

### 2280. ORDINARIES IN THE SIXTEENTH CENTURY.

In 1599, the most expensive and fashionable ones seem to have been two shillings (see *Ben Jonson's Works*, Gifford, 8vo, 1816, vol. ii. p. 85). Gambling, and particularly dice-playing, was carried on to a great extent at them (see Rimbault's notes to *Dekker's Knights Conjuring*, 1607, p. 82, Percy Society, vol. v.)

### 2281. INFLUENCE OF THE DUTCH IN ENGLAND.

Gifford has observed how common it was at the end of the
3. sixteenth and early in the seventeenth century, for our dramatists to introduce Dutch words (*Works of Ben Jonson*, 8vo, 1816, vol. iv. p. 79; v. 292, 293). Jonson is very fond of introducing scraps of piebald Dutch (see *Works*, v. 292, 293; vii. 437). In A Fair Quarrel, acted in 1617, the scene of which is laid in London, we have a Dutch nurse, who speaks half Dutch half English (*Middleton's Works*, 8vo, 1840, iii. 495), and in No Wit like a Woman's, Middleton introduces some pretty good Dutch, but very badly spelt (*Works*, vol. v. p. 32, *et seq.*; and compare vol. ii. p. 534). In 1589, Sir John Smith complains that modern military men "do call a camp by the Dutch name of *legar*, and will not afford to say that such a town or such a fort is besieged, but that it is *belegard*" (*Ellis, Letters of Literary Men*, p. 52, Camden Society, 1843).

### 2282. MOURNING USED IN ENGLAND.

In The Staple of News, written in 1625, mourning is thus described:—

> —"this is better far than to wear cypress,
> Dull smutting gloves, or melancholy blacks,
> And have a pair of twelve-penny broad ribands
> Laid out like labels."

(*Ben Jonson's Works*, vol. v. p. 192).

At the end of the sixteenth century black was used (see *The Case is Altered*, in vol. vi. of *Jonson's Works*, and particularly p. 378).

In England, when a relation of the royal family died, it was usual in the sixteenth century to send mourning to the foreign ambassadors resident in London (see *Ambassades de Noailles*, Leyde, 1763, iv. 358). On the death of "Monsieur," in 1584, the French king put all his court in black at the expense of nearly 100,000 crowns (*Murdin's State Papers*, pp. 406, 407). In 1666, ladies when in mourning wore "black, with their hair plain, and without spots" (*Pepys's Diary*, 8vo, 1828, vol. ii. p. 386). In 1668, Mrs. Pepys seems to have worn mourning more than a year for her husband's mother (*Pepys's Diary*, 8vo, 1828, vol. iv. p. 78).

### 2283. THE USE OF THE TITLE ESQUIRE.

In the Magnetick Lady, in 1632, Ben Jonson, ridiculing the Puritans, mentions "scribe Prynne gent," on which Gifford remarks, "A reflexion on Prynne seems to be intended by the introduction of the word *gent.* I am not much acquainted with the title-pages of his multifarious works; but some exception appears to have been taken at this designation of his quality, since the same circumstance is ridiculed by Cowley—

> "Written by William Prynne *Esquire*, the
> Yeare of our Lord, six hundred thirty-three."

(*Works of Ben Jonson*, 8vo, 1816, vol. vi. pp. 24, 25).

In 1768, Mr. Cockfield, a quaker, requests his name may be put to a subscription, but not with "the addition of a title [esquire] to which neither by birth or fortune I have any claim" (*Nichols's Literary Illustrations of the Eighteenth Century*, vol. v. p. 781).

### 2284. BUGS IN ENGLAND BEFORE THE GREAT FIRE OF LONDON.

It has been said that bugs were first brought into England in the timber imported for rebuilding the city after the fire; but in the Magnetick Lady, in 1632, mention is made of *cimici*, which Gifford, I think unjustifiably, considers as proof of their being *then* known in England (*Works of Ben Jonson*, 8vo, 1815, vol. vi. p. 50). Bugs were introduced into Glasgow about 1707, "with timber and other goods from Holland," and in 1727 had become "extremely troublesome" (*Wodrow's Analecta*, vol. iii. p. 452).

### 2285. PROFITS OF AUTHORS IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

In The Case is Altered, which was written in 1599, Antonio Balladino, the "pageant poet," says, "As I tell them, an they'll give me twenty pounds a play, I'll not raise my vein" (*Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 327). In 1689, Locke received 30*l.* for the *first* edition of the Essay on the Human Understanding" (*King's Life of Locke*, 8vo, 1830, vol. ii. p. 50).

### 2286. NOTE ON CLOVES.

In 1616, we have "an orange and rosemary, but not a clove to stick in it" (*Ben Jonson's Works*, 8vo, 1816, vol. vii. p. 279).

### 2287. NOTE ON WHALEBONE.

"But I who live, and have lived twenty year,
Where I may handle silk, as free and near,
As any mercer, or the whalebone man,
That quilts those bodies I have leave to span."

(*Ben Jonson's Works*, edit. Gifford, 1816, vol. viii. p. 412).

### 2288. EARLY IN THE SEVENTEENTH CENTURY THE BEST NEEDLES CAME FROM SPAIN.

In Blurt Master Constable, mention is made of "the Spanish needle," on which Mr. Dyce notes, "The best needles were imported from Spain. (See Gifford's note in Ben Jonson's Works, vol. v. p. 12)" (*Middleton's Works*, 8vo, 1840, vol. i. p. 244). But in a highly curious enumeration of the London trades early in the reign of Henry VIII. "nedelers" are mentioned (*Cocke Lorelle's Bote*, p. 9, Percy Society, vi.) In 1573, "Spanish needells" are mentioned as costing tenpence a dozen (see *Mr. Cunningham's Extracts from the Accounts of the Revels at Court*, 1842, pp. 37, 44; see also p. 191).

### 2289. ORIGIN, ETC., OF CORONERS' INQUESTS.

In 1572, Sir Thomas Smith writes to Lord Burghley, "I think th' enquest will find Copston guilty of his own death, and th' other to have killed him unwillingly, and in his own defence" (*Wright's Elizabeth*, 1838, vol. i. p. 465). In 1607, mention is made of "searchers," which Mr. Dyce (note in *Middleton's Works*, 8vo, 1840, vol. i. p. 491) explains to mean "persons appointed officially to examine bodies and report the cause of death."

### 2290. THE INVENTION OF CHOROGRAPHY.

Chevenix says (*Essay on National Character*, 8vo, 1832, vol. ii. p. 584), "In 1588, a canon of the cathedral of Tongres, Thoinet, Orleans, invented chorography, the art of noting down steps in dancing, like music." Catlin says (*North American Indians*, 8vo, 1841, vol. i. p. 244) the North American Indians are very fond of dancing, but do not allow the women to join in it. The Finns have no notion of dancing; and indeed in their ancient language have no word for it (see *Prichard's Physical History of Mankind*, vol. iii. p. 287). The Laplanders have neither poetry, nor music, nor dances (see *Clarke's Travels*, vol. ix. pp. 386, 440, 547, 548, 8vo, 1824). Tuckey's Expedition to the Zaire, 4to, p. 373.

### 2291. THE LIVER THE SEAT OF LOVE.

In 1607 the liver was supposed to be "the seat of love" (see *Middleton's Works*, 8vo, 1840, vol. ii. pp. 133, 187).

### 2292. AMOUNT OF NUTRIMENT IN THE POTATO COMPARED WITH WHEAT, ETC.

Dr. Paris says (*Life of Sir Humphry Davy*, 8vo, 1831, vol. i. p. 383), from some experiments he made, "It would thus appear that at least a fourth part of the weight of the potato consists of nutritive matter, which is principally starch; that wheat consists of as much as ninety-five, barley of ninety-two, oats of seventy-five, rice of eighty, and peas and beans of about fifty-seven per cent. of nutritive matter."

### 2293. NOTES ON THE WRECKERS.

Sir Humphry Davy says that during the latter part of the eighteenth century a particular noise on the western coast of England was referred to a goblin called Bucca, and was said to foretell a shipwreck. And so it did, for as sound travels more rapidly than the currents of the air, the noise preceded one of those violent storms to which the Atlantic is so subject (see *Dr. Paris's Life of Sir H. Davy*, 8vo, 1831, vol. ii. p. 333).

In the terrible riots in Ireland at the close of the eighteenth century, "the destruction of all the moveables and furniture in a house was termed '*wrecking*'" (*Lewis on Ireland*, 8vo, 1836, p. 36).

In 1760 it was always practised in Ireland (see *Wesley's Journal*, 8vo, 1851, p. 462). "De Foe observes that many an Englishman has been sacrificed abroad in resentment of the barbarities com-

mitted on their countrymen in cases of shipwreck and other distresses upon our coast" (*Wilson's Life of De Foe*, vol. i. p. 209).

### 2294. TIME, ETC., FOR DINING IN THE EIGHTEENTH AND NINETEENTH CENTURIES.

In 1801, we find Sir Harry Englefield asked Mr. Underwood to dine with him at five, to meet Davy (see *Paris's Life of Sir Humphry Davy*, 8vo, 1831, vol. i. p. 134). In 1745, the famous "orator Henley," in a letter to Selwyn, says "I dine at twelve all the year" (*Jesse's Selwyn and his Contemporaries*, 8vo, 1843, vol. i. p. 47). In 1779, the inhabitants of Poole "dined at eleven o'clock" (*Nichols's Literary Illustrations of the Eighteenth Century*, vol. v. p. 29). In 1762, "and for many years after," "every college" at Cambridge "dined at twelve o'clock" (*Bishop Watson's Life of Himself*, vol. i. p. 35, 2nd edit. 8vo, 1818).

### 2295. OBSERVATIONS ON THE IRISH.

In 1603, there were a great many Irish in London, many of whom became footmen. See a curious passage in The Honest Whore, in *Middleton's Works*, 8vo, 1840, iii. 130, 131, and at vol. v. p. 531 are mentioned "Irish lacqueys." These lacqueys carried darts (vol. iii. p. 530). "A peppyn pye for your Irishman" (*Rowley's Search for Money*, 1609, p. 33, edit. Percy Society).

Latin was formerly generally spoken by the lowest orders of Ireland, and even in the present century, in many parts of Kerry (see pp. 27, 28 of *Mr. Croker's notes to a Kerry Pastoral*, Percy Society, vol. vii.) In Haynes's State Papers (pp. 455–461) there is a certificate by the bishop of London, dated 1567, of all the "strangers" in London. Among them we find French, Scotch, and even "Blackmores," but *no* Irish. In 1617, Rich writes, "There is not a people under the face of heaven that be of a more haughty and proud spirit than are the Irish; proud mind they have ever had, but for any pride in their apparell they never knew what it meant till they learned it from the English" (*Mr. Cunningham's Introduction to Rich's Honestie of this Age*, Percy Society, vol. xi. p. xxii.) In 1594, the English government ordered all Irishmen, who were not inhabitants of towns, to quit England; but the order seems not to have been enforced (*Stonyhurst MSS.* in *Mr. Tierney's note to Dodd's Church History*, vol. iii. pp. 115, 116).

### 2296. NOTE ON BAKERS.

In 1608, "Are not bakers' arms the scales of justice? yet is not their bread light?" (*Middleton's Works*, 8vo, 1840, vol. iii. p. 163).

### 2297. OBSERVATIONS ON THE SCOTCH.

See also ART. 2223

Early in the seventeenth century "the Scotchmen" are spoken of as being "upon the northe aisle of the Exchange" (*Middleton's Works*, 8vo, 1840, vol. iv. p. 421). Dr. Shebbeare says they "speak highly of Scotland and Scotchmen, but never choose to see the land from whence they came" (*Letters on the English Nation, by B. Angeloni*, 8vo, 1755, vol. ii. p. 35); and (at p. 208), "the Scotch love not their country, but are very warm in affection for their countrymen." In 1604, there was published at London a curious pamphlet in favour of the union between England and Scotland. (It is reprinted in *Harleian Miscellany*, edit. Park, vol. ix. pp. 95–105.) The author, who is said to have been the bishop of Bristol, proposes (p. 102) that in case James should die without issue, Scotland should nevertheless remain to the succession of the crown of England. One of the objections was, that in case of an union the king would lose his precedence as the head of a *new* kingdom (p. 97); another objection was that the Scotch laws were too lax and the English laws too stringent (p. 104).

Mr. Dixon (*Scottish Ballads*, p. 88, Percy Society, vol. xvii.) says, "The Scottish language perhaps more than any other (not even excepting the Danish) abounds with legends, ancient and modern, of mortals carried away to fairy land."

In Wright's Political Ballads (Percy Society, vol. iii. pp. 60–63) there is a violent attack on the Scotch dated London, August 26th, 1647. This seems to have been caused by the want of discipline in the Scotch army. In 1567, there were 4,851 "strangers" in London, of whom only 58 were Scotchmen (see *Haynes's State Papers*, pp. 461, 462). In 1568, the queen orders the lord wardens of the Marches not to allow any Scotchman to enter England unless specially recommended by the earl of Murray (*Haynes*, p. 502). In 1594, Mr. Bodley writes to the earl of Essex, "We are thus persuaded of Scottes in England, that they are naturally inclined to dissimulation and cunning, and are full of inconstancie" (*Murdin's State Papers*, p. 681). On October 26th, 1571, the French ambassador writes from London that a command has just been issued for all the Scotch to quit the kingdom within four days (*Correspondance diplomatique de Fénelon*, tome iv. 265). The earl of Northumberland was executed

in 1572, and the Scotch were considered to have acted very meanly in giving him up (*Correspondance de Fénelon*, tome v. p. 118). Percy has published a ballad which, as he says, "is a proof of the little intercourse that subsisted between the Scots and English before the accession of James I. to the crown of England" (*Reliques of Ancient English Poetry*, 8vo, 1845, p. 140). A writer very favourable to the Scotch says he never heard a Scotchman tell a good story (*Topham's Letters from Edinburgh*, 8vo, 1776, pp. 54, 55).

Topham mentions the mania of the Scotch for travelling (*Letters from Edinburgh*, 8vo, 1776, p. 166), and he says (p. 169), "the most ingenious artists now in London are Scotchmen." In 1667, Pepys (*Diary*, 8vo, 1828, vol. iii. p. 278) says that "most of the Scotch gentry are of few words." In 1799, Niebuhr, after having been more than a year in Scotland, writes from Edinburgh, "Beauty is extremely rare in Scotland" (*Life and Letters of B. G. Niebuhr*, 8vo, 1852, vol. i. p. 152).

### 2298. REMARKS ON RYE.

In the middle of the sixteenth century it was much more cultivated in England than at present (see *Tusser's Five Hundred Points of Husbandry*, edit. Mavor, 1812, p. 16).

### 2299. THE FLOURISHING CONDITION OF NORWICH IN THE SIXTEENTH CENTURY.

See the description given by Tusser in his Autobiography in 1573 (*Tusser's Husbandry*, edit. Mavor, 1812, p. 322).

### 2300. INFLUENCE OF SPAIN ON FASHIONS, ETC., IN ENGLAND.

In 1599, "cutte Spanish lether shoes" were fashionable (see *Harleian Miscellany*, vi. 178), and they are mentioned by Platt in 1595 (*Harleian Miscellany*, ix. 109); and in 1581, Stafford writes, "There is no man can be contented with any other gloves than be made in France or Spain" (*Brief Conceipt of English Policy* in *Harleian Miscellany*, ix. 166). A contemporary writer says that in 1554, "there were so many Spaniards in London that a man should have met in the streets for one Englishman above four Spaniards, to the great discomfort of the English nation" (*Chronicle of Queen Jane and Mary*, Camden Society, 1850, p. 81).

The best needles came from Spain. See ART. 2288.

### 2301. OBSERVATION ON THE DUTCH.

"The Dutchman's delight, butter and bacon" (*Rowley's Search for Money*, 1609, p. 32, Percy Society, edit. 1840).

### 2302. OBSERVATION ON THE FRENCH.

"We had roots for the Frenchman" (*Rowley's Search for Money*, 1609, p. 33, Percy Society, edit. 1840).

### 2303. ORIGIN OF "GOD SAVE THE KING."

In the Civic Garland (edit. Percy Society, vol. xix. p. 8), Mr. Fairholt has printed a song sung at the Conduit, in Cornhill, when Edward VI. passed through London from the Tower to Westminster, the day before his coronation. He says (p. 7), "It has been reprinted in Nichols's London Pageants (8vo, Lond. 1831, p. 45), who considers it 'worthy of particular attention, as it embraces most of the sentiments of the modern God save the King, though not noticed by several writers who have investigated the history of that national anthem.'"

### 2304. ETYMOLOGY OF ELFIN.

Mr. Dixon (notes to *Scottish Ballads*, p. 90, Percy Society, vol. xvii.) derives it from "an Icelandic word signifying fire or light;" but adds, "Jamieson, however, seems to think the word elf is derived from the Hebrew, and means an intelligence, a spirit, an angel."

### 2305. NOTE ON THE SWORD DANCE.

This is still practised in some of the secluded dales of Yorkshire. The song made use of on such occasions by these northern savages may be found in Dixon's Ancient Poems, Ballads, and Songs of the Peasantry of England, pp. 194–196, Percy Society, vol. xvii.

See also ART. 2223

### 2306. NOTE ON CHIMNEY SWEEPS.

They went about London in the night time, begrimed with soot, carrying a broom on their shoulder, and calling out "chimney sweep." See the curious description in The Mad Pranks of Robin Goodfellow, 1628, pp. 32, 33, Percy Society, vol. ii. They formed a separate trade early in the reign of Henry VIII. (see *Cocke Lorelle's Bote*, Percy Society, vol. vi. p. 10).

### 2307. OBSERVATION ON KENT.

The inhabitants used to be called "long-tayles" (see *Robin Goodfellow*, 1628, pp. 3, 4, Percy Society, vol. ii.; see also *Deloney's Strange Stories*, 1607, pp. 5, 73, Percy Society, vol. iii).

### 2308. THE GOUT WAS COMMON IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

This has been denied, but it evidently was, from the great number of notices I have met with of it. See for instance, Chettle's Kind Heart's Dream (1592, p. 22, Percy Society, vol. v.) in the notes to which Mr. Rimbault (p. 73) quotes Whetstone's English Mirror, 1586, where gout is called "an ancient maladie," and "the proper disease of the rich." The Two Angrie Women of Abington, 1599, Percy Society, vol. v. p. 40. Cocke Lorell's Bote, p. 8, Percy Society, vol. vi. Rowland's Knave of Hearts, 1613, p. 70, Percy Society, vol. ix. Halle's Historiall Expostulation, 1565, p. 8, Percy Society, vol. xi. For the sake of decency it was not uncommon to give the name of gout to the *morbus Gallicus*. See Rich's Honestie of this Age, 1614, p. 57, Percy Society, vol. xi. Ambassades de Noailles, Leyde, 1763, tome iv. pp. 217, 249, 273. Murdin's State Papers, p. 406. Correspondance diplomatique de Fénelon, Paris, 1840, tome iv. p. 288.

Margaret, duchess of Parma, Regent of the Netherlands, had the gout (*Schiller's Werke*, Stuttgart, 1838, band viii. p. 100).

### 2309. OBSERVATIONS ON SPAIN AND THE SPANISH CHARACTER.

"Pride, the Spaniard's bastard" (*Dekker's Knights Conjuring*, 1607, p. 36, Percy Society, vol. v.) Southey, who was better acquainted with Spain than any man of his age, writes in 1806, "I am convinced, in opposition to the common opinion, that the Spaniards did wisely in the act of expelling them, though most wickedly in the way of expelling them" [by *them* he means the *Moors*] (*Life and Correspondence of R. Southey*, 8vo, 1849, 1850, vol. iii. p. 52). Montesquieu has noticed the impolicy, to say the least of it, of the offer made by Philip II. to ennoble any one who would assassinate the Prince of Orange (*Esprit des Lois*, xxix. chap. xvi. *Œuvres*, Paris, 1835, p. 477). Of course it was an insult to aristocracy. The strangest notion of the cause of the decline of the military power of Spain is that put forward by Schiller, "Das gemeiner gewordene Gold machte den Soldaten immer theurer; der überhandnehmende Reiz der Weichlichkeit steigerte den Preis der entgegensetzten Tugenden" (*Schiller's Werke*, band viii. p. 14, Stuttgart, 1838).

### 2310. URINE EXAMINED IN DIAGNOSIS.

This was formerly very common. See Hutton, Follie's Anatomie, 1619, Percy Society, vol. vi. p. 40. Rowland's Knave of Hearts, 1613, p. 75, Percy Society, vol. ix.; and his More Knaves Yet, p. 99. See also Halle's Historiall Expostulation, 1565, pp. 11, 14, 28, Percy Society, vol. xi., and for fifteenth century see History of Reynard the Fox, edit. Thoms, Percy Society, vol. xii. p. 125).

### 2311. TENDENCY, ETC., OF THE REFORMATION.

See also ARTS. 362, 383.

M. Villers (*Essai sur la Reformation*, Paris, 1820, p. 133) observes that by diminishing feast days and holydays it would increase wealth. He adds (p. 111) that wherever it penetrated, the clergy became docile, and again (p. 122) that its tendency was to make the people place more confidence in their sovereigns. It injured the fine arts. See ART. 361. In an interesting letter to Mr. Rickman, written in 1805, Southey expresses himself very strongly as to the evils which the Reformation brought upon literature by suppressing monasteries (*Life and Correspondence of R. Southey*, 8vo, 1849, 1850, vol. iii. pp. 319, 320). For some evidence of the injury which the Reformation did to learning, see Dodd's Church History, edit. Tierney, vol. i. pp. 278–282. Collier's Ecclesiastical History, vol. v. p. 428. As to its operation on the papal power, Soames truly says, "The Reformation deprived the pope of no privilege which had not been denied to him centuries before both by the common and the statute law of the land" (*History of the Reformation of the Church of England*, iv. 632).

For an account of the mischief the Reformation did to learning, see some superficial remarks in Soames's History of the Reformation of the Church of England, vol. ii. pp. 281–283. Schiller has eloquently stated its *immediate* evils (*Abfall der Niederlande*, in *Werke*, band viii. pp. 55, 56, Stuttgart, 1838). M. Villers strangely supposes that where the Reformation spread the clergy were docile to their princes (*Essai sur la Reformation*, p. 111). Mr. F. W. Newman (*Lectures on the Contrasts of Ancient and Modern History*, 8vo, 1847, p. 60) says "the first movement of the Reformation was more for *national* freedom from Rome than for *individual* rights of belief and worship."

### 2312. NOTE ON BARTHOLOMEW FAIR.

On August 24, 1680, Lady Russell writes to her husband from London, "My sister and Lady Inchiquin are just come from

Bartholomew Fair, and stored us all with fairings" (*Life of Rachel Wriothesley Lady Russell*, Lond. 8vo, 1820, 3rd edit. p. 225). On this passage the editor notes, "Bartholomew Fair was in these days, we see, visited by the first company in London."

### 2313. NOTE ON INSANITY.

Observations on Insanity, by Thomas Arnold, M.D., Leicester, 1782–1786, 2 vols. 8vo. In this learned and apparently able work, Dr. Arnold takes it for granted that Catholics are less liable to become mad than Protestants, and this, he says, is one of the reasons why madness is more common in England than in France (vol. i. p. 17). He says (i. 17–25) that the three chief causes of insanity are religion, love, and the excitement caused by the risks of commerce, and adds (pp. 26, 27) that it is more frequent in England than in any other country; and that if other things are equal, the richer and more civilized a people are, the more liable they will be to madness. Dr. Arnold says (vol. i. p. 111), that the popular notion of madness being allied to genius is utterly untrue; and "it may truly be asserted that *fools* are most liable to madness."

Arnold gives some remarkable instances of madness caused by religion (vol. i. pp. 285–306, and ii. 349–352).

Dr. Arnold says that in all temperate climates insanity is most frequent in summer (vol. ii. p. 174). Arnold (ii. 268–275) has produced some curious evidence to show that madness is often caused by the suppression of the menstrual discharge. A species of madness ending in suicide was so common in this country that the medical writers of the seventeenth century supposed it to be peculiar to England, and called it the English disease. See Arnold's learned work on Insanity, vol. i. pp. 15, 16, 262–265. 1. Machyn records at London two suicides in 1559, and one in 1562 (*Machyn's Diary*, Camden Society, vol. xlii. pp. 204, 205, 283). 2. Suicide was defended by Rousseau and Hume (*Burton's Life of Hume*, Edinburgh, 1846, vol. ii. p. 16).

See also Art. 486.

It is said that when the cure of disease by the transfusion of blood was first attempted at Paris, "all those on whom the experiment was tried became suddenly insane, and died raving" (*Arnold*, ii. 168, 169).

At the time of the South Sea Company great numbers of persons became mad; but we learn on the authority of Dr. Hale, who was then physician to Bethlehem Hospital, that on that occasion more persons became insane from a sudden accession of wealth than from an entire loss of it (*Arnold*, ii. 348, 349, quoting *Mead's Medical Precepts*).

Respecting the great use made by the ancients of hellebore as a cure for madness, see Arnold, vol. i. pp. 4–9.

1. According to M. Esquirol it is madness, and not idiocy, which civilization increases (*Quetelet, Sur l'Homme*, Paris, 1835, ii. 120, 121), but this is denied by Mr. Pierquin (p. 126). In the country there are more idiots than in the towns (p. 122). Madness is most common in summer (p. 124), and between the ages of twenty and thirty (p. 126), but in France between forty and fifty (pp. 129, 130). 2. Bishop Percy, a very competent authority on such matters, says, "It is worthy attention that the English have more songs and ballads on the subject of madness than any of their neighbours" (*Percy's Reliques of Ancient English Poetry*, 8vo, 1845, p. 177). 3. Feuchtersleben notices the extreme rarity of psychical sufferings in barbarous nations (*Medical Psychology*, Sydenham Society, 8vo, 1847, pp. 25, 51, 264); but though mental diseases thus increase with civilization, he says (p. 52), "Since the establishment and improvement of institutions for the insane, a happier state of things has been observed, so that at present the number of insane persons in Europe is to the population as one to nine hundred or a thousand." Locke thought madness only a disorder of the imagination (see *King's Life of Locke*, vol. ii. pp. 173, 174). In the retreat from Moscow, several of the French soldiers became mad (see *Alison's History of Europe*, vol. xi. p. 179). On insanity read Cullen's Works (vol. ii. 508–537). It is said that in the United States the insane are one in two hundred and sixty-two; "more than twice as many as in any part of Europe" (*Abdy's Journal of the United States*, 8vo, 1835, vol. i. pp. 103, 104).

### 2314. ORIGIN OF COIFS, WHICH ARE SUPPOSED TO HAVE BEEN INTENDED TO CONCEAL THE TONSURE.

The earliest mention Blackstone (*Commentaries*, i. 24, note) has found of them is in Matthew of Paris, A.D. 1259, and he quotes Spelman (Glossar. 335) to the effect "that coifs were introduced to hide the tonsure of such renegade clerks as were still tempted to remain in the secular courts in the quality of advocates or judges, notwithstanding their prohibition by canon."

### 2315. MEANING OF THE TITLE OF CONQUEROR AS GIVEN TO WILLIAM I.

*Conquisitio* means *purchase* or *acquisition*, in opposition to what is obtained by inheritance. The purchaser is called *conquæstor*—a title given to William I., which has been ignorantly

translated conqueror (*Blackstone's Commentaries*, 8vo, 1809, vol. ii. p. 243).

### 2316. NOTES ON DIFFERENT DISEASES.

e also RT. 2308.

Gardiner was "fort persecuté du mal de jaunisse" (*Ambassades de Noailles*, Leyde, 1763, tome v. p. 127). "The stone" (*Murdin's State Papers*, p. 516). Tendency to "stone" is most common in children, and it is found only among one woman for every twenty-one men (*Quetelet, Sur l'Homme*, Paris, 1835, tome i. pp. 225–227). The pulse of old men is stronger than those of the young, and less in winter than in summer (*Quetelet, Sur l'Homme*, ii. 89, 90). In the tenth century in England, diseases of the eye were very common; hence Wright suggests our numerous superstitions connected with springs of water (*Biographia Britannica Literaria*, 8vo, 1842, vol. i. p. 97). On the prevalence of diseases at particular periods, see some interesting remarks in Feuchtersleben's Medical Psychology, Sydenham Society, 1847, p. 51. Montaigne (*Essais*, Paris, 8vo, 1843, livre iii. ch. xiii. p. 695) says that the gravel is a common disease among old men of respectable rank. On disease caused by religion, see Southey's Life of Wesley, 8vo, 1846, vol. i. pp. 202–204, 209–213, 223, 255, 256, 231; vol. ii. pp. 40, 200, 205, 314, 328. It is said (vol. ii. p. 317) that in America Methodism increased insanity. Disease of stone in the bladder *does* exist in the tropics (see *Transactions of Literary Society of Bombay*, vol. iii. p. 388).

### 2317. NOTE ON BRICKS.

In 1571, there were "brick kylls" near the back of Howard House (*Murdin's State Papers*, p. 127).

### 2318. INFLUENCE OF GERMAN LITERATURE IN THE EIGHTEENTH AND NINETEENTH CENTURIES.

M. Cousin says, "L'Allemagne n'eut sur la France aucune influence ni au xvii$^{e}$ ni au xviii$^{e}$ siècle," and in the time of Frederic the Great, "On parlait français à la cour et à l'académie de Berlin, et la littérature allemande n'était encore qu'une imitation pédantesque et sans génie de notre littérature" (*Histoire de la Philosophie*, Paris, 1846, part i. tome iii. p. 38). Lord North, who was born in 1733, after finishing his education, went abroad and learnt German, Italian, and French. See an interesting letter from Lord North's daughter in Appendix to Brougham's Historical Sketches of Statesmen, vol. ii. p. 243, Lond. 1845. Wesley, in 1735, studied German (see *Southey's Life of Wesley*, 8vo, 1846,

vol. i. p. 67), but I have found no evidence that he ever read the literature. Lord Jeffrey *appears* not to have known German in 1844 (see *Cockburn's Life and Correspondence of Jeffrey*, Edinburgh, 8vo, 1852, vol. i. p. 398), nor do I remember in his writings any proof of such knowledge. Windham knew German (see *Nichols, Illustrations of the Eighteenth Century*, vol. i. p. 506). In 1744, there was a German master at Manchester (*Nichols, Literary Illustrations*, vol. iv. p. 263).

### 2319. NOTE ON THE DOCTRINE OF THE PERFECTIBILITY OF MAN.

Cousin (*Histoire de la Philosophie*, Paris, 1846, part i. tome i. p. 388) says, "Une doctrine s'est élevée au milieu du dernier siècle, vaste comme la pensée de l'homme, brillante comme l'espérance, accueillie d'abord avec enthousiasme, aujourd'hui trop délaissée and qui sera toujours l'asile de toutes les âmes d'élite. Turgot, qui apporta parmi nous la doctrine de la perfectibilité humaine, l'introduisit sans l'établir," &c. M. Quetelet says, "La perfectibilité de l'espèce humaine résulte comme une conséquence nécessaire de toutes nos recherches" (*Quetelet, Sur l'Homme*, Paris, 8vo, 1835, tome ii. p. 326), and (at tome i. p. 10), "Je crois à la perfectibilité de l'espèce humaine." Combe (*The Constitution of Man in Relation to External Objects*, Edinburgh, 8vo, 1847, pp. 123–125) says that we know of no limits to the progressiveness of man. He adds (p. 252) that there are organic reasons for believing it. See also his Lectures on Moral Philosophy (8vo, 1840, pp. 398, 399), where he well says we shall not recede, because unlike the great nations of antiquity our *people* are becoming educated (see also p. 400).

Mr. Alison (*History of Europe*, xiv. 209–224) has attacked the doctrine of perfectibility, with what success, I leave to others to determine. It is denied by Comte (*Philosophie positive*, iv. 237, 256, 378–390; tome vi. 325).

### 2320. INVENTION, ETC., OF THE BAYONET.

Dr. Jackson, who wrote in 1804, says that "the French soldiers are most expert in the use of the sabre, and more practised in exercises with the bayonet than the soldiers of Great Britain" (*Jackson's View of the Formation, Discipline, and Economy of Armies*, 8vo, 1845, p. 252).

### 2321. REMARKS ON HERODOTUS.

Frederick Schlegel says, "The deeper and more comprehensive the researches of the moderns have been on ancient history, the

more have their regard and esteem for Herodotus increased" (*Philosophy of History*, 8vo, 1846, p. 247).

2322. MERCHETA MULIERUM OR DROIT DU SEIGNEUR.

Lord Brougham positively asserts, but without quoting any authority, that this indecent custom existed "in some parts of Germany and France, and in Scotland, till the eleventh century" (*Brougham's Political Philosophy*, 2nd edit. 8vo, 1849, vol. i. pp. 287, 288).

Holinshed's Scottish Chronicle, 1805, 4to, vol. i. p. 358. Chalmer's Caledonia, i. pp. 450, 451. Buchanan's History of Scotland, Lond. 1722, vol. i. pp. 149, 290.

2323. INVENTION OF THE BAROMETER.

Whewell says (*Philosophie of the Inductive Sciences*, 8vo, 1847, ii. 187) that an Englishman named Fludd, who was born in 1571, "is conceived by some persons to have anticipated Torricelli in the invention of the barometer," but (at p. 263) Whewell says, "that in 1643, Torricelli proved practically that the air had weight by the invention of the barometer." Lord Keeper Guilford is said to have been the first who caused barometers to be publicly sold in London (see *Lives of the Norths*, ii. 202, 203.)

2324. NOTES ON WHALES.

It is said that in the seventeenth century they frequently came up in the Seine in France (see *Dawson Turner's Tour in Normandy*, 8vo, 1820, vol. ii. p. 20). In 1658, "a large whale was taken betwixt my land butting on the Thames, and Greenwich, which drew an immense concourse to see it" (*Evelyn's Diary*, 8vo, 1829, vol. ii. p. 133). In 1688, "a whale of vast bulk being said to be hampered in a creek near Malden in Essex, doth occasion great resort thither" (*Ellis Correspondence*, 8vo, 1829, ii. 68).

2325. ETYMOLOGY OF BAIOCO.

Dawson Turner says that this Italian coin had its name and origin from Bayeux (see *Turner's Normandy*, 8vo, 1820, vol. ii. p. 261).

2326. ETYMOLOGY OF OGRE AND GHOOL.

Keightley's Tales and Popular Fictions, Lond. 1834, p. 223.

2327. ETYMOLOGY OF FAIRY.

See Keightley's Tales and Popular Fictions, 1834, pp. 339, 340. He derives it from the Latin *falum*, whence *affalare*, *falace*, and

*fée* in the participle. He adds (pp. 342, 343), "I am inclined to think that the Italians derived their knowledge of these beings from the French romances."

### 2328. NOTE ON PARROTS.

For some evidence of the extreme rarity and costliness of parrots at the beginning of the fifteenth century see Mr. Williams's note at p. 161 of Chronicque de la Traïson de Richart Deux d'Engleterre, Lond. 8vo, 1846.

### 2329. CAN NATIONS CIVILIZE THEMSELVES?

In the latter part of the eighteenth century, Dr. Doig, in "Two Letters on the Savage State," refuted the shallow view of Lord Kaimes, and observed, "That no nation once known to be barbarous has ever emerged from that state by the sole operation of its native energies and without foreign aid" (*Tytler's Memoirs of Lord Kaimes*, Edinburgh, 1814, vol. ii. p. 188). Mr. Lawrence (*Lectures on Man*, 1844, p. 145) says that the savage state is *not* the natural state.

### 2330. NO VENOMOUS ANIMALS IN ICELAND.

Iceland, "in common with Ireland, has the privilege of being free from toads, serpents, and all venomous creatures, which would argue that St. Patrick at some time paid it a visit" (*Dillon's Winter in Lapland and Iceland*, 8vo, 1840, vol. i. p. 293).

### 2331. INVENTION OF LOGARITHMS.

"Byrge, a Swiss, invented logarithms in 1610" (*Menzel's German Literature*, Oxford, 1840, vol. iii. p. 40).

### 2332. NOTES ON MESMERISM.

In 1778, Grimm writes from Paris that Mesmer, "qui a déjà fait beaucoup de bruit en Allemagne avait commencé à faire ici une assez grande sensation, mais son succès ne s'est pas soutenu" (*Correspondance littéraire*, tome x. p. 218). In 1780, he writes that Mesmer was again in fashion, and he gives some account of the way in which he treated his patients (*Correspondance*, xi. pp. 177, 178). See also (at tome xiii. pp. 456–464) some curious details under April 1784. Magnetism had been so gaining ground in Paris, that upwards of one hundred persons had subscribed each a hundred louis to buy from Mesmer his secret (p. 456). Mesmer first arrived in Paris in 1778 (p. 458), and then, not being so well received as he expected, went to

See also ART. 470.

London (p. 459). See (at tome xiv. pp. 10–16) an account of the Report on Animal Magnetism, made in 1783, at Paris, by the Royal Commissioners. The Report of the Royal Society of Medicine was even more unfavourable (p. 17). In 1786, Grimm writes (*Correspondance littéraire*, tome xv. p. 55), "Le magnetisme vient de perdre, en la personne de M. Deslon, son second prophète." See some very curious remarks in Glanville's Vanity of Dogmatizing, Lond. 8vo, 1661, pp. 198–200. See Coleridge's note in Southey's Life of Wesley, 8vo, 1846, vol. ii. pp. 207, 208. There is a superficial and ill-written account of Mesmer in Colquhoun's History of Magic, 1851, vol. ii. pp. 158–162. There is also one in Sprengel (*Histoire de la Médicine*, tome vi. pp. 93–120).

### 2333. INVENTION OF BALLOONS.

ee also ART. 341.

They were invented in June 1783, by Messrs. Montgolfier of Annonay (see the interesting account in *Correspondance littéraire, par Grimm et Diderot*, tome xiii. pp. 239–248). The first ascent was at Annonay on 5th June, 1783 (p. 239), and created an immense sensation in Paris (p. 241). The idea of the invention arose from a wish of MM. Montgolfier to devise some means of relieving Gibraltar (p. 243). It would *appear* that it was not till November, 1783, that anyone ventured to ascend in it, when the Marquis of Arlandes and M. Pelâtre des Roziers actually ventured in a gallery surrounding the balloon, which rose to a height of nearly 4,000 feet. The balloon itself was seventy feet high and forty in diameter (pp. 290, 291). The result was that in the same month the king gave MM. Montgolfier the order of Saint Michel, and bestowed letters of nobility on their father. He also rewarded M. Pelâtre des Roziers and the Marquis of Arlandes (pp. 314, 315). In 1785, Pelâtre des Roziers and M. Romain were thrown out of a balloon and killed (*Grimm's Correspondance*, xiv. 232–235). On November 30, 1783, Franklin writes from Passy, "I did hope to have given you to-day an account of Mr. Charles's grand balloon, which was to have gone up yesterday" (*Ellis's Letters of Literary Men*, p. 425).

### 2334. NOTES ON POTATOES.

In 1775, there were about Edinburgh a "great abundance of potatoes and carrots, which are excellent of their kind" (*Topham's Letters from Edinburgh*, Lond. 8vo, 1776, p. 228). In Scotland, potatoes are first mentioned in 1701, in the Household Book of the Duchess of Buccleuch and Monmouth; the price 2*s.* 6*d.* a peck (*Chambers's Traditions of Edinburgh*, 8vo, 1847, p. 297, where the authority quoted is Arnott's History of Edin-

burgh, p. 201). In January 1662–3, a committee of the Royal Society strongly urged the fellows of the society who possessed land "to plant potatoes, and to persuade their friends to do the same, in order to alleviate the distress that would accompany a scarcity of food; a recommendation which we are informed was approved by the body generally" (*Weld's History of the Royal Society*, 1848, vol. i. p. 140). At the end of the seventeenth century, the potato "is scarcely seen in the French markets, but there is a great abundance of Jerusalem artichokes" (*Lister's Paris at the Close of the Seventeenth Century*, p. 119).

### 2335. NOTES ON MUSIC.

In 1775, the Scotch were passionately fond of music (see *Topham's Letters from Edinburgh*, 1776, pp. 370–378). The Dahomans are very fond of music, and Captain Forbes says, "How quickly the black ear catches a tune!" (*Forbes, Dahomey and the Dahomans*, 1851, vol. i. p. 87). Edwards (quoted in *Lawrence's Lectures on Man*, 1844, p. 339) says the negroes have no notion of music. As to the music in Borneo see Low's Sarawak, 1848, p. 163. The North American Indians have little idea of it (see Catlin, 1841, vol. i. p. 243). Lewis (*Method of Observation in Politics*, 1862, vol. i. p. 32) says, "Animals have no fondness for music." Burke, Pitt, Fox, and Johnson, had no idea of music (see *Prior's Life of Burke*, pp. 533–548). It is *not* beneficial in madness (see *Prichard on Insanity*, 1835, p. 296). Georget (*De la Folie*, 1820, p. 104) mentions an idiot seven years old, who had an extraordinary facility for learning the airs of songs.

### 2336. ORIGIN OF THE WORD ROUÉ.

The Regent, after the death of Louis XIV., had some particular friends, the companions of his debauches, to whom he gave this new name. "Il les honoroit particulièrement de ce nom scandaleux de *ses Roués*, titre nouveau, qui pris dans le sens d'honneur, signifiait qu'il les croyait capable de se faire rouer pour lui;" but the Parisians took it in another way, and said they were "veritables espèces, des gens dignes d'être roués" (*La Chronique Scandaleuse*, in *Soulavie, Pièces Inédites sur les Règnes de Louis XIV, Louis XV, et Louis XVI*, Paris, 8vo, 1809, tome ii. pp. 17, 18).

### 2337. NOTE ON THE ANABAPTISTS.

In 1552, Northumberland writes to Cecil "of the Anabaptists lately sprung up in Kent" (*Tytler's Edward VI. and Mary*, 8vo, 1839, ii. 192).

See also ART. 1917.

### 2338. NATIONS THAT DISLIKE PORK.

In Madagascar, eating "swine's flesh" is considered very contemptible (see *Drury's Madagascar*, 8vo, 1743, p. 173).

### 2339. THE RESURRECTION OF THE BODY.

The inhabitants of Madagascar laughed at the idea of it (see *Drury's Madagascar*, 8vo, 1743, p. 186), but compare what is perhaps an unmeaning form at p. 230.

### 2340. NOTES ON VAMPIRES.

See some very curious but rather speculative views in Dr. Herbert May's *Truths contained in Popular Superstitions* (8vo, 1851, pp. 20–40, 67, 116). He says (p. 29), that bodies found "in the so-called vampire state" were either alive, or had been so after their interment. At p. 67, he says that in the vampire visit, the soul of the buried man is brought into communication with his friend's mind; "thence follows, as a sensorial illusion, the apparition of the buried man." Again (at p. 116), "The vampire ghost was probably a visit made by the free part of the mind of the patient, who lay buried in death trance. The visit was fatal to the party visited, because trance is contagious."

### 2341. USE OF THE WORD MOB.

Burnet (*Own Time*, Oxford, 8vo, 1823, vol. ii. p. 61) says of Sir W. Temple, "He thought religion was fit only for the mob;" upon which Swift sarcastically notes, "a word of dignity for an historian." In 1686 and 1688, we find *mobile* (see *The Ellis Correspondence*, 8vo, 1829, vol. i. p. 84; vol. ii. p. 11–58); but see vol. i. p. 340, where, in 1687, "*mob*" is used.

### 2342. ORIGIN, ETC., OF CHOLERA.

Cholera has been known endemically or epidemically in India earlier than is generally supposed, and Mr. Curtis gives an account in 1782–83 of a disease both at Madras and Ceylon "perfectly identical with the *Cholera indica* of the present day" (*Williams, Elementary Principles of Medicine*, in the *Encyclopædia of the Medical Sciences*, 4to, 1847, p. 810). Dr. Williams adds, "On no point are the profession more agreed than on the non-contagious nature of *Cholera indica*" (see p. 817). "The first case of cholera observed in England was on the 26th October, 1831" (p. 841). "It follows a law common to many other epidemics, a marked disposition to affect low, marshy situations, and the banks

of rivers" (p. 812). A peculiarity in it, not known to any other morbid poison, is "that in Europe and America the disease has been accompanied by a series of new and terrible symptoms, unknown or nearly so in India, a second or febrile stage being added, and which most commonly destroyed the patient after he had successfully struggled through the cold stage, as if the poison of cholera and of typhus-fever had conjoined" (p. 812). Dr. Williams adds (p. 812), that the mortality of the sexes is pretty equal, but as age advanced the deaths were greater, and a poor diet encourages it. He says (p. 814) that after death the corpse is often seen to move, showing "that the cord continues to supply a nervous power long after the brain is dead." A remedy has been tried only in this country, but not successfully, that of an injection of muriate of soda in solution into the veins (pp. 815, 816).

### 2343. BARBERS IN THE SEVENTEENTH CENTURY.

In 1663–64, Pepys (*Diary*, 8vo, 1828, vol. ii. p. 139) congratulates himself on having learnt how "to trim myself with a razor," but it seems (vol. iii. p. 133) that his wife cut his hair. In 1703, the earl of Shaftesbury, making arrangements to go abroad, writes, "for shaving, my English servant will serve me" (*Forster's Letters of Locke, Sidney, &c.*, 8vo, 1830, p. 200). In 1766, some persons used pincers to pull out the beard instead of shaving it off (see *Œuvres de Voltaire*, tome lxv. pp. 175, 176).

### 2344. BED-ROOMS AND TIME FOR GOING TO BED IN THE SEVENTEENTH CENTURY.

In 1664, the queen had "a clock by her bed-side, wherein a lamp burns that tells her the time of the night at any time" (*Pepys's Diary*, 8vo, 1828, vol. ii. p. 193). In 1668, Pepys writes (vol. iv. p. 226), "Presented from Captain Beckford with a noble silver warming-pan." Charles II. had a number of spaniels who used to puppy and give suck in his bed-room (see *Evelyn's Diary*, 8vo, 1827, vol. iii. p. 132).

### 2345. NOTES ON PARTRIDGES.

In 1666, they were evidently much more abundant in France than in England (see *Pepys's Diary*, 8vo, 1828, vol. ii. p. 379). See also vol. v. p. iii., from which we learn that in 1686 partridges and carps were more common in Jersey than in England.

### 2346. ST. DAVID'S DAY IN THE SEVENTEENTH CENTURY.

On the 1st of March, 1666–67, "it being St. David's day," Pepys (*Diary*, 8vo, 1828, vol. iii. p. 159), to his great surprise, saw in Mark Lane "the picture of a man, dressed like a Welchman, hanging by the neck upon one of the poles that stand out at the top of one of the merchant's houses."

### 2347. FUNERALS IN ENGLAND IN THE SEVENTEENTH CENTURY.

In 1667 rings were given at funerals even to persons who were not relations (see *Pepys's Diary*, 8vo, 1828, vol. iii. p. 163). Bishop Sanderson died in 1662. In his will he desired to be buried "without the unnecessary expense of escutcheons, gloves, ribbons, &c., and without any blacks to be hung anywhere in or about the house or church, other than a pulpit cloth, a hearse cloth, and a mourning gown for the preacher" (*Wordsworth's Ecclesiastical Biography*, 3rd edit. 8vo, 1839, vol. iv. p. 462). Mrs. Godolphin, who died in 1678, was "carried to Godolphin in Cornwall, in a hearse with six horses. . . . This funeral cost not much less than 1,000*l.*" (*Evelyn's Diary*, 8vo, 1827, vol. ii. p. 449.)

### 2348. OBSERVATIONS ON THE MEMORY.

The memory of the great statesman Niebuhr was most wonderful (see *The Life and Letters of B. G. Niebuhr*, Lond. 8vo, 1852, vol. i. p. 298). Lieber says (*Reminiscences of Niebuhr*, 8vo, 1835, p. 46), "His memory indeed was almost inconceivable to others. He remembered almost everything he had read at any period of his life" (see also p. 94). Wesley (*Journals*, 1851, 8vo, p. 870), when he was eighty-five, could remember old things but not *recent* ones. Evelyn (*Diary*, vol. iii. pp. 265–268) mentions the incredible memory of a child of twelve years.

### 2349. NOTES ON HYDROPHOBIA.

Prichard says (*Physical History of Mankind*, 8vo, 1841, vol. i. p. 152), "Hydrophobia is another malady, which by a peculiar method of inoculation is known to be communicated to many species of animals, though it probably originates only in the dog." In 1820, Sir Robert Heron writes, "I am afraid hydrophobia is become more prevalent than formerly in this country" (*Heron's Notes*, 2nd edit. 8vo, 1851, p. iii.)

### 2350. THE CUSH OF THE BIBLE ARE THE ETHIOPIANS.

Prichard positively asserts "that the Cush are the genuine Ethiopian race, and that the country of Cush is generally in

Scripture that part of Africa above Egypt" (see note in *Prichard's Physical History of Mankind*, vol. ii. pp. 371–373, 3rd edit. 8vo, 1837).

### 2351. OBSERVATIONS ON TACITUS.

Prichard (*Physical History of Mankind*, vol. iii. p. 108, 3rd edit. 8vo, 1841) says Tacitus thought that Spain was opposite to South Wales.

### 2352. ETYMOLOGY OF BRASS IS PERHAPS CELTIC.

Prichard says (*Physical History of Mankind*, vol. iii. p. 183, 3rd edit. 8vo, 1841), "The Welsh word *pres*, brass, may perhaps be a genuine British word, and the original of the Anglo-Saxon *broes*."

### 2353. SUPERSTITION RESPECTING THIRTEEN.

In the reign of Charles there was "a fond conceit" that when thirteen were at table "one of them must soon die" (see *Life of Rochester*, in *Burnet's Lives*, edit. Jebb, 8vo, 1833, p. 182). In 1684, Lady Ossory is said to have died of fright, because she was one of thirteen at table (see *Clarendon Correspondence*, edited by Singer, 4to, 1828, vol. i. p. 107). In France, in the sixteenth century, it was unlucky to dine thirteen at table (see *Essais de Montaigne*, Paris, 8vo, 1843, tome iii. chap. 8, p. 586).

### 2354. NOTES OF MEN WHO HAVE LIVED TO BE MORE THAN A HUNDRED.

Wordsworth's Ecclesiastical Biography, 3rd edit. 8vo, 1839, vol. iii. p. 526. Wesley's Journal, 1851, p. 597. Nichols's Illustrations of the Eighteenth Century, vol. vi. p. 592. King's Life of Locke, 8vo, 1830, vol. i. p. 244. Sir W. Temple's Works, vol. iii. pp. 283–286. Sir Thomas Browne's Works, vol. i. pp. 271–290.

### 2355. NOTES ON EXTEMPORE SERMONS.

See also ART. 2237.

Bishop Sanderson's sermons, in the first half of the seventeenth century, "were the less valued because he read them" (*Wordsworth's Ecclesiastical Biography*, 3rd edit. 8vo, 1839, vol. iv. p. 415). In 1664–65, Evelyn writes (*Diary*, 8vo, 1827, vol. ii. p. 235) that he heard Dr. Fell, canon of Christchurch, preach "a very formal discourse, and in blank verse, according to his manner." In 1679, it was evidently rare to preach without notes (vol. iii. p. 20). Indeed Evelyn mentions without surprise (vol. iii. p. 23) hearing the dean of Sarum preach "an hour and a half

from his commonplace book." Tillotson "is said to have introduced the custom of preaching by notes, which indeed his style and manner seemed to require" (*Bogue and Bennett's History of the Dissenters*, vol. ii. p. 356). Barrow's "Spital sermon" on "The Duty and Reward of Bounty to the Poor," is said to have occupied three hours and a half in the delivery (see *Hamilton's Life of Isaac Barrow*, in *Barrow's Works*, Edinburgh, 8vo, 1845, vol. i. p. xxxviii.) In Scotland, in 1709, the clergy had not yet began to use notes in the pulpit (see *Calamy's Own Life*, vol. ii. pp. 177, 178, 8vo, 1829).

### 2356. A DOLPHIN CAUGHT IN THE THAMES IN A.D. 1712.

This is mentioned by Thoresby, who saw it dissected (see *Thoresby's Diary*, 8vo, 1830, vol. ii. p. 117).

### 2357. SUPERSTITIONS RESPECTING COMETS.

See also ART. 1564.

The Samoan Islanders [in the Pacific, 14° S. lat.] hold that the appearance of a comet always indicates the death of a chief (see *Prichard's Physical History of Mankind*, vol. v. p. 154).

### 2358. NOTES ON SHAKESPEARE.

In 1661, Evelyn writes (*Diary*, 8vo, 1827, vol. ii. p. 182), "I saw Hamlet Prince of Denmark played; but now the old plays began to disquiet this refined age, since his majestie's being so long abroad." Lord Clarendon considered the two greatest poets to be Ben Jonson and Cowley; but Shakespeare he never notices (see *Campbell's Lives of the Chancellors*, vol. iii. p. 113). In 1770, a knowledge of Shakespeare was rare in the House of Commons (*Campbell*, vi. 73, and see p. 330). Dr. Currie's father classed together "Horace, Shakespeare, and the Bible" (*Life of Currie*, 8vo, 1831, vol. ii. p. 101). Goldsmith had an extraordinary admiration for Shakespeare (*Prior's Life of Goldsmith*, 8vo, 1837, vol. ii. p. 364).

### 2359. INFLUENCE OF GERMAN LITERATURE IN THE SEVENTEENTH CENTURY.

In 1646, Evelyn learnt "High Dutch" (*Evelyn's Diary*, 8vo, 1827, vol. ii. p. 388).

### 2360. THE WORD METHODIST FIRST USED.

"Anabaptists and plain packstaff methodists," are mentioned by John Spencer in his Things New and Old, published in 1658

(see *Bogue and Bennett's History of the Dissenters*, vol. iii. pp. 2, 3). Southey (*Life of Wesley*, i. 41, 42) seems to think the word not older than 1728, but he corrects this error at p. 471. Wesley (*Journal*, 8vo, 1851, p. 96) seemed to think the word new (see also p. 491).

### 2361. NOTE ON SWANS.

In 1825, Sir Robert Heron writes, "My black swans have hatched four young ones, and brought them up with ease and success. I believe they are the first black swans bred in England that have reproduced."

### 2362. OBSERVATIONS ON CASTES.

See also ARTS. 1248, 1441.

Mr. F. W. Newman says (*Lectures on the Contrasts of Ancient and Modern History*, 8vo, 1847, pp. 22, 23), "Whether in any nations of the ancient world there was political equality between town and country, and a true cementing of their interests, it is difficult to say; though I suspect that this end was really attained in the nations where caste was instituted—Egypt and India." Vans Kennedy says (*Transactions of Literary Society of Bombay*, vol. iii. p. 165), "The institution of caste, so far from being inimical to improvement or virtue, has been on the contrary, most probably, one great cause of the civilization of the Hindoos, and that it not only has always been, but now is, the greatest preservation of their morality." It is doubtful if it was known to the ancient Persians (see *Malcolm's History of Persia*, vol. i. pp. 505, 506). Comte sees in the institution of caste the beginning of the separation between theory and practice (*Philosophie positive*, tome v. pp. 226–244, and in particular p. 231).

### 2363. PORK WAS FORMERLY A COMMON FOOD IN EUROPE.

In the middle of the eighteenth century, "Vagrant swine went as commonly about the streets of Edinburgh as dogs do in our day, and were more generally fondled as pets by the children of the last generation." *Chambers's Traditions of Edinburgh*, 8vo, 1847, p. 261, where is printed an advertisement of 1754 for "a large lost sow."

### 2364. CAOUTCHOUC FIRST BROUGHT TO ENGLAND IN 1767.

Mr. Weld (*History of the Royal Society*, 8vo, 1848, vol. ii. p. 106) says Sir Joseph Banks, in 1766, went to Newfoundland and Labrador, and that, "In 1767, he returned home by Lisbon, from whence he brought the first specimen of caoutchouc to England."

### 2365. NOTE ON SAGO.

Respecting the sago of Borneo, see Low's **Sarawak**, 8vo, 1848, pp. 39, 40.

### 2366. NOTE ON VAUXHALL.

Said to have its name "from Fulke alias Foukes de Brent" (*Nichols's Literary Illustrations of the Eighteenth Century*, vol. vi. p. 624).

### 2367. SUPERSTITION, ETC., RESPECTING MONDAY.

In 1771, Frederick the Great writes to Voltaire that the Prince Anhalt-Dessau "n'entreprenait rien un lundi parceque ce jour était malheureux" (*Œuvres de Voltaire*, iii. 134).

### 2368. DIFFERENCE BETWEEN WIT AND HUMOUR.

Herbert Mayo (*The Philosophy of Living*, 8vo, 1838, p. 273) says, "Humour is the sentiment which excites us to laugh." He adds (p. 276), "Humour then is the sentiment of the ludicrous. Wit is felicity of expression."

### 2369. PREVALENCE OF SPARROWS.

Huc (*Travels in Tartary, Thibet, and China*, vol. i. p. 182) says, "The sparrow is a regular cosmopolite: we have found it wherever we have found man."

### 2370. NOTE ON PORTER.

Townsend (*Journey through Spain*, vol. ii. p. 367) says that the quantity of liquorice imported from Spain into London was in 1785 only two tons, but in 1788, fifty-eight tons, "From which circumstance we may collect that London has taught the country brewers the use of this innocent and pleasant drug in making porter."

### 2371. THE MICROSCOPE INVENTED.

Whewell (*History of the Inductive Sciences*, vol. ii. p. 154) says, "Gascoigne, the inventor of the micrometer, a friend of Horrox, was killed in the battle of Marston Moor."

# SIXTEENTH CENTURY.

1. At the end of the sixteenth century clothes were not kept in drawers or wardrobes, but were hung up on pegs in a room expressly appropriated to their reception. Reed, the editor of Shakspeare, remembered when a boy having seen one of these repositories "at an ancient mansion house in Suffolk" (*Drake's Shakspeare and his Times*, 1817, 4to, vol. ii. p. 92).

2. Drake (*Shakespears and his Times*, i. 107) has noticed the regular practice among the English in the sixteenth century of collecting together either to relate or to hear stories. The same custom has always been prevalent in Asia, and was formerly in the north of Europe. Indeed, I take it to be characteristic of a state of society where from credulity all are willing to hear, and from ignorance few are able to talk.

3. *Breakfast.*—In 1533 the Princess Mary, afterwards queen, used to eat such large meat breakfasts as to terrify her physicians (see a curious extract in Miss Wood's *Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. ii. pp. 244–246. In the New Inn, acted in 1629, we hear of "a dejeune of muskadel and eggs" (*Ben Jonson*, vol. v. p. 386). In 1561, the breakfast in farms consisted of pottage (see *Tusser's Husbandry*, 8vo, 1812, edit. Mavor, p. 249). In 1500 an Italian who visited England says that the children used to have given to them bread smeared with butter, in the Flemish fashion (*Italian Relation of England*, Camden Soc., p. 11). It is not said what time of the day children had this.

4. In 1538, a year after the death of the earl of Northumberland, Henry VIII. allowed the Countess his widow to "leave off her mourning apparel when she chose" (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, iii. 299).

5. The streets were dirty and dangerous. The hardy passenger who ventured out on foot was sure to be covered with mud, and might think himself fortunate if he did not return with a broken limb. Stow, in 1598, mourns over this new state of things. "The coachman rides behind the horse-tails, lasheth them, and looketh not behind him; the drayman sitteth and sleepeth on his dray and letteth his horse lead him home" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 32). On Fleet Bridge there were lanthorns of stone, but these were only used on winter evenings (*Stow's London*, p. 11). In 1608, if women had to go in the streets after dark their apprentice carried a link before them (see *Middleton's Works*, 8vo, 1840, vol. ii. p. 152).

6. Stow mentions some old "sheds or shops with solers over them" which, if I understand him, seem to be then rare (*Stow's London*, 8vo, 1842, p. 101). In the same way the stalls and sheds of butchers had become "fair houses" (p. 128), and the stalls of the fishmongers had been first covered with sheds, and then "grew to shops, and by little and little to tall houses of three or four stories in height" (p. 129). Stow says (p. 129) that the most beautiful shops in England were those in "Goldsmith's Row, betwixt Bread Street and the Cross in Cheape." . . . It containeth in number ten fair dwelling-houses, and fourteen shops all in one frame, uniformly built, four stories high." Early in the seventeenth century the shops in the city were very dark (see *Middleton's Works*, 8vo, 1840, vol. i. pp. 444, 482; vol. iv. pp. 442, 463). They were certainly open, and as it would seem little better than booths (*Middleton*, ii. 453; iii. 54, 165; iv. 440; v. 587). In a curious ballad published in 1683, Conscience is represented as visiting the London shops:

> "But when the shop folk me did spy,
> They drew their dark light instantly."
>
> (*Songs of the London Prentices*, edited by Mr. Mackay for the Percy Society, 1841, p. 80).

Was this shutters? "These shop keepers that can blind men's eyes with dim and obscure lights" (*Rich's Honestie of this Age*, 1614, p. 62, Percy Soc. vol. xi.) Archbishop Sandys blames the "false lights" of merchants (*Sermons*, edit. Cambridge, 1841, p. 204).

7. At the end of the sixteenth century, or at all events early in the seventeenth, the petty dealers in fruit in London were mostly Irish (see Gifford's note in *Ben Jonson*, vol. iv. p. 120).

8. Gifford notices Ben Jonson's love of puns. See his note in Every Man in his Humour in *Jonson's Works*, 8vo, 1816, vol. i. p. 28).

9. The Tower being extra-parochial, afforded facilities for private marriage. This is alluded to in Every Man in his Humour (*Ben Jonson's Works*, vol. i. p. 129), and so was Cole Harbour in Dowgate Ward (*Middleton's Works*, 1840, vol. ii. p. 59, and vol. v. p. 592),

10. "Wedding supper at the Windmill" (*Every Man in his Humour*, *Jonson's Works*, vol. i. p. 152).

11. At the end of the sixteenth century men used to wear earrings (see *Every Man in his Humour* in *Ben Jonson's Works*, vol. i. p. 135).

12. The churches were crowded with merchants, who transacted their business, and with gallants, who discussed the latest fashions. Spurs were commonly worn, and their jingle was so insupportable to the more pious frequenters of the cathedral, that a fine was levied on any one who ventured to enter the body of the church with spurs on. This was rigorously enforced by the beadles, who were more anxious to receive the fine called *spur-money* than to enforce order (see Gifford's note in *Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 49). In Every Man out of his Humour, written in 1599, there is a long scene laid entirely in "the middle aisle of St. Paul's" (*Jonson's Works*, ii. 91–113). Bills used to be posted up there (p. 91), and all sorts of persons walked and talked there (p. 92), with their hats on (p. 110). At the end of the sixteenth century a Spanish gentleman named Diego thought proper to relieve the necessity of nature in St. Paul's church. This is mentioned by Webster, and explained by the Rev. Mr. Dyce (*Webster's Works*, 8vo, 1830, vol. ii. p. 298; vol. iv. p. 293). It is also mentioned in Middleton's Works (8vo, 1840, vol. i. p. 293). In Middleton's Michaelmas Term in 1607, one of the scenes is laid in the middle aisle of St. Paul's, and in it mention is made several times of the bills which were posted up there (*Middleton's Works*, 8vo, 1840, vol. i. p. 418, *et seq.*) In Your Five Gallants, one of the scenes is laid in the middle aisle of St. Paul's (*Middleton*, ii. 290–293). Thus in the Blacke Booke, printed in 1604, "I walked in St. Paul's to see fashions" (*Middleton*, v. 533). In 1569 conversations were held in York Minster (see *Haynes's State Papers*, p. 550).

13. In every fashionable house was to be found a viol de gamba or bass viol. It used to be hung up in the best chamber, and in the intervals of conversation any one could take it up, for no gallant was supposed unable to play on it (Gifford's note in *Ben Jonson*, ii. 125, 126, 472).

14. In 1599 a man of fashion is described as carrying about

with him "a great case of tooth-picks" (*Ben Jonson's Works*, vol. ii. p. 130). From a passage in Volpone, I should suppose that tooth-picks were hollow (*Jonson's Works*, iii. p. 205). They were sometimes called pick-tooths (*Jonson*, iii. 383). In 1600 they were only used by "perfumed courtiers" (*Ben Jonson*, ii. 233). In 1562 "pyketothes" were used "at the end of a bankett" (*Haynes's State Papers*, p. 383).

15. Towards the end of the sixteenth century, the gallants, who seemed to have exhausted all the caprices of fashion, were seized with a new mania. They affected a certain languishing and melancholy air which, as they believed, would make them invincible among women and dignified among men. Ben Jonson has drawn one of these characters as Stephen, in Every Man in his Humour (see Gifford's note in *Ben Jonson*, i. 66; and for other notices of this fashion, see vol. ii. pp. 31, 59, 170, 284, 286, 302). Indeed this is mentioned in 1632 (vol. vi. p. 30).

See also ART. 38.

16. The lovers of that age had various modes of showing their affection to their mistresses, many of which will sound somewhat desperate to modern ears. Sometimes they stabbed themselves in their arms, and wrote love letters with their blood. This was certainly practised as late as 1601, for it is mentioned twice in Cynthia's Revels (*Ben Jonson, Works*, vol. ii. pp. 298, 380).

17. It must be confessed that their amusements were not of the most refined character, but the heartiness with which they enjoyed them perhaps compensated for the deficiency in elegance. Often they collected round the table on which plums had been placed in a dish of burning spirits, from which they had to snatch them into their mouths. This is noticed in 1601 (*Ben Jonson's Works*, ii. 380). This was called flap dragons, and I believe is still common in some of the more savage parts of England (see *Middleton's Works*, i. 66; ii. 99; iii. 112).

See also ART. 23.

18. At the end of the sixteenth century critics used to take to the theatre pocket-books called tables, in which they used to write down such passages as struck them (*Ben Jonson's Works*, 8vo, 1816, vol. ii. pp. 90, 104). In France the spectators had seats on the stage, where they chattered their nonsense as late as the time of Voltaire (see *Schlegel's Lectures on Dramatic Art*, London, 1840, vol. i. p. 363).

19. In 1601 brooches were universally worn by men in their hats. The upper classes had them of jewels set in gold and silver, the lower classes of copper, lead, and sometimes even of pasteboard and leather (*Ben Jonson's Works*, vol. ii. p. 406).

See also ART. 53.

20. In 1601, the stools in taverns used to have cushions on

them (*Ben Jonson's Works*, vol. ii. p. 418). In 1609 the taverns and ordinaries were regularly attended by itinerant musicians (iii. 402). The dinners at them are said early in the seventeenth century to have cost five times as much as the dinners at ordinaries, and not to have been a bit better (see *Middleton's Works*, 1840, vol. v. p. 72). In 1607, even at the Mitre, suppers were given to prostitutes (*Middleton's Works*, vol. ii. p. 275). In 1604, we hear of "the luxurious meetings at taverns, ten pound suppers, and fifteen pound reckonings, made up afterwards with riotous eggs and muscadine" (*Middleton*, v. 537). Foreign wines used to be sold only by apothecaries, but they afterwards were also sold at taverns. See a curious tract, but undated, in Harleian Miscellany (edit. Park, i. 268). See a curious list of London taverns in the seventeenth century in Songs of the London Prentices (edit. Mackay, Percy Society, 8vo, 1841, pp. 31–34). The inns had "painted lattices" (see *Rowley's Search for Money*, 1609, pp. 7, 43, edit. Percy Society, 1840). Aprons were worn by the waiters (*Rowley's Search for Money*, 1609, p. 10, edit. Percy Society, 8vo, 1840), and earrings (p. 11).

21. In 1601, ladies used to carry muffs and dogs (*Ben Jonson's Works*, ii. 466), they met their lovers in 1609 at "china houses" (C.P.B. 354). They went to immense expense in buying garters, which they contrived to show probably by letting them hang from under their dress (*Ben Jonson*, vol. v. p. 62). In 1602, Elizabeth snatched from Lady Derby the Secretary's portrait, and first tied it upon her shoe and then pinned it on her elbow (*Lodge's Illustrations of British History*, 1838, vol. iii. p. 576).

22. I suspect that after forks were introduced napkins began to be disused. In The Devil is an Ass, acted in 1616, Ben Jonson ridicules the use of forks, which he says leads "to the sparing of napkins" (*Jonson's Works*, 8vo, 1816, vol. v. p. 137). Did the guests *carry* their napkins in their pockets? "One of them lately at Yorke pulling out his napkin to wipe his mouth after a lie" (*Pap with a Hatchet*, 1589, p. 37, 8vo, 1844). In 1575, in families of rank "damask" was used for "table napkins" (see *Lodge's Illustrations of British History*, 1838, ii. 69).

23. Nor were other amusements wanting; there was kept up a constant succession of puppet shows, naked Indians, strange fishes, &c., of which the great locality was Fleet Street (*Ben Jonson's Works*, ii. 66, 67, and iii. 308), to which the credulous and gaping citizens eagerly flocked. In 1610 are mentioned calves with five legs, lobsters with six claws, fleas trained to tilt against each other (*Jonson's Works*, iv. 160, 161). There was a

celebrated show of Nineveh, and one of the "Gunpowder Plot." These two are mentioned in 1614 by Ben Jonson (iv. 503). Another amusement was hunting or catching swans (see *Loseley Manuscript*, by Kempe, pp. 305–310; and *Egerton Papers*, Camden Society, p. 50). In 1554, there was a bear-baiting on the Bankside, when the bear broke loose and bit a man so severely that he died within three days (*Machyn's Diary*, p. 78, Camden Society). In 1562 a pig was brought to London having two bodies and eight feet, and great numbers flocked to see it (*Machyn's Diary*, p. 281). In the same year a child which had a string coming from its navel was brought from Chichester and taken to the court in a box, I suppose to show the queen (see *Machyn's Diary*, p. 284).

24. *Houses.*—In 1609, the stairs used to be "quilted," unless indeed this was a whim peculiar to Morose (see *Epiccene* in *Ben Jonson's Works*, 8vo, 1816, vol. iii. p. 364). In 1607, the doors had "rings," i.e. I suppose, bells (see *Middleton's Works*, 8vo, 1840, vol. i. pp. 377, 386). Was there a knocker? (see *Middleton*, i. 393). There used to be cushions in the "bay windows" (*Middleton*, iv. 86). In 1604, "his eyebrows jetted out like the round casement of an alderman's dining-room" (*Middleton*, v. 515). In 1561, locks seem to have been common even in farm-houses, for Tusser (*Points of Huswifery*, edit. Mavor, 1812, p. 268) says, "a door without lock is a bait for a knave." An anonymous satirist in the beginning of the seventeenth century speaks of the general use of locks and keys, or rather of locks with keys, as comparatively recent (*Friar Bakon's Prophesie*, 1604, pp. 12, 20, Percy Society, vol. xv.) Robberies were so frequent and so audacious that the most extraordinary precautions were necessary. The celebrated Dr. Forman, even when in London, had a sword always hanging by his bed side. In 1596 he writes in his Diary, "I cut the ring-finger of my right hand almost [off] with my sword hanging by my bed" (*Autobiography of Dr. Forman*, edit. Halliwell, 4to, 1849, p. 28). The cushions and tables of the bishop of London were covered with green (see *An Epistle to the Terrible Priests*, 1589, p. 12, 8vo, 1843). In 1583, the earl of Shrewsbury writes to say that his "covered stools" are worn out, and he orders some "stuff" to cover them, and "some little gilt nails to trim them withal" (*Lodge's Illustrations of British History*, ii. 242, 1838, 8vo). In 1687, the bishop of Chester "hired a house in Lincoln Square, and stables for 2*l.* 10*s.* per week" (*Cartwright's Diary*, Camden Society, 1843, p. 86). In the eighteenth century, "gilt leather," said to be a "stuff brought from Spain," was still used for covering rooms in Edinburgh (see *Chambers's Traditions*

*of Edinburgh*, 8vo, 1847, p. 62). At Edinburgh, in the eighteenth century, knockers began to displace *pins* or *risps*. The *pin* (or *risp*) was a small slip or bar of iron, starting out from the door vertically, serrated on the side towards the door, and provided with a small ring, which being drawn roughly along the serrations or nicks, produced a harsh and grating sound to summon the servant to open. Another term for the article was a *crow*" (*Chambers's Traditions of Edinburgh*, 8vo, 1847, p. 200).

25. The men had always one lock of hair which they particularly cherished; and to which they attached a rose, or a knot of ribbons (see Gifford's note in *Ben Jonson*, 8vo, 1816, vol. iii. pp. 463, 464). They had "curling irons" (*Ben Jonson*, viii. 371). In 1592, men wore their hair either in the Italian, Spanish, or French manner, see a curious passage in the *Harleian Miscellany*, vol. v. p. 406. Their locks were long, frizzled, and curled (see *Rich's Honestie of this Age*, 1614, p. 50, Percy Society, vol. xi.)

26. Those who lent money compelled the borrowers to take part of the loan in damaged goods, which they might dispose of in the best way they could. This ingenious mode of defeating the usury laws is said to be practised at the present day—at all events, it was common in 1610 (see *Ben Jonson's Works*, 8vo, 1816, vol. iv. p. 109), and in 1607 (see *Middleton's Works*, 8vo, 1840, i. 450, 451, 460; ii. 536, where Dyce quotes Ben Jonson). In 1592 it is mentioned by Greene, who was a very likely man to have suffered from it (*Quip for an Upstart Courtier* in *Harleian Miscellany*, vol. v. p. 415).

27. The streets swarmed with pickpockets, from whose ingenuity Fagin himself might have learned a lesson. They used to put a horn thimble on the thumb to support the edge of the knife when cutting away purses. This is as old as 1560, and is mentioned in Bartholomew Fair in 1614 (*Gifford's Ben Jonson*, 1816, iv. 413). In 1585, there was an old house near Billingsgate, where there was a regular "schoolhouse" to teach boys to pick pockets. Read the curious details in Wright's Elizabeth, vol. ii. p. 246.

28. In 1614, Ben Jonson writes (*Works*, 8vo, 1816, iv. 442), "The piper of the parish ought not to put up his pipes for one rainy Sunday."

29. I do not find many notices of the undermeal. In Bartholomew Fair, Cokes, having stolen some pears from a costard-monger, says, "I think I am furnished for cather'ne pears for one

undermeal," which Gifford explains "for an afternoon's meal, a slight repast after dinner" (*Ben Jonson's Works*, 8vo, 1816, vol. iv. p. 473).

30. In the Magnetick Lady, written in 1632, we find a waiting-woman kneeling to receive the blessing even of her mistress's "gossip and she parasite" (*Ben Jonson*, 8vo, 1816, vol. vi. p. 35). The porter's lodge was the place for whipping (*Ben Jonson*, vii. 434). In 1607, daughters knelt before their fathers (*Middleton's Works*, 8vo, 1840, vol. i. p. 341). It was common for masters to beat their servants (see *The Pleasant Conceits of Old Hobson*, 1607, p. 31, Percy Society, vol. ix.) Archbishop Sandys says "The master oweth to his servant meat, wages, correction, instruction" (*Sandys's Sermons*, Cambridge, 1841, p. 202). In 1581, we hear of a woman being whipped at Bridewell, and the masters and Fleetwood, the recorder of London, standing by to see the operation (see the recorder's letter in *Wright's Elizabeth*, vol. ii. p. 167). Sir Robert Drury was member of Parliament for Suffolk in 1591. This excellent gentleman is said to have boxed the ears of one of his daughters with such violence as to have caused her death (*Wills from Bury St. Edmunds*, pp. 261, 262, Camden Society, 1850). See a similar but less fatal instance of violence in Dee's Diary (p. 31, Camden Society, vol. xix.) In 1580, the vicar of Epsom, in a letter to Sir William More, defends himself from a charge brought against him of being a quarrelsome man. He indignantly says, "neither have I smitten any manner of person excepting children, the which I have taught in learning, and those of my own household" (*Loseley Manuscript*, by Kempe, p. 256). See a passage which I do not quite understand, but which seems to refer to the cruel punishment of *carding*, in *Machyn's Diary* (p. 17, edit. Camden Society). In the reign of Edward VI. it was usual after whipping a child to hang the rod at his girdle (*Todd's Life of Cranmer*, vol. ii. p. 125).

31. In the Discoveries, written about 1630, Ben Jonson describes the dandies of his age "taking away the morphew in the neck, or bleaching their hands at midnight, gumming and triding their beards, or making the waist small, binding it with hoops, while the mind runs at waste" (*Ben Jonson's Works*, vol. ix. p. 202). In 1607, they wore "quilted calves" (*Middleton's Works*, 1840, vol. ii. p. 134). In 1592, they softened their skin with numerous cosmetics (*Harleian Miscellany*, edit. Park, vol. v. p. 406). They were perfumed and powdered (see *Rich's Honestie of this Age*, 1614, p. 50, Percy Society, vol. xi.)

32. The very cheese trenchers were covered with sententious

verses and old proverbs. This is mentioned in Middleton's Old Law in 1599 (*Works*, 8vo, 1840, vol. i. p. 31; and see vol. iii. p. 98; vol. v. pp. 40, 41). They even put them on their walls (*Middleton's Works*, iii. 346). Tusser gives a long list of "posies" for almost every room in a house (*Five Hundred Points of Husbandry*, edit. Mavor, 8vo, 1812, pp. 283–292).

33. In the suburbs of London, gardens with summer-houses—called garden houses—were very common. They were great places of intrigue, and are mentioned as such at the end of the sixteenth or early in the seventeenth century (*Middleton's Works*, i. p. 162, 8vo, 1840).

34. In 1602, women of fashion used to be accompanied by pet dogs (see *Middleton's Works*, 8vo, 1840, vol. i. p. 279). In the day they had their spaniels on their laps—in the night they slept with them. See a singular description in Johnson's Crown Garland of Goulden Roses (1612, pp. 76, 77, Percy Society, vol. vi.) The Bologna ones, which had their noses broken, were famous (see *Evelyn's Diary*, 8vo, 1827, vol. i. p. 306).

35. In 1602, women carried "embroidered muffs" (see *Middleton's Works*, i. p. 279).

36. Early in the seventeenth century ladies used to play the viol de gamba, which they held gracefully between their legs (see *Middleton's Works*, 8vo, 1840, ii. 11, 235).

37. In 1608, is mentioned the beastly custom of lovers drinking their mistresses' healths in urine (see *Middleton's Works*, 8vo, 1840, vol. ii. p. 99). Montaigne (*Essais*, livre i. chap. xl., Paris, 8vo, 1843, p. 157) says that in Picardy he saw a girl who, to prove her constancy, stabbed herself several times in the arm until the blood came.

38. Lovers used to stab their arms with daggers, and drink the health of their mistresses in the blood mixed with wine. This is mentioned in 1608 (see *Middleton's Works*, 8vo, 1840, vol. ii. p. 98, 99). They drank healths *kneeling* (*Middleton*, iii. 216). See also ART. 16.

39. Early in the seventeenth century ladies used milk baths to whiten their skin; and when that was found insufficient, they sometimes powdered it with bags of fine bean-flower (*Middleton's Works*, i. 38; ii. 310). Every night the lady's maid prepared the paint with which she was to adorn the face of her mistress the next morning (*Dekker's Knights Conjuring*, 1607, p. 20, Percy Society, vol. v.) In 1617, women wore powder (see Mr. Cunningham's Introduction to *Rich's Honestie of this Age*, Percy Society, vol. xi. p. xxiii.) They wore perriwigs.

40. In 1608, it was usual to send *verbal* invitations for dinner, &c. I think it was much later when written ones were first generally used (see *Middleton's Works*, 8vo, 1840, ii. 398). Early in the sixteenth century messages were sent, the servants being intrusted with their master's seal (see *The Doctrynall of Good Servantes*, p. 5, Percy Society, vol. vi.)

41. Besides the ordinary *roarers* there were also female roarers. One of these, Mary Frith, was particularly famous (see *Middleton's Roaring Girl*, *Works*, vol. ii.) She was born in 1584, and among other accomplishments prided herself on being the first female smoker (see Mr. Dyce's account of her, *Middleton's Works*, ii. pp. 427–431, and as to her smoking, p. 460). Roaring boys are constantly mentioned (*Middleton*, iii. 152, 194). Indeed, if we may take as literal a passage in Middleton (iii. 485), there was early in the seventeenth century a regular "roaring school," where the noble art was taught. This Mr. Dyce looks on as an exaggeration.

42. In Middleton's Fair Quarrel, in 1617, the young and delicate niece of Lady Ager, feeling herself aggrieved by the conduct of a physician who presumes to make love to her, vents her indignation by spitting at him (*Middleton's Works*, iii. 499).

43. There are some amusing details respecting the ceremonies at a christening in Middleton's Chaste Maid in Cheapside. The sponsors used to give spoons of silver or gilt, which were called 'postle spoons, because at the end of their handle was the figure of one of the apostles. Comfits used to be handed round, and, owing perhaps to that, the wine was so freely circulated that the gossips generally fell down drunk. The mother remained in bed, and all this riotous scene took place in her bed-room (*Middleton's Works*, iv. 44–53).

44. After the performances were over, the actors used to kneel down and solemnly pray for the patron of their theatre (see *Middleton's Works*, 8vo, 1840, ii. 418; iv. 202). In 1598, it was thought an extravagant thing to take tobacco in the theatre, and was opposed by the audience; but within a few years it became very common (see pp. 68, 69 of Mr. Rimbault's notes to *Hutton's Follie's Anatomie*, Percy Society, vol. vi.)

45. Between breakfast and dinner there was sometimes taken a meal called *bever*. This Mr. Dyce considers a potation (Note in *Middleton*, iv. 427; v. 141), but Mr. Halliwell denies this. See his Dictionary at the word *Bever*.

46. In 1581, we find it laid down in a grave economical treatise

as a matter of course, that lead is heavier than gold (*Harleian Miscellany*, edit. Park, vol. ix. p. 170). Sir Francis Knollys was frequently disturbed at night by the noisy vivacity of the maids of honour, whose rooms were adjoining his own. This gentleman, who was a privy councillor, and one of Elizabeth's ministers, took the comical revenge of stripping himself of all his clothes, except his shirt, and in this singular condition made his appearance among the young ladies reading aloud the infamous tales of Aretino (*Thoms's Anecdotes and Traditions*, pp. 70, 71, Camden Society, 1839, vol. v.) In 1552, a woman was put on the pillory at London, and afterwards whipped at the cart's tail "naked upwards" (*Machyn's Diary*, p. 30, Camden Society).

47. In 1557, it is evident that the chief food of farmers was fish and salt meat (see *Tusser's Five Hundred Points of Husbandry*, edit. Mavor, 1812, p. xxxvi.) But in 1561, plowmen expected roast meat every Sunday and Thursday (p. 273). A great deal of pork was eaten, particularly by the Flemish, who were settled in and around Suffolk. Indeed hogs, which used to be yoked, formed an important part of a farm, and were fattened with acorns (*Tusser*, pp. 21, 22, 39, 104).

49. Between May and August farm servants were allowed to sleep for "an hour or two" in the middle of the day (see *Tusser's Husbandry*, edit. Mavor, 1812, p. 157).

50. In 1592, great extortion is said to have been practised in prisons (see *Harleian Miscellany*, vol. v. p. 409). As to the present mortality in prisons see Quetelet, Sur l'Homme (Paris, 8vo, 1835, tome i. pp. 261–271).

51. "A news-searcher, viz. a barber, he hoping to obtain some discourse for his next patient, left his banner of basons swinging in the ayre" (*Rowley's Search for Money*, 1609, pp. 9, 10, edit. Percy Society, 1840). These basins were hung on the top of poles (see p. 44). The barbers were hair cutters (see *The Penniless Parliament*, 1608, p. 40, Percy Society, vol. vii.) Southey tells us that at the end of the eighteenth century, "in many parts of Spain they have female shavers" (*Life and Correspondence of Robert Southey, by the Rev. C. C. Southey*, 8vo, 1849, 1850, vol. i. p. 272). In 1558, we find a barber of Bury, who had five "barber's chairs, twelve hanging basons of latten, and ten shaving cloths" (*Wills from Bury St. Edmunds*, edited by S. Tymms, pp. 150, 151, Camden Society, 1850). The use of the hanging basins was, after a man was shaved, to have the water trickling down from it on his head (see p. 260).

52. The oyster women were the last refuse of London. In a contemporary poem in which the condescension of the unfortunate Essex is particularly mentioned, it is said—

See also ART. 7.

"Renowned Essex as he past the streets
Would vaile his bonnet to an oyster wife."

(*Poetical Miscellanies from a MS. of the time of James I.* p. 17, edit. Halliwell, Percy Society, vol. xv.)

See also ART. 20.

53. The tapsters at taverns used to wear aprons (see *Mad Pranks of Robin Goodfellow*, 1628, p. 30 in Percy Society, vol. ii.) They were used as clubs. Dekker (*Knights Conjuring*, 1607, p. 27, Percy Society, vol. v.) describes in the city the "Lord Mayor's, aldermens', and rich commoners' sons and heirs holloaing out at tavern windows to our knight," and they had their "pranks with them" (p. 28). Early in the sixteenth century are classed together "tavernes and houses of bawdry" (see *The Doctrynall of Good Servauntes*, p. 5, Percy Society, vol. vi.); and in the reign of Henry VIII. they were frequented by women of loose character (see *The Boke of Mayd Evelyn*, p. 15, Percy Society, vol. vi.) The hostess was generally a woman of by no means impregnable virtue (see *The Crowne Garland of Goulden Roses*, 1612, pp. 72, 73, Percy Society, vol. vi.) At p. 73 is mentioned "the three-hoop'd pot." In Hutton's Follie's Anatomie (1619, p. 18, Percy Society, vol. vi.) we have "vintners' chalked score." There used to be music at taverns (see *Rowland's Knave of Clubs*, 1611, p. 19, Percy Soc. vol. ix.) Taverns were open all night (see *Rowland's More Knaves Yet*, p. 94, Percy Soc. vol. ix.) The answer of the waiters when called, was not "Yes, Sir," but "Anon, anon!" (see Mr. Rimbault's notes on *Rowland's Four Knaves*, Percy Soc. vol. ix. p. 128). Dinners were given in them to the great livery companies (see *The Pleasant Conceits of Old Hobson*, 1607, p. 8, Percy Soc. vol. ix.) They were open on Sunday (p. 9). The taverns were even frequented by women of character, who settled their little disputes by betting suppers, for which the loser of course had to pay (see *The Pleasant Conceits of Old Hobson*, p. 25). There were many "cook-shops" in Fleet Lane (see *Maroccus Extaticus*, 1595, p. iii. Percy Soc. vol. ix.) In Brittany, the village inns, or rather the drinking-houses, are known by a bush of mistletoe with a bottle in the middle of it (see *Trollope's Brittany*, 8vo, 1840, vol. i. pp. 257, 315). In 1571, "ale-house fables" was a proverbial expression (*Murdin's State Papers*, p. 102). There seems to have been a particular sort of dagger worn at ale-houses. "He that drinkes with cutlers must not be without his ale dagger" (*Pap with a*

*Hatchet*, 1589, p. 8, edit. London, 1844). In 1500, few people kept wine in their houses, but went to taverns to drink it, and this was done by ladies of fashion—"le donne di honore" (*Italian Relation of England*, Camden Society, 1847, p. 21).

54. There were itinerant tooth-drawers, who showed the teeth they had drawn as trophies of their art. The teeth were sometimes carved in banners, and sometimes made up in garlands; and when human teeth were deficient, they supplied themselves with those of horses (see *Chettle's Kind Hart's Dream*, 1592, Percy Society, vol. v. p. 28, and Mr. Rimbault's note at p. 76). In Brittany itinerant doctors ostentatiously parade, as trophies of their skill, large collections of the human teeth they have extracted (*Trollope's Brittany*, Lond. 8vo, 1840, vol. i. p. 322).

55. The streets were crowded with jugglers, who in the interval of their tricks played on the bagpipes, which they always carried. These men wore cloaks of three different colours, and yellow trousers enlivened with blue (see *Chettle's Kind Hart's Dream*, 1592, pp. 10, 65, Percy Society, vol. v.)

56. Coaches were rare and dear, and the only ordinary passage from one part of London to another was by the Thames. But as soon as you reached the place where you were to embark, you found yourself in the midst of a hubbub and confusion, compared to which Babel must have been tranquillity, and it was well if you were not pulled in pieces by the rival watermen. Even early in the seventeenth century the violence of the watermen at Westminster Bridge was scandalous (see *Dekker's Knights Conjuring*, 1607, p. 38, Percy Society, vol. v.)

57. There were the butchers followed by their bull-dogs (C. P. B. Art. 2279). See a curious description of the London "roarers" at the beginning of the seventeenth century, in pp. xii. xiii. of Mr. Rimbault's preface to Rowland's Four Knaves (Percy Soc. vol. ix.) Even the queen could not venture without risk to leave the limits of London, unless she was well guarded. In 1581 she took a country drive to the adjoining village of Islington, but the brick-kilns there were the abode of every description of vagabonds, who surrounded her carriage with clamorous cries (see *Fleetwood's Letter*, in *Wright's Elizabeth*, vol. ii. pp. 164–167). No man who valued his life would venture to walk after dark to Hyde Park Corner (*Norden's Essex*, 1594, p. xv. Camden Soc. 1840, vol. ix.) In 1578, it was a fashionable amusement to hunt deer in Hyde Park (*Lodge's Illustrations of British History*, ii. 141, 1838). In 1578, Lord Rich, as he was riding through London, was shot at by some one with whom he had a personal

quarrel; and on the very same day that this occurred Sir John Conway was attacked in the streets by Mr. Greville, who knocked him down with a cudgel, and then attempted to cut off his leg (*Lodge's Illustrations of British History*, ii. 142). In 1563 and in 1603, on occasion of the Plague, rewards were paid to men who killed dogs, which were supposed to communicate it (see *Machyn's Diary*, Camden Soc. pp. 312–396). It is stated in Fuller's Worthies that in 1556 Ottley, Lord Mayor of London, first introduced "the useful custom of the night-bellmen, preventing many fires and more felonies" (see Nichols's note at p. 353 of *Machyn's Diary*, Camden Soc. vol. xlii.) In 1559, an armed mob, among whom were "divers gentlemen," attempted by open violence to procure the liberation of some women from Bridewell (*Machyn's Diary*, p. 194). For other instances of street frays in London early in Elizabeth's reign, see Machyn's Diary (pp. 195, 220, 221, 282, 293). In 1562 laws were made for keeping the streets clean. Before this time offal of every sort was thrown out of butchers' and poulterers' shops, which attracted the kites and crows, who were forbidden to be killed because they removed such offensive nuisances. The consequence was that they used to take the very food out of the hands of the children, and mingle with the passengers (see *Italian Relation of England*, Camden Soc. vol. xxxvii. p. 11, and Miss Sneyd's note at p. 62. She quotes Bishop Stanley's Familiar History of Birds). This I suspect is a reason why storks, &c., are still sacred. In 1558, people who had to venture out at night provided themselves with torches (*D'Ewes's Journals of Parliament*, folio, 1682, p. 33). The Tytere Tues, the precursors of the Mohacs, were a regular society, first formed in London in 1623 (see the curious account in *Yonge's Diary*, p. 70, Camden Soc. vol. xli.)

58. "A knife she snatched from her side" (*Johnson's Crown Garland of Goulden Roses*, 1612, p. 19, Percy Soc. vol. v.)

59. A watch formed a rare and expensive appendage. They were not yet made in England. A man of fashion is described with a "larum watch" in Hutton's Follie's Anatomie (1619, p. 18, Percy Soc. vol. vi.)

60. Men of fashion wore "about his neck a ribbin and a ring" (*Hutton's Follie's Anatomie*, 1619, Percy Society, vol. vi. p. 41). Early in the seventeenth century boots began to be worn by the ultra fashionables. They excited astonishment similar to that with which the Americans formerly saw men on horseback, and were called "leather legs," (the expression occurs in *Rowland's Knave of Harts*, 1613, p. 49, and compare Mr. Rimbault's notes

in Works of the Percy Society, vol. ix. p. 132. See also C. P. B. Art. 874). The garters were worn over the hose, immediately below the knee. They were made of silk, fringed with lace, and were tied in a bow at the outside of the leg (Rimbault's notes to *Rowland's Four Knaves*, Percy Society, ix. 126), and the trousers were of the most enormous dimensions, and not unaptly called trunk hose (see pp. 133, 134). In a curious old ballad a dandy is described—

"His stockings were of silken soy,
Wi' garters hanging doune"

(*Percy's Reliques*, 8vo, 1845, p. 83.)

Archbishop Sandys rebukes their "curled frizzled hair" (*Sermons*, p. 142, edit. Cambridge, 1841). The superstition of the age was shown even in the ornaments with which they bedecked themselves. In 1648, we find a bequest of ten rings of gold "with a death's head upon some of them" (*Wills from Bury St. Edmunds*, Camden Soc. 1850, p. 201).

61. It would appear that early in the seventeenth century the custom among *men* of kissing each other was only recently introduced (see *Rowland's More Knaves Yet*, pp. 104, 105, Percy Soc. vol. ix.)

62. Early in the seventeenth century women of fashion were very fond of masks. See Rowland's Address "to Madame Maske," written about 1610, and Mr. Rimbault's note (Percy Soc. vol. ix. pp. 111, 136).

63. Hannah More supposed that the custom of denying oneself by a "not at home" had grown up in her time. But she was mistaken. It occurs in The Pleasant Conceits of Old Hobson (1607, p. 36, Percy Society, vol. ix.)

64. Those who delight in the exquisite flavour of tobacco, and above all, those who have experienced its soothing influence over an irritated brain, may form some idea of the enthusiasm with which it was welcomed by all classes. In less than thirty years after its first introduction into England, there were to be found in London alone 7,000 shops where it was sold. In every part of the metropolis, in taverns, in inns, in ale-houses, in wine houses, in the shops of apothecaries, of grocers, and chandlers, there was nothing to be seen but an atmosphere thickened by the fumes of tobacco. The shops particularly set apart for smoking were the most splendid in London. The tobacco shops were of unrivalled splendour. There was a maple block for shredding the leaf, silver tongs for holding the coals, and a fire of juniper at which

the pipes were lighted (see the description, in 1610, in *Ben Jonson*, iv. 38, and see p. 106). A consequence of this use of tobacco was the increase of drunkenness. In the very curious account given by Rich (*Honestie of this Age*, 1614, pp. 38–40), he estimates that the value of tobacco retailed in London was more than 319,000*l.* a year. It was smoked by nearly all men in all classes: by dandies (they carried a "tobacco box, steele, and touch" (see *Hutton's Follie's Anatomie*, 1619, p. 18, Percy Society, vi.); by bishops—Fletcher, bishop of London, died smoking (see *Neal's History of the Puritans*, 8vo, 1822, vol. i. p. 451); by women: by those employed in the lowest and meanest trades, by chimney sweeps; by oyster women, and even by convicted criminals, as they were carried in the cart to Tyburn (*Rowland's More Knaves Yet*, p. 99, Percy Society, vol. ix.) It was smoked in churches, in pulpits, in school rooms, and in theatres. The gallant who wished to be distinguished for the elegant propriety of his conduct called loudly for a stool as soon as he had entered the theatre, and seating himself on the stage, began to inhale the fumes from his pipe. The smoke rolled out, not as in these degenerate days, from the mouth, but from the nostrils of the accomplished puffers, and happy was he who by dint of long-continued labour had acquired a facility in passing it through his ears (this last was very rare in England, but I have met with two or three notices of it; and see *Sprengel, Histoire de la Médecine*). If he wished to pay a delicate compliment to some lady in the boxes, with whose charms he was enamoured, he rose from his stool, and forcing his way through the crowded theatre, took his pipe from his mouth and presented it to his lovely mistress; this was a mark of attention which few women could resist, such was the eagerness with which tobacco was smoked by all classes and both sexes. From being used as a luxury, it soon became considered as a medicine. It was looked on as a sort of universal charm, or an unfailing remedy for nearly every disease by which the frame can be affected. The virtues ascribed to it were so various and so contradictory that one is astonished that the mere recital of them was not sufficient to stagger the credulity even of that credulous age. It was carried by children in their satchels as they went to school, and served them as an economical breakfast (this was in 1672, *Antiquarian Repertory*, iv. 583, 584, and C.P.B. Art. 2108), for it was a recognised occupation of the master to teach his pupils how to smoke. In the middle of the most fashionable dinners, if the servants were a little too slow in bringing in the courses, the company solaced their impatience with a pipe (*Venner's Via Recta ad Vitam Longam*, 4to, 1650, p. 409). The pipe was commonly

taken to bed, in order that it might be smoked just before going to sleep; but some, unable to wait till morning, laid it by their side in order that they might use and light it in the middle of the night (*Antiquarian Repertory*, iv. 583, 584). James I. says some people spent 400*l.* a year on it; this may give some idea of the prodigious consumption, for we know from another source that a man could have his pocket filled for 2*d.* (C.P.B. ART. 728). It appears from Ben Jonson (iv. 153) that it was usually sold in 2*d.* packets.

65. As beds were so expensive, it was hardly to be expected that a separate one should be allowed to each individual. Indeed persons of the highest rank used to sleep together. Catherine, queen dowager, who, after the death of Henry VIII. married Admiral Seymour, used, when her husband was away, to sleep with a lady named Odell (see Katherine's Letter in *Haynes's State Papers*, p. 62). Mary, even after her accession, had one of the women as a bed-fellow; and, subsequent to her marriage, she continued the custom during the frequent absences of her young husband (*Ambassades de Noailles*, Leyde, 1763, tome ii. pp. 112–147; tome iii. p. 248; tome v. p. 362). Elizabeth, before she was queen, slept with Katharine Ashley, with whom she carried on rompings not remarkable for their decency. Katherine assisted the admiral in tickling Elizabeth; "thei tytled my Lady Elizabeth in the bed" (see Mrs. Ashley's confession in *Haynes's State Papers*, p. 99). As it was still common to sleep perfectly naked, perhaps one of their objects was to keep themselves warm. Mary sent the duke of Norfolk a pillow, on which she had marked with her own hands the arms of Scotland (*Murdin's State Papers*, p. 57). Mary of Scotland always had a bed-fellow (see her Letter in *Murdin's State Papers*, p. 534). In 1575, Mary of Scotland sent Elizabeth a present of "troys petites coyfures de nuict, ouvrées de sa main" (*Correspondance de Fénelon*, Paris, 1840, tome vi. p. 397). In the fourteenth century many persons used to sleep in the same bedroom (see *Warton's History of English Poetry*, 8vo, 1840, vol. i. p. cxcviii.) In 1585, Burghley complains that in consequence of having hurt the skin of his leg, "I am now forced to keep my bed without any hose" (*Leycester Correspondence*, p. 56, Camden Society).

66. In 1560, when Elizabeth went out to supper, she returned home by torchlight (*Haynes's State Papers*, 364).

67. In 1570, Mary of Scotland sent to the countess of Northumberland "a fayre tyar of lawne for the head" (*Haynes's State Papers*, p. 595). In 1580, we find sent to the earl of

Shrewsbury, probably for his wife, "two bodkins for gentlewomen's hair" (*Lodge's Illustrations of British History*, 1838, vol. ii. p. 186).

68. In 1571, we find a hole in a "privie house" in one house, leading to another in an adjoining house (see a confused passage in *Murdin's State Papers*, p. 80). There were privies in the streets, and they had a "dark entry" (*Murdin*, p. 135).

69. In 1571, placards, chiefly political, were posted about London (see *Murdin's State Papers*, p. 196). In 1573, "Every broom-man in Kent Street" (*Murdin's State Papers*, p. 272).

70. For several years Bordeaux wine had not been imported, or at all events only in small quantities. In November, 1573, Elizabeth complained to the French ambassador that she could not get enough of it even for her own table; and she intimated her intention of following the example of Henry VIII, and sending for it to Bordeaux at her own expense (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome v. p. 455). In 1575, Elizabeth forbad Bordeaux wine to be sold in England for more than 10*l.* a tun, including all expenses, such as freight and the customs; and as it had been usually sold for 20*l.* this the French ambassador complains amounted almost to a prohibition (*Fénelon*, tome vi. p. 490).

71. In some injunctions which the government of Edward VI. issued in 1547, to all men both lay and clerical, it is ordered "that all graces to be said at dinner and supper, shall be always said in the English tongue" (Appendix to Tierney's edition of *Dodd's Church History*, vol. ii. p. xlv.) They eat ravenously. We have a very full account of the mode of living adopted by the Emperor Charles V. "At five o'clock in the morning a dish was brought to him consisting usually of a fowl or capon dressed with milk, sugar, and spices; after which he reposed an hour. At twelve a dinner was served, consisting of at least twenty dishes. In the evening, towards eight o'clock, he partook of some anchovies, or other savoury fish, and supped at midnight" (*Correspondence of Charles V.*, edited by Mr. Bradford, Lond. 8vo, 1850, p. 367). See also p. 437, when it is said in 1546, that the emperor nearly always dined at twelve, and in public. In a sermon in the middle of the reign of Elizabeth, Archbishop Sandys bitterly declaims against the increasing luxury of the table. Indeed he says, "There is no bird that flieth, no fish that swimmeth, no beast that moveth, which is not buried in our bellies" (*Sandys*,

*Sermons*, edit. Cambridge, 1841, p. 393). Quails were a favourite dish, and during the greater part of the sixteenth century, were imported alive from France (*Lodge's Illustrations of British History*, 1838, vol. i. p. 31). See also vol. ii. p. 69, where we learn that in 1575, their price at Rouen was 6*s.* a dozen. Even at the end of the sixteenth century wine glasses were little used, and the gentlemen of the Temple drank their wine out of green pots made of white clay (see *Loseley Manuscript*, by Kempe, pp. 310, 311). In 1595, "Bore pies," much praised for their "seasoning" (*Sydney Letters*, folio, 1745, vol. i. p. 362). I think mutton was formerly little eaten. This was probably caused, as is still the case in Sweden, by the number of wolves (see *Dillon's Winter in Lapland and Iceland*, 8vo, 1840, vol. ii. p. 51). In 1550, Ascham saw at Brussels the French queen-dowager, widow of Francis I. and sister of Charles V. He says that her dinner was not so good as the Lady Elizabeth's. "Her first course was apples, pears, plums, grapes, nuts, and with this meat she began. Then she had bacon and chickens, almost covered with sale onions, that all the chamber smelled of it. She had a roast caponet, and a pasty of wild boar" (*Tytler's Edward VI. and Mary*, 8vo, 1839, ii. 126). It seems evident that abroad even persons of the highest rank did not sit on chairs at dinner (*Tytler's Edward and Mary*, 1839, ii. 236). It appears that in 1559, drinking wine *to* a person was peculiar to England, or at all events was not practised in Spain (see *Tytler's Edward and Mary*, ii. 431).

72. In consequence of their filthy habits, the English were constantly affected by the most destructive epidemics. Besides the plague, there was the sweating sickness, which was said to be peculiar to this country (*Collier's Ecclesiastical History*, vol. v. pp. 438, 439). In 1563, we find churchwardens paying for having blue crosses painted, probably on canvass, in order to be affixed to infected houses (*Machyn's Diary*, p. 396, Camden Society, vol. xlii.)

73. Sandys, afterwards archbishop of York, used when a clergyman in the reign of Mary to carry a dagger (*Life of Sandys*, p. v., prefixed to *Sandys's Sermons*, Cambridge, 8vo, 1841, Parker Society).

74. In 1575, Elizabeth went to Kenilworth, and on her road found the ale so potent that she was obliged to send for some to

e e Leicester's letter in *Wright's Elizabeth*, 1838, vol. ii. p. 12).

75. In 1586 some apprentices conspired to form an outbreak

against the French and Dutch living at London (see Fleetwood's letter in *Wright's Elizabeth*, vol. ii. p. 308).

76. In 1582, we find the earl of Sussex at Buxton, drinking every day from three to eight pints of water (see his letter in *Lodge's Illustrations of British History*, 1838, vol. ii. p. 231).

# MANNERS IN THE SEVENTEENTH CENTURY.

1. In 1664, the shops at Cleves "are so contrived as if they were designed to conceal, not expose, their wares" (*King's Life of Locke*, 8vo, 1830, vol. i. p. 30).

2. In 1669, Locke (*King's Life of Locke*, i. 34) writes that the Germans at a christening "allow more godmothers than we do, and so wisely get more spoons."

3. In 1669, a German duke dines off a "hen, cabbage, and powdered beef, covered over with preserved quinces," and cheese with "carraway seeds in it" (*King's Life of Locke*, vol. i. pp. 41–43).

4. At Montpellier, in 1676, "all the highways are filled with gamesters at malls, so that walkers are in some danger of knocks" (*King's Life of Locke*, i. 101).

5. In 1677, the English by their extravagant demands had greatly raised the price of Bordeaux wines (see *King's Life of Locke*, i. 133). This must have encouraged the subsequent consumption of port wine.

6. A curious summary of the English amusements in 1679 (*King's Life of Locke*, i. 248).

7. In 1679, "Coffee, thé, and chocolate" at coffee-houses (*King's Life of Locke*, vol. i. p. 251); the whole account is very curious from pp. 248–251.

8. In 1692, a "glass coach" (*King's Life of Locke*, vol. i. p. 439).

9. Even in 1688 it was difficult to get good chocolate in London (see *Foster's Letters of Locke, Sidney, &c.*, Lond. 8vo, 1830, p. 34).

10. On 11th October, 1706, Lord Shaftesbury writes, that in consequence of asthma "I have been forced to remove yet further off than Chelsey, which I am unable to bear at this time of the year, when the great smoke of London begins, and the winds, as at this present, sit easterly" (*Foster's Letters of Locke, Sidney, &c.*, 8vo, 1830, p. 224).

1. For some absurd medical remedies, see Les Voyages de Monconys, Paris, 1695, tome i. p. 5; tome v. 489.

2. At Saumur, in 1645, there were "une infinité d'Allemans, qui y sont commencés à apprendre le François" (*Voyages de Monconys*, Paris, 1695, 12mo, tome i. p. 16).

3. In 1663, the English kept Sunday rigidly, and would not travel on it (*Monconys*, iii. 10).

4. In 1663, there was a packet-boat between Calais and Dover twice a week, which charged each passenger 5*s.* (*Voyages de Monconys*, tome iii. p. 7).

5. The first post on the road from Dover to London in 1663 was fifteen miles, for which the charge was 5*s.* each horse (*Voyages de Monconys*, Paris, 1695, tome iii. p. 11).

6. At London, in 1663, all the houses had shops below (*Monconys, Voyages*, iii. p. 28).

7. In 1663, the coaches in London were very bad; the charge was 1*s.* 6*d.* the "first hour, and 1*s.* every other hour; but to cross the streets a boat was necessary, which cost 3*d.* or 6*d.*" (*Monconys, Voyages*, iii. 20); see also pp. 81, 82, where he says that for the smallest distance a coach was a shilling.

8. Monconys (*Voyages*, iii. p. 38) saw the duchess of York in 1663, and called her very ugly, "fort laide, ayant la bouche extraordinairement fendue."

9. For an account of a London court ball in 1663, see Monconys, Voyages, iii. 42.

10. In London, in 1663, no dirt was thrown from the houses, but was taken away by carts, which rang a bell as they went round (*Monconys, Voyages*, iii. 67).

11. From London to Oxford by coach each place was ten shillings in 1663 (*Monconys*, tome iii. p. 93).

12. Monconys (*Voyages*, iii. p. 167) describes Monk in 1663.

13. In Belgium, in 1663, Monconys says (iii. 196), "Les cueilliers en ce pays, comme en Angleterre, sont si larges, qu'elles coupent la bouche."

14. In the Low Countries in 1663, "je vis des asperges blanches,

qu'on mange en ce pays où les vertes ne sont point en estime" (*Monconys, Voyages*, iii. 204).

15. In Holland, in 1663, Monconys (*Voyages*, Paris, 1695, 12mo, tome iii. p. 298) saw in a private library "une chaise à dossier pliant, comme en Angleterre, sans ressort, avec des courroyes."

16. In Holland, in 1663, windmills were very common (*Voyages de Monconys*, iii. 299).

17. At Hanover, in 1663, the soldiers were all in red (*Monconys, Voyages*, iv. p. 45).

18. At Hanover, in 1663, it was usual at burials to put *in* the sepulchres stones on which the cross was engraved (*Monconys, Voyages*, Paris, 1695, 12mo, tome iv. p. 46).

19. Dress of German ladies (*Monconys, Voyages*, tome iv. p. 117).

20. In 1664, at Frankfort on the Main, Monconys (iv. 163) describes a stove in a room, which evidently was to him a novelty.

21. The German etiquette, in 1664, was to *take precedence* of those whom one wished to honour (see *Monconys, Voyages*, tome iv. p. 180); this was at Heidelberg.

22. In 1664, Monconys, an enlightened man, relates and evidently believes (iv. 386) how the Jews tortured to death a Christian child.

23. In Portugal, in 1628, men were very jealous of their wives (*Monconys*, v. 29).

24. Early in the reign of Charles II., when a Frenchman landed at Dover, the very children would run after and call him names (*Sorbiere's Journey to England*, p. 6).

25. Sorbiere, who was in England about 1663, says (*Voyage to England*, p. 13, Lond. 8vo, 1709) that he lodged in Covent Garden, "to which the French that travel and have business at court usually resort, as to an exchange."

26. Greater supply of books in London than in Paris (*Sorbiere's Voyage to England*, p. 16).

27. Bad English pronunciation of Latin (*Sorbiere's Voyage to England*, p. 38).

28. Sorbiere (*Voyage*, 8vo, 1709, p. 54) says the English "are naturally lazy, and spend half their time in taking tobacco."

29. In 1663, French cooks were still very uncommon even among our "greatest lords," and the fare was very coarse (see *Sorbiere's Voyage to England*, pp. 61, 62).

30. Horrid barbarity of our fencing schools (*Sorbiere's Voyage to England*, p. 72).

31. In the fourteenth century the wives of barbers in France were allowed to bleed (*Monteil, Histoire des Français des divers États*, Bruxelles, 8vo, 1843, tome i. p. 42).

32. It was, I suppose, on account of the dirtiness of the beds and bed-rooms that we find in the fourteenth century "une chemise parfumée aussi de fleurs" (*Monteil, Histoire des Français*, ii. 195). In the fifteenth century women were confined in beds ornamented with nosegays (*Monteil*, iv. p. 194). In prisons they always put in each bed three prisoners (*Monteil*, iv. p. 59).

33. For the dress of physicians and apothecaries in the fifteenth century, see Monteil, Divers États (tome iv. 108).

34. In 1452, physicians were first allowed to marry (*Monteil, Histoire des Français*, iv. p. 109).

35. In France in the sixteenth and to the middle of the eighteenth century, it was usual to begin dinner with meat and finish with soup (*Monteil, Histoire des divers États*, tome v. p. 109).

36. In France, under Henry III., men wore earrings of precious stones (*Monteil, Histoire des Français*, v. p. 113).

37. In the sixteenth century butchers were whipped who sold meat in Lent (*Monteil, Hist. des divers États*, v. 141).

38. Even in 1595 a child was devoured in Paris by a wolf; and a few years before the wolves attacked an entire army (*Monteil, Histoire des Français des divers États*, tome v. p. 215).

39. In France, in the sixteenth century, the custom of "tutoying" was going out, and was only used by very old persons to very young ones, or when there was a great difference in rank (*Monteil, Hist. des Français*, v. 223, 224).

40. In the sixteenth century, in France, only rich people had a pocket-handkerchief; others used their sleeve (see *Monteil, Histoire des Français des Divers États*, tome v. 224).

41. In the sixteenth century the custom was gone out of a man asking from his superior permission to speak in conversation (*Monteil, Hist. des Français*, tome v. p. 225).

42. On the way of sealing letters, see Monteil, Hist. des divers États, tome v. p. 231.

43. In the sixteenth century the population of Paris, 400,000; that of London a little less (*Monteil, Hist. des Français*, v. 318).

44. In the sixteenth century the French were afraid of a Turkish invasion (*Monteil, Hist. des Français*, vi. 166).

45. For a list of the horrid tortures judicially used to extort confession, see Monteil, vi. pp. 282–284.

46. Under Henry III. the ceremony was introduced of everyone remaining bare-headed in the royal presence (see *Monteil, Hist. des divers États*, tome vi. pp. 219, 220).

47. In the fifteenth century the French had no candles but tallow; but in the sixteenth wax was mixed. Their lamps were in the north rape seed oil; in the south, walnut oil (*Monteil*, vi. 261, 262).

48. In the sixteenth century the best paper in France was made at Clermont, where it cost three livres a ream (see *Monteil's Histoire des divers États*, vi. p. 277).

49. For a curious account of the different dances in the sixteenth century, see Monteil des divers États, vi. 344–349).

50. The soldiers at the battle of Steinkirk hastily tied their cravat, hence the term (*Monteil, Hist. des Français des divers États*, tome vii. p. 76, note).

51. Even at the end of the seventeenth century houses in Paris were not numbered (*Monteil, Hist. des Français*, vii. p. 145).

52. In 1697, the French Government farmed the sale of tobacco for 150,000 livres yearly (*Monteil, Hist. des divers États*, vii. p. 157); see also pp. 241, 242, where it is said that tobacco as snuff was first introduced into France in 1626, and sold for twelve francs a pound. It was used for smoking in the time of Catherine de Medicis.

53. The first coffee-house in France was opened in 1671, at Marseilles; and in 1672 the first at Paris (*Monteil, Histoire des Français des divers États*, tome vii. p. 219, Bruxelles, 1843).

54. In the twelfth or thirteenth century there were first established "messageries des universités," before which there were in France no means of sending a letter; but in the middle of the sixteenth century "messagers royaux" also took them. Finally, in 1622, the general of the posts conceived the idea of charging them with the public letters, and in 1672 these posts became public revenues (*Monteil, Hist. des États*, vii. 254–256).

55. The first coach was seen in Paris early in the reign of Henry IV. (*Monteil*, vii. 258, 259).

56. The fashion of wearing "perruques" began in the reign of Louis XIII. (*Monteil, Histoire des Français*, tome vii. p. 340).

57. In the seventeenth century, the inhabitants of one part of Dijon had the right of kissing a woman just married as she came out of the church (*Monteil*, viii. p. 305).

58. Monteil (*Histoire des Français*, viii. p. 330) mentions an old copy of La Bruyère, in which the original names of the "Caractères" are said to be given.

59. Charles IX. used to whip the youths in bed (see *Capefigue, Histoire de la Reforme, de la Ligue, et du Règne de Henri IV*, Bruxelles, 1835, tome iii. p. 21).

60. In the middle of the reign of Elizabeth it was a national boast with us that there were no wolves in England (see *Capefigue, Histoire de la Reforme*, tome iv. p. 208).

61. "Pendant tout le règne de Louis XIII jusqu'aux grandes guerres de Richelieu, la France, a demi castillane, fut dominée par les mœurs, et par la littérature de l'Espagne" (*Capefigue, Richelieu, Mazarin, et la Fronde*, Paris, 1844, 12mo, tome i. p. 4). Capefigue says (i. p. 364), "Le Cardinal de Richelieu écrivait parfaitement l'espagnol."

62. Louis XIII. was whipped when he was twelve years old (*Capefigue, Richelieu*, Paris, 1844, tome i. p. 32, 97).

63. The duke de Vendôme and grand prior, illegitimate sons of Henry IV. of France, slept in the same bed when they were grown up (*Capefigue, Richelieu, Mazarin, et la Fronde*, p. 317).

64. Père Joseph, Richelieu's friend "avait eu la pensée d'une croisade pour la déliverance de la Grèce" (*Capefigue's Richelieu*, i. 367).

65. Public opinion began to be appealed to. Even Louis XIII. used to write in the "gazettes" (*Capefigue, Richelieu, Mazarin, et la Fronde*, tome ii. p. 47).

66. Richelieu forbad "tous vendeurs de bière, cervoise, ou breuvage, de vendre du tabac, sous peine de fouet" (*Capefigue's Richelieu*, tome ii. p. 54).

67. Richelieu aided the Scotch movement against Charles I. (*Capefigue's Richelieu*, ii. 89).

68. Mazarin, even in 1646, scarcely knew French (see *Mémoires de Retz*, tome i. p. 53).

69. In 1649, De Retz (*Mémoires*, i. 186), half in joke and half in earnest, signed a promise to the Duchess de Bouillon with his blood, which she drew from him with a needle.

70. It is said that every time Gui Patin dined with the presi-

dent Lamoignon, a louis was put under his napkin (see *Lettres de Patin*, 8vo, 1846, vol. i. p. xlii.)

71. Patin, in 1630, sneers at the Spaniards (*Lettres*, tome i. pp. 3, 96, 368, 380).

72. In 1632, apothecaries were diminishing in number (see *Lettres de Patin*, i. 23).

73. Patin, like his contemporaries, healed all diseases by copious bleeding and purging (see *Lettres de Gui Patin*, tome i. pp. xiv. 63, 164, 172, 232, 266, 353, 375; tome ii. pp. 219, 419, 420; tome iii. pp. 377, 418).

74. In 1641, one of the lecturers at the college of Beauvais was "un Hibernois, excellent philosophe"; so he is called by Gui Patin (*Lettres*, tome i. p. 81).

75. In 1626, Guy de la Burse established the Jardin des Plantes (note in *Lettres de Patin*, i. 82).

76. On 24th March, 1657, Patin writes from Paris, "On dit aussi que Cromwell se va faire declarer et reconnaître roi d'Angleterre" (*Lettres*, i. 225).

77. In 1643, cyder had become common in Paris, but in the middle of the sixteenth century was little known there, for wines were preferred. Even under Henry III. it was despised as a Norman beverage (see *Lettres de Patin*, i. p. 282).

78. In 1643, Patin (*Lettres*, i. 283) writes that senna had only been in common use for twenty years. In 1659 it was dear, and came from America (iii. 165; see 258).

79. In 1643, Patin (*Lettres*, i. 297) says that he knew a man who declared that America "et *tota illa terra Australis incognita* était un nouveau monde qui n'était pas de la création d'Adam, et que Jésus-Christ n'était pas venu pour le salut de ceux-la."

80. In 1643, Patin (*Lettres*, i. 304) says Bodin "fut soupçonné d'atheisme puisqu'il favorisa les Huguenots."

81. In 1643, children, instead of being suckled, had "bouillie," a practice he opposes, and says it had only arisen about two hundred years before (*Lettres de Patin*, i. 312, 317).

82. In 1644, it is said (*Lettres de Patin*, i. 346) "on voit qu'à cette époque les médecins avaient encore des abbayes, quoiqu'ils eussent droit de se marier; leur costume était néanmoins presque clerical."

83. In 1645, there was an Englishman at Paris, "fils d'un François," who said that he could run carriages without horses (*Lettres de Gui Patin*, tome i. p. 348).

84. In *Lettres de Patin*, i. 366, is an account written in 1645 of "Mayence Turquet, médecin du roi d'Angleterre."

85. In 1648, there was not to be found a single librarian who would publish Petronius, "vu que toute l'Allemagne est tellement desolée," i.e. by war (*Lettres de Gui Patin*, i. 375).

86. In 1648, tea was just coming into fashion in Paris (*Patin's Lettres*, i. 378, 383; see ii. 292, 293).

87. In 1649, a fight in church between two priests (*Lettres de Patin*, i. 450).

88. In 1650, physicians paid visits on an ass or mule (*Lettres de Patin*, i. 512).

89. In 1650, Emery, the superintendant of finances, being very ill, took woman's milk; the same thing is related of Alva (*Lettres de Gui Patin*, tome i. p. 521).

90. In 1650, it had become quite usual for men to act as midwives (*Lettres de Patin*, tome ii. p. 8).

91. In 1650, Patin (*Lettres*, ii. p. 39) writes from Paris, "On prend ici force voleurs qui ont volés sur les grands chemins, et même les deniers du roi; la plupart sont *gens de qualité*."

92. It is said (*Lettres de Patin*, ii. 47) that Rantzau had intended to give up Dunkirk to Spain.

93. In 1654, it was proposed to tax baptisms and marriages (*Lettres de Patin*, ii. p. 110).

94. In 1655, Patin (*Lettres*, ii. 146) speaks very highly of an "Apologie pour ceux de la religion," by Moses Ancyraut, one of his friends.

95. In 1655, Patin writes from Paris (*Lettres*, ii. p. 177) "Cela me fait souvenir de quelques familles de Paris qui en sont accusées et soupçonnées, car actuellement nous ne voyons içi aucun ladres . . . . . néanmoins il y a encore des ladres aujourd'hui en Provence, en Languedoc, et en Poitou" (see also iii. 58).

96. It is said (note in *Lettres de Patin*, tome ii. p. 207) "Louis XIV n'amait pas que Fagon se servit à son égard du mot *ordonnance*. Louis XV reprit assez vivement son médecin pour avoir dit *il faut* en lui parlant."

97. In 1656, Patin writes from Paris (ii. 250) "Il y avait ici un tel désordre sur les habits des jeunes gens et des courtisans en ce qu'ils appelent de galons, qui sont des passements sur les côtés des chausses, que le roi l'a trouvé même fort indécent et les a defendus."

98. In 1657, pthisis was very common in England and Holland (*Patin's Lettres*, ii. 276).

99. See loose papers at the beginning of Mémoires de Fontenay Mareuil, in Collection des Mémoires, i. serie, tome i. Also at beginning of Brienne's Mémoires, Paris, 1828, 2 vols. 8vo.

100. In 1657, the queen regent ordered the duke d'Anjou to be whipped, but the duke said he would use his sword against whoever attempted it (*Lettres de Gui Patin*, ii. 320).

101. In 1661, Patin (*Lettres*, ii. 455) makes a great mystery of the death of the Princess of Orange at London, which he ascribes to "un breuvage que Daquin lui donna fort mal-à-propos pour quelque dessein particulier qu'il avait, et elle aussi."

102. Even in 1663 Patin writes (*Lettres*, ii. 492) that looking at the experience of the last century, the French Protestants were in no danger of being persecuted.

103. In 1650, Patin (*Lettres*, ii. 548) writes from Paris "Il n'y ait rien de si incertain que les promesses de nos libraires, à cause de leur pauvreté."

104. In the middle of the seventeenth century Paris, with a population of 250,000 to 300,000, had 113 doctors of medicine; in 1846, it had nearly 1,500 (*Lettres de Gui Patin*, ii. p. 576).

105. In 1651, Patin (*Lettres*, ii. p. 583) writes that the Swiss ate a good deal of cheese, but rarely had the stone.

106. In 1651, Hobbes was at Paris very ill (*Lettres de Gui Patin*, ii. 593, 594).

107. In 1651, salt was usually eaten with eggs (*Lettres de Patin*, ii. p. 601).

108. In Lettres de Patin (iii. 25), there are some details respecting Sorbiere, who became a catholic.

109. In the time of Patin (*Lettres*, iii. 14), physicians had something of the ecclesiastical gravity still remaining (see also p. 691).

110. In 1654, Patin (*Lettres*, iii. 23) mentions "un poêle qui le rechauffe à la mode d'Allemagne."

111. In 1654, an eclipse caused great alarm (*Lettres de Patin*, iii. 36).

112. Herring was believed to be a specific against gout (*Lettres de Patin*, iii. p. 57).

113. In 1659, Patin (*Lettres*, iii. 163) calls Sarpi's Council of

Trent, "le plus beau livre d'histoire qui ait été fait depuis plus de mille ans."

114. In April, 1660, Patin writes from Paris (*Lettres*, iii. 194), "On met ici tous les jours de nouveaux impôts sur les denrées, sur les marchandises, nec est qui se curat" (see p. 548).

115. In 1660, "la nouvelle reine" could not speak French (*Lettres de Patin*, iii. 228).

116. In 1660, Patin writes from Paris (iii. 303), "Il n'y a pas ici beaucoup des malades, mais il y a bien des ivrognes; ce vin nouveau donne dans la tête rudement, et fait la goutte, le rhumatisme," &c. &c.

117. In 1661, there was no difficulty in introducing Protestant books into Paris, and they were openly sold (*Lettres de Patin*, iii. 361, 372).

118. In 1664, Mademoiselle le Ferre, for passing bad money, "à été fouettée au cul d'une charette" (*Lettres de Patin*, iii. 476).

119. In 1665, Patin (iii. 563) writes from Paris, "On parle ici de deux dames de la cour qui se sont battues en duel à coup de pistolet."

120. In the middle of the seventeenth century the fee of a French physician was a teston, i.e. fifteen sous (Note in *Lettres de Patin*, iii. p. 591; but see p. 780).

121. In 1666, Patin (*Lettres*, iii. 598) writes from Paris, "On s'en va vendre la grande bibliothèque de M. Fouquet; les affiches en sont publiques par la rue."

122. In 1666, Patin writes from Paris (iii. 627), "On parle de rétrancher l'excessif nombre des carrosses en Paris."

123. Before 1696, there was hardly such a thing as military surgery (*Lettres de Patin*, iii. 662).

124. Patin (iii. 710) speaks contemptuously of Descartes; and it is said in a note to the passage that Bossuet wrote on a copy of Malebranche, *Pulchra, nova, falsa* (see p. 795).

125. In 1670, Patin (*Lettres*, iii. 732) writes from Paris that a medical commission had been appointed to determine "ce qui se pourra faire pour empêcher le progrès du scorbut qui devient si commun dans les hôpitaux" (see p. 741).

126. In Lettres de Patin (iii. 734), it is said that Richelieu intended to unite the two religions.

127. In April 1670, Patin (*Lettres*, iii. 737) writes from Paris, "Je viens d'apprendre que l'empereur veut chasser tous les juifs de ses provinces et dominations, et que cela se fera avant la Saint-Jean."

128. In May 1670, Patin (iii. 746) writes from Paris, "On dit que le roi paroît tout reformé, et qu'il s'en va vivre dans une grande sainteté."

129. In 1660, there were obliged to be six Huguenots in the Parliament of Paris (see *Lettres de Gui Patin*, tome iii. p. 198).

130. In 1661, Patin (ii. 465) writes from Paris, "On achève ici l'Histoire de la Grande Bretagne, qui va jusqu'au rétablissement du roi d'à present, par M. Salminet."

131. Lord Campbell says, "The famous navigation laws, supposed to be the result of the calm deliberations of our ancestors, arose from a personal affront offered to one of our republican ambassadors" (*Campbell's Lives of the Chief Justices of England*, vol. i. p. 473).

132. The body of Cromwell was exhumed by Charles II. (*Campbell's Chief Justices*, i. 490).

133. Lenet says in 1650 (*Mémoires*, i. 263), that the monks who meddle in politics are bad characters.

134. Lenet (*Mémoires*, ii. 265), describing a feast in 1650, says, "On commençoit les santés et on les finissoit par celle du Prince de Condé; on la buvoit débout, a génoux, et de toute manière; mais toujours le chapeau et l'epée nue à la main."

135. The 1 Edw. VI. c. 12, § 14, provides for the case of a peer having the benefit of clergy, "even though he cannot read" (*Campbell's Lives of the Chief Justices*, vol. i. p. 210).

136. In 1604, "the great case of imposition" was decided against the popular rights. This case, says Lord Campbell, though unnoticed by historians, is as important as that of Hampden on ship money (*Campbell's Chief Justices*, i. 233, 235).

137. See (in *Parliamentary History*, xvi. 1098) a fine eulogy of Cromwell, by Lord Chatham.

138. In 1629, Descartes writes from Amsterdam, "Les lits d'ici sont fort incommodes, et il n'y a point de matelas" (*Œuvres de Descartes*, edit. Cousin, tome vi. p. 5).

139. In 1630, living was dearer in Holland than in France (*Œuvres de Descartes*, vi. 124).

140. In 1631, in some large town in Holland (perhaps Amsterdam?) Descartes was the only person "qui n'exerce la mar-

chandise" (*Œuvres de Descartes*, tome vi. p. 202; see viii. 547, 548).

141. In the lifetime of Descartes (viii. 380), his philosophy gained ground in Holland (see also viii. p. 613).

142. Descartes advises bleeding in the feet (*Œuvres*, ix. p. 359).

142 (*bis*). Henry IV. twice whipped the Dauphin himself, and wrote to Madame de Montglat, his governess, desiring her to do so also (*Historiettes de Tallemant des Reaux*, Paris, 1840, 12mo, tome i. pp. 83, 84). The Maréchal de Saint Giran married his daughter at the age of twelve to the Baron de Chazeron; and he dying not long after, her father used to punish her: "Comme elle était veuve, son père lui donnait le fouet, comme on le donne à un enfant" (*Des Reaux, Historiettes*, ix. p. 30).

143. In France, in the first half of the seventeenth century, it was usual for pages and lacqueys to be flogged. (See some extraordinary details in *Des Reaux, Historiettes*, tome i. p. 224; tome ii. p. 173; tome iii. pp. 118, 133; tome viii. p. 79; tome x. pp. 255–257. Compare tome ix. pp. 172, 173.

144. For some extraordinary evidence of the coarseness of manners in France in the first half of the seventeenth century, see Des Reaux, Historiettes, tome i. pp. 98, 109, 150; tome iii. pp. 91, 177; tome iv. pp. 63, 225; tome v. pp. 16, 96; tome vii. 152; tome x. 145.

145. The Marquis de Pisarie died in 1599. Des Reaux says (*Historiettes*, i. 108), "On a dit que le marquis de Pisarie avait rapporté d'Espagne, qui est un pays à simagrées, certaine affectation de ne point boire."

146. Importance of the Astrée of d'Urfé (*Des Reaux, Historiettes*, i. 120).

147. Coaches seem to have been introduced into Paris early in the seventeenth century. Des Reaux (*Historiettes*, i. 144) says that Sully, even when superintendent of finances, had no coach. "Il allait au Louvre en hourse, et n'eut un carrosse que quand il fut grand maître de l'artillerie. Le roi ne vouloit pas qu'on en eût. Le Marquis de Cœuvres et le Marquis de Rambouillet furent les premièrs des jeunes gens qui en eussent," &c.

148. It appears (*Des Reaux, Historiettes*, i. 150) that late in the sixteenth century the fashion became obsolete of men ornamenting themselves with chains and diamonds.

149. For account of Malherbes see Des Reaux, Historiettes, tome i. pp. 236–278.

150. Des Reaux, who wrote in the middle of the seventeenth century, says (*Historiettes*, ii. 69) that formerly "tout le monde était botté . . . . maintenant tout le monde n'a plus que des souliers, non pas même des bottines."

151. After the death of Richelieu, Louis XIII. deprived all literary men of their pensions (see *Des Reaux, Historiettes*, tome iii. p. 71; iv. 144).

152. The Marquise de Rambouillet was born in 1588; at the age of thirty-five she found she could not bear the fire; and, as this feeling became with advancing years still stronger, "La nécessité lui fit emprunter des Espagnols l'invention des *alcoves*, qui sont aujourd'hui si fort en vogue à Paris" (*Des Reaux, Historiettes*, iii. 229).

153. Sleeping quite naked (*Des Reaux, Historiettes*, tome v. p. 47).

154. "On était toujours couvert, même à table" (*Des Reaux, Historiettes*, vi. 141; vii. 58).

155. "L'invention des chaises," i.e. I suppose, sedan chairs, was brought into Paris from England early in the seventeenth century (see *Des Reaux, Historiettes*, vii. 102, 103).

156. In Paris there were more than three hundred Swiss porters (*Des Reaux, Historiettes*, vii. 161).

157. A man who smoked in bed with his wife (*Des Reaux, Historiettes*, viii. 74).

158. The editor of Des Reaux, Historiettes (viii. p. 87) says, "Sous Henri IV, Louis XIII, et la minorité de Louis XIV, tous les hommes étaient vétus de noir ou de gris; il n'y avait que le peuple qui portât des vêtements de diverses couleurs" (and see p. 203).

159. Duel between a woman and her husband (*Des Reaux, Historiettes*, viii. 216).

160. Madame Guedreville, "a été une de premières qui s'est avisée d'aller à la chasse à cheval" (*Des Reaux, Historiettes*, viii. 228).

161. A hammock—"une lit à l'indienne, comme les matelots" (*Des Reaux*, ix. 80).

162. Was cyder still rather rare? See Des Reaux, Historiettes, ix. 165.

163. "Une lunette sur le nez, à la mode des Italiens" (*Des Reaux*, x. 19).

164. At the end of the sixteenth century, actors first began to

be respectable people, "la comédie pourtant n'a été en honneur que depuis que le cardinal de Richelieu en a pris soin, et avant cela, les honnêtes femmes n'y allaient point" (*Des Historiettes de Tallemant des Reaux*, tome x. pp. 39–41).

165. To discover a criminal, his portrait was sent about (*Des Reaux*, x. 64).

166. Table napkins used to be arranged in beautiful forms, as animals, &c., and doing this was a trade (*Des Reaux, Historiettes*, x. 113).

167. Early marriages (*Des Reaux*, iii. 211; x. 186).

168. In 1627, Rohan says (*Mémoires*, tome i. p. 300, edit. Petitot, 8vo, 1822) that in 1627 the duke of Buckingham cared nothing about religion, nor about Charles I.; but that his only desire was to return to France to satisfy "quelques folles amours."

169. In 1628, an account of the assassination of the Duke of Buckingham by Felton (*Rohan, Mémoires*, tome i. p. 390).

170. In 1609, "un chancelier sans sceaux est un apothécaire sans sucre" (*Mémoires des Bassompierre*, tome i. p. 353, edit. Petitot, Paris, 8vo, 1822).

171. In 1606, Bassompierre says (*Mémoires*, i. 365), "Je bus trois ou quatres verres de vin pur, qui est un remède d'Allemagne contre le peste."

172. In 1608, at Fontainebleau, there was very high play, and the gambler used to call stakes of fifty pistoles *quinterotes*, "lesquelles," says Bassompierre (*Mémoires*, tome i. pp. 374, 375), "on nommait à cause qu'elles allaient bien vite, à l'imitation de ces chevaux d'Angleterre que Quinterot avait amenés en France plus d'un an auparavant, qui ont depuis été cause que l'on s'est servi des chevaux anglais tant pour la chasse que pour aller par pays; ce que ne s'est vu point auparavant."

173. In 1609, Henry IV. was ill, and Bassompierre and Le Grand and Grammont used to sit up with him; and, says Bassompierre (i. 385), "Nous lui lisions le livre d'Astrée, que lors était en vogue."

174. In 1613, Bassompierre says, "Mon carrosse," and again, "le carrosse du premier ecuyer" (*Mémoires de Bassompierre*, ii. 14, 33).

175. In 1613, "La reine se leva de sa petite chaise, où elle se coiffoit" (*Mémoires de Bassompierre*, edit. Petitot, tome ii. p. 43).

176. In 1626, Bassompierre, in an audience given by Charles I., was rudely interrupted by the duke of Buckingham saying, "Je viens faire le holà entre vous deux" (*Mémoires*, xvi. 64, 65).

177. In 1626, Charles I. complained to Bassompierre of Henrietta Maria: "me faisant des plaintes de la reine sa femme" (*Mémoires de Bassompierre*, tome iii. p. 66).

178. In 1626, Bassompierre arrived at Dover from London with "soixante-dix prêtres qui j'avois delivrée des prisons d'Angleterre" (*Mémoires de Bassompierre*, iii. p. 76).

179. In 1636, Bassompierre, who was then in the Bastille, writes (*Mémoires*, iii. 338), "Le mardi, douzième, on fit commandement par Paris d'abattre les auvents des boutiques, et de boucher tous les souspiraux des caves, mais cette ordonnance fut aussitôt révoquée."

180. In the *Biographie universelle*, xxi. p. 101, it is positively asserted that in 1674, Thuret made at Paris the first watch, "à ressort spiral."

181. In *Biog. univ.* xxxiii. 294, it is said that Peter Pellisson was the best chess-player in France in the reign of Henry IV.

182. Lord Mahon says (*Hist. of England*, vol. ii. p. 211, 8vo, 1853), "As under Charles I. the national taste was corrupted by the example of Spain, so was it under Charles II. by the example of France."

183. In 1596, a question was raised by the French Protestants as to whether a child may be baptized with two names (see *Quick's Synodicon in Gallia*, Lond. 1692, folio, vol. i. p. 178; see also p. xlvi. 25).

184. In 1601, the Protestant synod of Gergean ordered that "Letters shall be written to the consuls of Montpellier, entreating them that those outrages offered the Spanish families which for the last hundred years have took up their fixed habitation in their city, may cease" (*Quick's Synodicon*, i. 220).

185. Vignier's "Theatre of Antichrist," approved in 1609 by the synod of St. Maixant (*Quick, Synodicon*, i. 314).

186. Under Louis XIII. the French Protestants continued to be paid by government (*Quick*, i. 515; ii. 312, 313).

187. In 1637, it is stated (*Quick's Synodicon*, 1692, vol. ii. p. 418) that in Spain, 3,000 copies had been secretly circulated of Cyprian de Vallera's Spanish translation of the bible.

188. In 1644, the French Protestants sent their children to be

educated in Switzerland, Holland, and England (*Quick's Synodicon in Gallia*, folio, 1692, Lond. vol. ii. p. 431).

189. In 1603, the French Protestants solemnly declared the Pope to be Antichrist (*Quick*, i. 227, 238).

190. In 1598, the French Protestants noticed and strenuously opposed the idea of a reconciliation with the Catholics (*Quick's Synodicon in Gallia*, i. 196).

191. The French Protestants were unfavourable to money being lent at interest (*Quick's Synodicon*, i. 79, 140).

192. The French Protestants punished men who left their wives, and ordered that no widow should be allowed to marry till seven months and fourteen days after her husband's death (*Quick*, vol. i. 86, 193).

193. In 1598, the synod of Montpellier says, "The churches of Languedoc are required to oppose these novelties introduced at the interment of their dead, and in particular this, that maids be carried to their graves by maids wearing garlands of flowers" (*Quick's Synodicon*, vol. i. p. 204).

194. Early in the reign of Louis XIV. the French soldiers first had uniforms (*Capefigue, Louis XIV.* i. p. 46).

195. In 1666 there were in France from eleven to twelve hundred thousand Calvinists (*Capefigue, Louis XIV.*, Paris, 1844, tome i. p. 58).

196. Capefigue vaguely says (*Louis XIV.*, 306), "Sous Louis XIV, on comptait à Paris 580,000 habitants, 95,000 à Lyon, 80,000 à Marseille, 66,000 à Bordeaux."

197. Madame de Sévigné did *not* say "Racine passera comme le café" (see *Lettres de Sévigné*, Paris, 1843, tome i. p. xxi). But in 1676 she speaks against coffee as heating the blood (tome iii. p. 50, 51), and such appears to have been the opinion of medical men (see p. 514).

198. In 1664, in Paris, says the editor of Lettres de Sévigné, tome i. p. 51, *note*, "Les femmes alors sortaient en masque, usage qu'on retrouve dans les vielles comédies de Corneille, et qui avait été apporté d'Italie par les Medicis. Ces masques de velours noir, auxquels succedèrent les *loups*, étaient destinés à conserver le teint."

199. At Paris, in 1671, cheating at cards in good society was common (*Sévigné's Lettres*, i. 200).

200. "L'invention des gazettes est due au Renaudot" (Note in *Lettres de Sévigné*, i. 381).

201. In 1671 chocolate was becoming unfashionable in Paris; being considered unwholesome (*Lettres de Madame de Sévigné*, Paris, 1843, tome i. p. 228, 382, 383).

202. At Paris, in 1671, "Les veuves portaient en ce temps-là un bandeau de crèpe sur le front, comme les réligieuses en portent un de toile" (Note in *Lettres de Sévigné*, i. 261).

203. In 1684, a princess "qui prend tous les jours douze tasses du thé" (*Lettres de Sévigné*, iv. 420).

204. In 1678 there was a frightful mortality among the builders employed at Versailles (see *Lettres de Sévigné*, tome iii. p. 432).

205. In 1679, Talbot, an English physician, had great reputation in France, and introduced among the French quinquina (*Lettres de Madame de Sévigné*, tome iii. pp. 483, 509).

206. In 1688, Sergeant Maynard said in the House of Commons, "Our government is mixed, not monarchical and tyrannous, but has had its beginning from the people" (*Parl. Hist.* vol. v. p. 40).

207. In 1688–9, it was a new thing to talk of "breaking the original compact" (*Parl. Hist.* v. p. 76); but I believe the reply was made (p. 79) that Hooker used it.

208. In 1688–9, the custom of saying, "hear him, hear him," was blamed as an indecent novelty (*Parl. Hist.* v. p. 122; and see the "order" at p. 828).

209. In 1688–9, "scandalum magnatum" opposed in the Commons (*Parl. Hist.* v. 186).

210. In England, in 1689, "a third part of great payments is made in Louis d'ors" (*Parl. Hist.* v. 271).

211. In 1689, Howe says, "I know not what religion does here; that is for the pulpit" (*Parl. Hist.* v. 476).

212. In 1689, Sir John Lowther says, "Powder is now 10*l.* the barrel, which before the war was but 20*s.*" (v. 477.)

213. In 1690, Sir Edward Seymour said, "We shall make an ill bargain to support the Church to destroy the State" (*Parl. History*, vol. v. p. 556).

214. In 1690, "the Customs in time of peace never rise to more than 600,000*l.* per annum" (v. 566).

215. In 1690, Sir C. Musgrave says, "What do the Dissenters terminate in but a commonwealth?" (*Parl. History*, vol. v. 593).

216. In 1691, Sir John Lowther, without rebuke from the speaker, threatens to fight a duel (v. 668).

217. In 1692, Sir J. Lowther says, "And the offices of insurance have forty per cent. if the ship comes safe home, and, if taken, twenty per cent., and so the merchant cares not if his ship be taken" (*Parl. Hist.* vol. v. 728).

218. In 1692, "cabinet council" a novelty (*Parl. Hist.* v. 731).

219. Men impressed and then had to pay for being discharged (*Parl. Hist.* v. 754).

220. In 1692, it was "settled in the House of Commons as a maxim, that the lords could not make any alteration in money bills" (*Parl. Hist.* v. 755, 762).

221. Speaker's salary, 1,500*l.* a year, and 2,000*l.* to set out with (*Parl. Hist.* vol. v. 809).

222. In 1693, Sir Thomas Clarges said, "I have heard that the current cash of Holland is twelve millions, and ours but eight millions" (*Parl. Hist.* vol. v. p. 813).

223. In 1693, a petition of the Quakers to *affirm* instead of swear was rejected (*Parl. Hist.* v. 816).

224. In 1693, "the wisdom of our ancestors" (*Parl. Hist.* vol. v. 852).

225. In 1694, the rage in favour of French cooks, valets, and ladies'-maids was succeeded by a rage for everything Dutch (*Parl. Hist.* v. 855, 856).

226. In 1695, "protections" given to the servants of members of Parliament were done away with (*Parl. Hist.* v. 966).

227. In 1696, "privileged places" and asylums done away with (vol. v. 1161).

228. In 1698, the marriage of Lord and Lady Macclesfield was dissolved by Act of Parliament (v. 1173–1175).

229. French journals are *not* invented by Renaudot, but are as old as 1605, when the "Mercure de France" appeared (*Journal of Statistical Society*, vol. iv. p. 116).

230. Silk manufacture was first introduced into Ireland about 1693, by French refugees, in consequence of the edict of Nantes. But combinations and trades'-unions so injured it, that the best workmen removed to England; "and at this hour there are more Irish than English engaged in silk-weaving at Macclesfield" (*Statistical Soc.* vi. 354, 355).

231. "It was not until 1568 that Thames water was raised by machinery for the supply of any part of the town;" in 1582 the London Bridge water-works were erected; and in 1608 another great step was taken by Sir Hugh Middleton. See an interesting essay in Journal of Statistical Society, vol. viii. 149–151.

232. In 1562, the speaker said, "I dare say a hundred schools want in England, which before this time have been" (*Parliamentary History*, vol. i. p. 682, and see p. 694).

233. See the speaker's notion of the object of laws in 1581 (*Parliamentary History*, i. 820).

234. In 1601, the lords brought in a bill "to restrain the excessive and superfluous use of coaches" (*Parl. History*, i. 909). In 1644, only some of the peers had coaches, "such lords as had coaches being desired to send them" (vol. iii. 275).

235. In 1601, it was said in the House of Commons, "A justice of peace is a living creature that for half a dozen of chickens will dispense with a whole dozen of penal statutes" (*Parl. History*, vol. i. p. 944), but at p. 947 this is said to apply to "the inferior sort of justices, commonly called basket justices."

236. Constant quotations and appeals to ancient authors in the reign of Elizabeth and James I., which, however, under Charles I. sensibly diminish (*Parliamentary History*, vol. i. 9, 729, 738, 746, 755, 756, 763, 764; vol. ii. pp. 451, 1112).

237. In 1601, the English coasts were afflicted by pirates from Dunkirk and Newport (see *Parliam. History*, vol. i. 948).

238. In 1620, value of land fell "from twenty years' purchase to eighteen, sixteen, fourteen, and in some places to thirteen and twelve years' purchase" (*Parliam. History*, i. p. 1188).

239. In 1620, an "excess of plate, in so much that gentlemen of ordinary fashion will be served in plate" (*Parl. History*, i. 1189; and see p. 1305).

240. In 1621, mercantile profits were on the decline (*Parl. History*, i. 1282, 1283).

241. In 1621, Sir D. Digges says, "Now every merchant comes here to London like lean kine, to grow fat by devouring the trade and merchants of the out-ports; but when they grow rich they purchase lands and go live in the country, or else give over their trade and turn usurers, as most of the aldermen of the city do. It is manifest how the trade of the out-ports is decayed" (i. 1290).

242. In 1621, in London, 100,000*l.* a year was spent in tobacco (*Parl. Hist.* i. 1304).

243. In 1621, the "nobility and gentry" flocked to London (*Parl. Hist.* i. 1304).

244. In 1624, we imported hops (*Parl. History*, i. 1443, 1444).

245. In 1624, apothecaries, to the prejudice of grocers, were appropriating to themselves the trade in drugs; but this was defended on the ground that the grocers were "unskilful" (*Parliam. Hist.* i. 1492, 1503).

246. In 1641, it was laid down that we must go to war occasionally to defend the Protestants (*Parl. History*, ii. 879).

247. For "orders relating to the plague" in 1641, see Parl. History, ii. 908, *seq.*

248. In 1642, Charles I. said he did not understand the phrase "enemies to the commonwealth" (*Parliam. Hist.* ii. 1246; and at p. 1398 he calls it a novelty).

249. During the time of the civil war under Charles I. the consumption of coals, particularly in London, appears to have been much greater than is usually supposed (see *Parliam. History*, vol. ii. 1411; vol. iii. pp. 268, 407, 1598).

250. On the 12th March, 1648, the House of Commons reduced the interest of money from eight to six per cent. (*Parliam. History*, vol. iii. p. 1292).

251. In 1650, the House of Commons ordered the severest punishments for adultery and fornication (*Parliam. History*, vol. iii. pp. 1346, 1347).

252. From 1534 to 1563 the English universities were almost deserted (*Sir W. Hamilton's Discussions in Philosophy*, pp. 415, 416, 8vo, 1852).

253. See Parliamentary History, vol. iv. pp. 40, 142, 232, 249, 316, 418, 445, 468, 623; and I have not read vol. iv. p. 631 to end of vol. iv.

254. Coals (*Parliamentary History*, iv. 622, 624).

255. Prices (*Parliam. History*, iv. pp. 517, 579).

256. In 1563, Whitelocke (*Journal of the Swedish Embassy*, 4to, 1772, vol. i. p. 148) says of the people at Gottenberg, "The manner of their making fires is not as with us, on andirons, they having none of these, nor fire shovells, tongs, bellowes, or the like."

257. At the free-school at Scara, between Gottenberg and

Upsal, scholars "thirty years of age" were flogged (*Whitelocke's Swedish Embassy*, 4to, 1772, vol. i. p. 190).

258. In 1653, Whitelocke (*Swedish Embassy*, vol. i. p. 197) "lost a great glasse of tobacco."

259. Extortions practised at inns (*Whitelocke's Embassy*, i. pp. 178, 194; vol. ii. p. 264).

260. Did the English clergy wear "great beards" in 1653? (see *Whitelocke's Swedish Embassy*, vol. i. p. 252).

261. In 1653, "the custom of England is that the master of the house takes precedence of all others in his own house" (*Whitelocke's Swedish Embassy*, vol. i. p. 306).

262. "Eleven o'clock the hour of the Swede's dinner-time" (*Whitelocke*, i. p. 350).

263. On 20th February, 1653, "the queen having done Whitelocke the honour to be his valentine, and to give him leave to wear her name in his hat, he (according to the English custom of presenting their valentines) sent unto the queen a very large looking-glass" (*Swedish Embassy*, i. p. 447).

264. In the whole of Sweden, in 1653, there was no physician (*Whitelocke*, i. p. 527).

265. In England it seems to have been usual to sit at dinner with hats on (*Whitelocke*, ii. p. 56).

266. In 1654, Whitelocke (ii. p. 118) said to Christina, "Monday next is the first of May, a great day in England; we call it May-day, when the gentlemen use to wait upon their mistresses abroad, to bid the spring welcome, and to have some collation or entertainment for them;" and see p. 125.

267. At Lubec, in 1654, Whitelocke (*Swedish Embassy*, ii. p. 283) saw the upper classes of women "with their bodyes and smock sleeves, like the maides in England in hot weather."

268. In 1584, Balthazar Gerard assassinated the prince of Orange, for which his right hand was burned, and "the flesh of his body torn from the bones with burning pincers" (*Watson's Philip II.*, 1839, p. 386).

269. The supply of precious metals from America in the sixteenth century has been grossly exaggerated. See some curious evidence in Ranke's Ottoman and Spanish Empires, Lond. 1843, p. 89).

270. In 1534, "the question of the substitution of Spanish wools

for English being debated in the States, it was decided that it was impossible for the Netherlanders to do without English wool, notwithstanding the superior protection the emperor might be enabled to afford to the importation of those from Spain" (*Dane's History of Holland*, 1841, vol. i. p. 413).

271. Southey writes from Lisbon (*Letters from Spain and Portugal*, Bristol, 1799, 2nd edit. p. 397), "I met a tooth-drawer yesterday, who wore a small brass chain across his shoulders, ornamented with rotten teeth at equal distances; perhaps his professional full dress."

272. "William Bedwell, to whom the praise of being the first who considerably promoted the study of the Arabic language in Europe, may perhaps more justly belong than to Thomas Espenius, who commonly has it" (*Twells' Life of Pocock*, Lond. 1816, p. 5).

273. In 1638, observation in the pyramids proved "that nature doth not indeed languish in her productions, as some imagine, but that the men and women of this age are of the same stature with those who lived near three thousand years ago" (*Twells' Life of Pocock*, p. 71).

274. In 1650, a powerful party was rising in England, who said that *all* learning was unfavourable to religion; and "that it was sufficient for everyone to be acquainted with his mother-tongue alone" (*Twells' Life of Pocock*, p. 176).

275. Abraham Wheelocke died in 1653, and was "the first professor of the Arabic and Saxon tongues in the university of Cambridge" (*Twells' Life of Pocock*, p. 213).

276. Selden "having been censured by the high commissioner for some offensive passages in his History of Tithes, became not a little displeased with some bishops of the Church of England" (*Twells' Life of Pocock*, pp. 225, 226).

277. In 1623, when Charles was at Madrid, "Sir Edward Verney struck a doctor of the Sorbonne a blow under the ear, for visiting and labouring to convert one of the prince's pages, who was sick of a deadly fever" (*Dunlop's Memoirs of Spain*, Edinb. 1834, vol. i. p. 89).

278. In 1680, "In Madrid, particular quarters of the city were appropriated to different trades" (*Dunlop's Memoirs of Spain*, Edinb. 1834, vol. ii. p. 170), and still are in Valencia (*Hoskins's Spain*, 1851, vol. i. p. 93).

279. Under our Charles II., Cocker's great work on arithmetic

aided the *practice* of life and trade. Rose (*Biog. Dict.* 1848, vi. 387) says, he "died between 1671 and 1677," but that his work was published in 1677 after his death; and "is the first work which degraded arithmetic from the dignity of a science, and made it an art purely mechanical."

280. The Moriscoes (i.e. Christianized Mahommedans of Spain) were fond of buying negro slaves; but in 1560 an edict of Philip II. forbad this being done (*Circourt, Hist. des Arabes*, Paris, 1846, vol. ii. pp. 263, 264).

281. Lady Fanshawe, born in 1625, was taught "all sorts of fine works with my needle, and learning French, singing, lute, the virginals, and dancing" (*Lady Fanshawe's Memoirs*, Lond. 1830, p. 55).

282. Sir R. Fanshawe, born 1608, was sent as a boy "to Paris, and then to Madrid, in Spain, to learn that language" (*Lady Fanshawe's Memoirs*, p. 61).

283. Were not women presented at Court before the reign of Charles II.? See Lady Fanshawe's Memoirs, p. 70, where she says that in 1645 "it was not in those days the fashion for honest women, except they had business, to visit a man's court."

284. In 1653, Lady Fanshawe (*Memoirs*, p. 119) "went into Yorkshire," and found "the place plentiful and healthful, and very pleasant, but there was no fruit; we planted some, and my Lord Strafford says now, that what we planted is the best fruit in the north."

285. In 1659, the road from Calais to Paris by Abbeville was infested by bands of brigands, to whom it was necessary to pay a sort of black-mail (*Lady Fanshawe's Mem.* pp. 126, 127).

286. In 1664, Lady Fanshawe says (*Memoirs*, 1830, p. 181), "The Malaga merchants of the English presented my husband with a very fine horse that cost them 300*l.*;" so that the Spanish horses were still famous.

287. In Spain, in 1664, "They all paint white and red, from the queen to the cobbler's wife, old and young; widows excepted, who never go out of close mourning, nor wear gloves, nor show their hair after their husband's death, and seldom marry" (*Lady Fanshawe's Memoirs*, p. 212).

288. In 1691, Stanhope writes from Alicant, "We had a very plentiful dinner, but after the Spanish fashion, there appearing no women" (*Mahon's Spain under Charles II.* Lond. 1840, p. 11), on which Lord Mahon remarks, "This oriental exclusion of

women is evidently a relic of the Moors in Spain, but the reader will be surprised to observe it still lingering two centuries after their surrender of Granada."

289. In 1699, "Many years ago, I heard my Lord Chesterfield say that he desired his wife and daughters, to make good wives to whom they should marry, might have Presbyterian education. (This was on account of the obscenity of the theatre)" (*Mahon, Charles II.*, p. 135, 8vo, 1840).

290. Late in the sixteenth century English literature became immoral, on account "of the prevalent dislike of the Puritans" (*Hallam's Literature of Europe*, vol. ii. p. 125).

291. Hallam (*Literature*, ii. 196) says that even Shakespeare, though he ridicules euphuism, was influenced by it.

292. Hallam (*Literature*, ii. 196, 198) says, "The first good prose writer in any positive sense of the word is Sir Philip Sidney. The Arcadia appeared in 1590. . . . It must be owned, however, by everyone not absolutely blinded by a love of scarce books, that the prose literature of the Queen's reign, taken generally, is but very mean." But see iii. 144, 145.

293. Hallam (*Literature*, ii. 215) says, "Our English writers in the first part of the seventeenth century formed their style in great measure on the Spanish school."

294. "Theological learning in the reign of James I. opposed polite letters and philology" (*Hallam's Literature of Europe*, ii. 278, see no. 296).

295. In 1632, in Geneva, is probably the last case in "Protestant countries of capital punishment for mere heresy" (*Hallam's Literature*, ii. 344).

296. Hallam says (*Literature*, ii. 430), "Under the first Stuarts there was little taste among studious men but for theology, and chiefly for a theology which, proceeding with an extreme deference for authority, could not but generate a disposition of mind, even upon other subjects, alien to the progressive and inquisitive spirit of the inductive philosophy."

297. Hallam says (iii. 220), "The period between the last years of Elizabeth and the Restoration may perhaps be reckoned that in which a knowledge of Hebrew has been most usual among our divines."

298. "Scaliger deserves the glory of being the first real Arabic scholar" (*Hallam's Lit.* iii. 224).

299. Hallam (*Literature*, iii. 235, 236) says that Tassoni, Lancilotti [in 1623], and Hakewill [in 1627] were the first to say that men were *not* degenerating, and to speak in favour of modern times and modern literature.

300. On one occasion, Philip V. of Spain was kicked out of bed by his young wife; and on another occasion, they had a fight (*Mém. de Louville*, 1818, vol. ii. pp. 27, 51).

301. Hallam (*Literature of Europe*, iii. 435) says that Locke's assertion that the legislative power is "but delegated from the people," is "the part of his treatise (On Government) which has been most open to objection," and "has been a theory fertile of great revolutions, and perhaps pregnant with more."

302. Locke, in his treatise on Government, "has a remarkable passage, one perhaps of the first declarations in favour of a change in the electoral system of England" (*Hallam's Literature of Europe*, vol. iii. p. 435).

303. Hallam (iii. 478) says, the latter part of the seventeenth century, "setting aside the two great names of Milton and Dryden, is one remarkably sterile in practical genius."

304. Hallam (*Lit.* iii. 515) says the obscenity of the stage under Charles II. was caused by "the state of society itself, debased as well as corrupted, partly by the example of the court, partly by the practice of living in taverns, which became much more inveterate after the Restoration than before."

305. Hallam (iii. 532) says, between 1650 and 1700, "the reign of mere scholars was now at an end; no worse name than that of pedant could be imposed on those who sought for glory." At p. 533, "Latin had been the privileged language of stone; but Louis XIV. in consequence of an essay by Charpentier in 1676, replaced the inscriptions on his triumphal arches by others in French." Then came, in 1687, Perrault's attack on the ancients, whose view was supported by Fontenelle, but replied to by Boileau, who "defended the great poets, especially Homer and Pindar, with dignity and moderation; freely abandoning the cause of antiquity where he felt it to be untenable" (iii. 533–535). Sir W. Temple defended antiquity against Perrault and Fontenelle, but was decisively answered by Wotton in 1694 (*Hallam*, iii. 551–552).

306. "The style of Dryden [in prose] was very superior to any that England had seen" (iii. p. 544).

307. Hallam (*Lit.* iii. 556) says, Charles Perrault may, so far as

I know, be said to have invented a kind of fiction which became extremely popular, and has had, even after it ceased to find direct imitators, a perceptible influence over the lighter literature of Europe;" these were fairy tales, followed up by Mural, D'Aunoy, and Hamilton.

308. From 1650 to 1700, we had really no novels. And "the scarcity of original fiction in England was so great as to be inexplicable by any reasoning" (*Hallam*, iii. 558).

309. "The Academy of Sciences at Paris, established in 1666, did not cultivate experimental philosophy with such unremitting zeal as the Royal Society, and abstract mathematics have always borne a larger proportion to the rest of their enquiries" (*Hallam*, iii. 566).

310. "Spencer, in a treatise of great erudition (*De Legibus Hebræorum*, 1685), gave some offence by the suggestion that several of the mosaic institutions were borrowed from the Egyptians" (*Hallam's Lit.* iii. 590).

311. "Such was the state of geography when, in 1699, De Lisle, the real founder of the science, at the age of twenty-four, published his map of the world" (*Hallam*, iii. 592).

312. Bourgoing (*Tableau de l'Espagne*, 1808, Lond. vol. ii. p. 364) says, "Quant au bals publics et aux mascarades, ils sont défendus dans toute l'Espagne depuis le règne de Philippe V." (This was written in 1806).

313. In 1622, from Madrid to Sardinia was "a dangerous voyage by reason of Algier pirates" (*Howell's Letters*, edit. 1754, p. 129).

314. In 1633, Howell writes (*Letters*, p. 252), that the Jews "have a kind of fulsome scent, no better than a stink."

315. In 1635, "In Ireland, the Kerns of the mountains, with some of the Scotch isles, use a fashion of adoring the new moon to this day" (*Howell's Letters*, p. 319).

316. A delightfully absurd love-letter in 1632, is in Howell's Letters, pp. 332, 333.

317. In 1635, treacle sent from Venice to England (*Howell's Letters*, p. 336).

318. In 1648, Howell (*Letters*, p. 438) believed in witchcraft.

319. Howell, in an undated letter writes (p. 503), "In these peevish times, which may be called the rust of the iron age, there is a race of cross-grained persons who are malevolent to all

antiquity. If they read an old author it is to quarrel with him," &c.

320. Ford (*Handbook for Spain*, 1847, p. 85) says, "Don Quixote might well be puzzled by windmills, for they were novelties at that time, having only been introduced into Spain in 1575."

321. Ford (*Spain*, p. 126) says, "The Alhambra, for the first two centuries after the conquest, scarcely attracted the attention of other European nations; indeed to travel, except on compulsion, was not then the fashion. The names of visitors begin to be inscribed on the walls about 1670."

322. Ford (*Handbook for Spain*, 1847, p. 450) says there is still preserved at Madrid "the first carriage ever used in Spain, carved about 1546, in black wood in the Berruguete style."

323. Ford (*Handbook for Spain*, 1847, p. 454), says that in Madrid "a general life and house-insurance company was only founded in 1842: so new here is any security for person or property; it is said few women will insure, because it is necessary to state their real age."

324. In 1807, Blanco White writes (*Doblado's Letters from Spain*, p. 375), "Hackney coaches are not known either at Madrid or the Sitios."

325. Laborde (*View of Spain*, Lond. 1809, vol. v. p. 305) says "The custom of smoking is very general in Spain. . . . . only within a few years. Even in 1799, one scarcely ever saw a smoker in the great cities, where genteel persons either had not the practice at all, or only followed it in private."

326. Prescott (*Hist. of Philip II.*, vol. i. p. 193) says that in the middle of the sixteenth century, Guicciardini in his Belgicæ Descriptio, gives us the population of several of the most considerable capitals of Europe in the middle of the sixteenth century. That of Paris, amounting to 300,000, seems to have much exceeded that of every other great city except Moscow."

327. Prescott (*Hist. of Philip II.* vol. i. p. 317, and vol. ii. p. 92) gives curious evidence to show that Alva's persecutions drove enormous quantities of industrious Flemings into England, and the consequent stimulus to our manufactures.

328. Labat, who visited Spain in 1705, mentions with surprise that no Spaniards, men, women, or children, ever wore night-caps (*Labat, Voyages en Espagne*, i. p. 248, Paris, 1730).

329. In 1705, chocolate a great drink in Spain (*Labat's Voyages*, vol. i. pp. 9, 243, 365).

330. In Cadiz, says Labat (*Voyages*, i. p. 259) of "les carosses," "Les cochers sont à chevals comme ceux de nos coches et de nos carosses de voiture. Les lacquais vont à pied, et ne montent derrières que quand les carosses sortent de la ville, car alors les maîtres perdent leur gravité, et font courir leurs mules et leurs chevaux."

331. In 1705, in Spain, all priests, all men of letters, all professional men, young and old, and even "la plupart des ouvriers," wore spectacles. See the very curious account, headed "Lunettes fort en usage en Espagne" in Labat (*Voyages en Espagne*, Paris, 1730, vol. i. p. 264).

332. In 1706, the Princess des Ursins writes to Madame de Maintenon, advising her, in spite of the opposition of Fagon, the famous physician, to take coffee for the sake of strengthening her digestion (*Lettres de Maintenon et Ursins*, Paris, 1826, vol. iii. p. 274).

333. In 1707, the Princess des Ursins writes from Madrid (*Lettres avec Maintenon*, iii. p. 462) that the smells in Madrid were so bad that formerly all Spaniards used scents or perfumes; but "depuis un certain temps la tabac a succédé, et cette dernière puanteur a chassé absolument les moindres senteurs qui sont bonnes."

334. In 1618, "Guthrie, minister of Perth, married the master of Sanquhar with Sir Robert Swift's daughter, an English knight in Yorkshire. Neither of the parties exceeded thirteen years of age" (*Chronicles of Perth*, 4to, p. 19; *Chambers's Domestic Annals of Scotland*, 1858, vol. i. p. 501). Chambers says (vol. ii. pp. 250, 251) that in the seventeenth century heiresses were often married under twelve. In the sixteenth century the presbyterian clergy allowed boys to be married at thirteen, girls at twelve (*Spottiswoode's History of the Church of Scotland*, vol. i. p. 366, and *Acts of General Assemblies*, iii. p. 953, 4to, 1845).

335. In 1581, James VI. sent Mary his mother a present of an "ape" (*Tytler's History of Scotland*, vi. 486).

336. In 1658, "stage-coaches from Aldersgate to Leeds, Wakefield, and Halifax, once a week, charge 40*s.*; to Durham and Newcastle, once a week, charge 3*l.*; and to Edinburgh in Scotland, once in three weeks, for 4*l.* 10*s.*; good coaches, and fresh horses on the road" (*Chambers's Domestic Annals of Scotland*, Edinburgh, 1858, vol. ii. p. 247).

337. In 1681, "tea for the first time heard of in Scotland" (*Chambers's Domestic Annals*, vol. ii. p. 405).

338. In 1697, "the stage-coach from York to London spent the whole lawful days of a week upon its journey," leaving on Monday and arriving on Saturday (*Chambers's Domestic Annals*, ii. 476, 477).

339. In 1689, "it took three weeks to receive an answer to an application for instructions sent to London from Edinburgh" (*Burton's Hist. of Scotland*, vol. i. p. 61, Lond. 1853).

340. About 1690, "Mackay appears in a passage of his Memoirs, to claim credit for one of the greatest inventions in the progress of infantry warfare—that of the fixed bayonet" (*Burton's Hist. of Scotland*, i. p. 150).

341. The Marquis of Argyle, executed in Edinburgh in 1661, had a "silver watch" in his pocket (*Wodrow's History of the Church of Scotland*, vol. i. p. 156, Glasgow, 1838).

342. A Scotch clergyman before 1661, "was famous for searching people's kitchens on Christmas-day for the superstitious goose" (*Wodrow's Church of Scotland*, vol. i. p. 237).

343. It would appear that on the 25th of December, 1680, "burning the Pope" (Guy Fawkes?) first took place in Edinburgh in consequence of "a copper plate representing the manner of burning the pope at London" (*Wodrow's Hist. of the Church of Scotland*, vol. iii. pp. 344, 345, Glasgow, 1837).

344. In 1681, the privy council "finding that John Maclurg's coffee-house is a receptacle of disaffected persons, order the magistrates of Edinburgh to shut it up, and call for all the masters of other coffee-houses or houses of intelligence, and take them bound under five thousand marks, that no newspapers be read in their houses but such as are allowed by the officers of state" (*Wodrow's History of the Church of Scotland*, vol. iii. p. 347, Glasgow, 1837).

345. A filthy joke, characteristic of the time, made by Lord Rothes in 1678 before the Scotch Privy Council (*Burnet's Own Time*, vol. ii. p. 126).

346. In Scotland, in 1742, "the excessive use of tea, which is now become so common that the meanest families, even of labouring people, make their morning's meal of it, and thereby wholly disuse the ale;" and for this the celebrated Duncan Forbes proposed as a remedy a law "prohibiting the use of tea to persons under 50*l.* a year of income" (*Burton's Lives of Lovat and Forbes*, pp. 364, 365, 8vo, 1847).

347. At the grammar school of Perth in 1620 we hear of "scourged with St. Bartholomew's taws" (*Chronicle of Perth*, p. 84, 4to, Edinburgh, 1831).

348. In 1659, marriage of a boy of fourteen and a girl of eleven (*Lamont's Diary*, Edinburgh, 1830, p. 12). In 1663, a boy of fourteen and a girl of twelve (*Lamont's Diary*, p. 161; see *Nicoll's Diary*, pp. 248, 390; Napier's *Memoirs of Montrose*, p. 312).

349. The editor of Lamont's Diary, p. 212, under the year 1669, says, "The revolting practice of attaching the corpse of a debtor seems from this entry to have been known in Scotland even at this late period."

350. In 1653, "At Monmouth Assizes, an old man of eighty-nine years was put to death for adultery committed with a woman above sixty" (*Spottiswoode Miscellany*, vol. ii. p. 123, Edinb., 1845).

351. Clarendon (*Hist. of Rebellion*, p. 46) calls the Scotch "those vermin."

352. "Finding the Welsh faith like their leeks and toasted cheese" (i.e. bad), (see *Works of Sir J. Balfour*, Lond. 1825, vol. i. p. 222).

353. Kirkton (*Hist. of Church of Scotland*, p. 46), though favourable to Charles I., says with regret, that he had "two bastards in his youth, and was guilty of swearing in his old age."

354. In Scotland, in 1652, "kicking" was a punishment besides "scourging" (*Nicoll's Diary*, p. 89).

355. In Scotland, in 1655, Quakers, men and women, were "walking through the streets all naked except their shirts, crying, "The day of salvation is at hand," &c. (*Nicoll's Diary*, p. 147, Edin. 1836, 4to).

356. In 1657, the Scotch believed "they could not thrive" unless they received a New Year's gift (*Nicoll*, p. 191).

357. In 1659, a dromedary exhibited in Scotland, apparently for the first time (*Nicoll*, p. 226).

358. On 5th November, 1660, in Scotland, ringing of bells, bonfires, &c., on account of Guy Fawkes' plot (*Nicoll's Diary*, p. 306).

359. In 1662, in Scotch taverns, wine so adulterated with brimstone, milk, &c., as to cause the death of many persons (*Nicoll's Diary*, p. 364).

360. In 1662, on 5th November (also Gunpowder-day) thanksgiving in Scotland for James VI. being preserved from the Gowry conspiracy (*Nicoll's Diary*, p. 383).

361. On 30th January, 1666, a sermon by the bishop of Edinburgh, on account of Charles I.'s execution, when the Com-

missioners and nobles were present in "black raiment" (*Nicoll*, p. 446).

362. It would seem from Durham's Exposition of the Song of Solomon (edit. Glasgow, 1788, pp. 402, 403), that in Scotland in the middle of the seventeenth century, mothers did not suckle their children.

363. In Scotland, in 1631, black was worn for mourning (*Cowper's Heaven opened*, p. 214, 4to, 1631).

364. "In two respects it is customary to give an earnest penny in buying and selling, either when the sum is greater than they are able to pay for the present, or when the thing bought is of that nature that it cannot presently be delivered" (*Cowper's Heaven opened*, p. 269).

365. Livingstone, born 1603, went to school in 1613 at Stirling, where "I was often beaten by the schoolmaster; and one day he had beaten me with a stick in the cheek, so as my face swelled" (*Select Biographies*, by Wodrow Soc. vol. i. p. 131, Edinb. 1845).

366. Fraser, born 1637, was at school "ordinarily whipped, whether I deserved it or not;" for his schoolmaster, "delighted in the scourging of children, and would ofttimes pick quarrels with me, and scourge me for little or no fault at all." In consequence, he sought to put an end to his life (*Select Biographies*, vol. ii. pp. 97, 98, Edinb. 1847).

367. In 1681 or 1682, the wife of the governor of Edinburgh was "a child not above fourteen years" (*Select Biographies*, by Wodrow Soc., vol. ii. p. 357, Edinb. 1847).

368. In 1638, the "papists in all Scotland were not reckoned above six hundred persons" (*Stevenson's History of Church of Scotland*, p. 209, Edinb. 1840).

369. Baillie, who travelled from Scotland to London in 1640, says the English inns were "all like palaces," but very expensive (*Letters and Journals*, i. p. 271, Edinb. 1841).

370. At Strafford's Trial, in 1641, were seen, writes Baillie (*Letters*, vol. i. p. 316), "much public eating, not only of confections, but of flesh and bread, bottles of beer and wine going thick from mouth to mouth without cups, and all this in the King's eye; yea many but turned their back, and let water go through the formes they sat on."

371. The Countess of Buccleuch, who died in 1661, married when she was ten (*Baillie's Letters*, iii. p. 438).

372. The editor of *Keith's Church and State in Scotland* (Edinb. 1844, vol. i. p. 62) says, "All historians are agreed that the death of Queen Magdalen (1542–3) was the first occasion of a general public mourning in Scotland. Buchanan, who was an eye-witness, says it was the first instance of mourning-dresses having been worn by the Scots, "which even now, after forty years, are not very frequent" (*History*, book xiv. 52).

373. In 1637, in Scotland, "a feather bed" was usual to sleep on (*Rutherford's Letters*, p. 190, Glasgow, 1824).

374. Bancroft, in 1588, was the first Englishman who set the example of attacking Knox and the Scotch church (see *Mc Crie's Life of Knox*, pp. 314, 315, and his *Life of Melville*, vol. i. p. 387).

375. On "The History of the Instruction of the Deaf and Dumb" see Sir W. Hamilton's Philos. Discussions, pp. 175–185.

376. Bulstrode says of Charles I., "Besides the ladies and women who attended the king, he permitted no minister to have his wife in court" (*Bulstrode's Memoirs*, Lond. 1721, p. 184).

377. A jury gave the Duke of York "100,000*l.* damages" in an action which he brought of *scandalum magnatum* against Mr. Pilkington" (*Bulstrode's Memoirs*, Lond. 1721, p. 321).

378. In 1648, Sir John Evelyn, with bitter hatred of the Scotch, writes, "Let them appear for kirk or king, it is all one to me, they are still Scots" (*Cary's Memorials of the Civil War*, 1842, vol. ii. p. 37).

379. "We say the apothecarie's glass healeth the wound, because the oil in the glass worketh the cure; when the glass doth actively contribute nothing to the cure" (*Rutherford's Christ Dying*, Lond. 1647, 4to, p. 470).

380. Shields (*A Hind let loose*, 1687, p. 304) says, "The people's power is greater than the power of any delegated or constituted by them; the cause is more than the effect; parliament men do represent the people, the people do not represent the parliament. They are as tutors and curators unto the people, and in effect their servants deputed to oversee their public affairs."

381. In 1698, Fletcher of Saltoun writes (*Political Works*, pp. 67, 68), "We cannot pretend to above the thirtieth part of the wealth of England;" but "England, with all its riches, maintains only five millions and a half of people, and that Scotland upon a thirtieth part maintains a million and half."

382. In 1698, "There are at this day in Scotland 200,000 people begging from door to door, living by robbery and murder, and practising incest" (*Fletcher of Saltoun's Political Works*, pp. 100, 101).

383. In London, in 1703, "Even the poorer sort of both sexes are daily tempted to all manner of lewdness, by infamous ballads sung in every corner of the streets" (*Fletcher of Saltoun's Political Works*, p. 266, Glasgow, 1749).

384. In 1610, James I. ordered the Scotch "ministers to wear black clothes, and in the pulpits black gownes" (*Scot's Apologetical Narration of the Kirk*, edit. Wodrow Society, Edinburgh, 1846, p. 218. See also Wodrow's Analecta, i. p. 102).

385. The famous Wodrow knew that he was born in 1679, but could not tell in what month (*Wodrow's Analecta*, vol. i. p. x.)

386. Wodrow (*Analecta*, vol. i. p. 31) says that Harrington, author of Oceana, "had this particular fancy, that the flies [? fleas] that were about him were all procreated by the heat of the sun out of his body, which weakened, and would at length destroy him."

387. Wodrow (*Analecta*, i. p. 40) calls Locke "one of the main props of the Socinians and Deists."

388. "Montrose, like Charles I., had a particular aversion to tobacco" (*Browne's History of the Highlands*, vol. ii. p. 44). I suspect that the Puritans made it fashionable; particularly as James I. wrote against it.

389. Eikon Basilike *not* written by Charles I. See a curious passage in Wodrow's Analecta, i. 295.

390. Wodrow (*Analecta*, ii. 326) calls James I. "an unclean poltroon;" the only happy expression in his writings.

391. In 1577, the Regent Morton went about the streets in a coach. "This," says Lord Somerville, "was the second coach that came to Scotland, the first being brought by Alexander Lord Seatone, when Queen Mary came from France" (*Memorie of the Somervilles*, Edinburgh, 1815, vol. i. p. 452).

392. Lord Somerville (*Memorie of the Somervilles*, vol. ii. p. 385), descanting on the rare beauties of the estate of Cambusnethen, on the Clyde, says that there were grown "appricocks, peaches, and other outlandish fruits."

393. Durham (*Commentary upon the Book of Revelation*, Glasgow, p. 222, 1680, 4to) says, "The polygamy of several godly

men, which is not altogether to be justified, at least in respect of the extent thereof."

394. In the seventeenth century, "seven miles from Edinburgh," is mentioned a "gentleman in bed one morning with his wife, his nurse and child lying in a truckle bed near them" (*Sinclair's Satan's Invisible World*, p. 163).

395. On the history, etc., of the poor laws from the reign of Richard II., see Brougham's Speeches, vol. ii. pp. 393, 394).

396. Barbier, bishop of Langrès, "died at Paris in 1670. It is stated that he was the first prelate who wore a wig" (*Rose's Biog. Dictionary*, 1848, vol. iii. p. 150).

397. Bontekoe, a Dutch physician, 1647–1685, wished from "one hundred to two hundred" cups of tea to be drank daily, and he equally recommended "the employment of the pipe to be used constantly" (*Rose's Biog. Dictionary*, iv. p. 428).

398. On curious medical remedies read Dr. Paris's Pharmacologia.

399. Gypsies first in Aberdeen in 1527, "probably soon after they had entered Scotland" (*Kennedy's Annals of Aberdeen*, vol. i. p. 72).

400. In 1497, the venereal disease in Aberdeen (*Kennedy's Annals*, i. p. 100).

401. "The custom of attending funerals in black clothes began to prevail in Aberdeen towards the close of the sixteenth century" (*Kennedy's Annals*, i. 182).

402. "The modern air of 'God save the king' first introduced when James VII. was proclaimed at Aberdeen in 1685" (*Kennedy's Annals of Aberdeen*, vol. i. p. 233).

403. In 1609, the Scotch clergy were ordered to wear "black gowns" as their "ordinary dress" (see *Selections from the Synod of Fife*, pp. 37, 38, Edinburgh, 4to, 1837).

404. T. F. Dibdin (*Reminiscences of a Literary Life*, 1836, part i. p. 187) quotes Heath's Epigrams in 1650, to show that "The announcement of new works was frequently stuck up or placarded by the side of the playbills of the day."

405. Cardan, born 1501, was often beaten nearly to death by his father, mother, and aunt (*Morley's Life of Cardan*, Lond. 1854, vol. i. p. 13).

406. "Astrologers had predicted from Cardan's horoscope that

he would not live to be older than forty or forty-five; and he, believing them, took no pains in the management of his inheritance to reserve any provision for old age" (*Morley's Life of Cardan*, i. p. 66). Cardan says (p. 97), "Those who are to die early have the lines in their hands indistinct."

407. In 1544, Cardan, aged forty-three, slept in the same bed with his wife and two children (i. p. 205).

408. In 1560, "Nearly all sudden deaths were ascribed to poison" (*Morley's Life of Cardan*, i. p. 268).

409. Cardan, though a humane man, thought it good to put children under "a severe and even cruel teacher, who would train them up in familiarity with blows, hunger, and toil" (*Morley's Life of Cardan*, 1854, vol. ii. pp. 44–46). He had a family, and on one occasion "cut off one of his son's ears as a punishment" (p. 236).

410. In the middle of the sixteenth century, Cardan "recommends that since it is very customary to steal linen at the wash, it be marked distinctly in one corner. . . . The practice of marking linen probably was not then general, for Jerome gives a diagram in explanation of his meaning" (*Morley's Life of Cardan*, ii. p. 51).

411. In 1648, "When I was at Mansfield, there was a sitting of the justices about hiring of servants" (*Journal of George Fox*, reprinted from edit. of 1694, Lond. 1827, vol. i. p. 94).

412. In 1648, Fox writes in his journal (vol. i. p. 103), I think for the first time, "When the Lord sent me forth into the world, he forbad me to put off my hat to any, high or low. And I was required to *Thee* and *Thou* all men and women, without any respect to rich or poor, great or small" (and see pp. 141, 371, 500).

413. "Justice Bennet of Derby was the first that called us Quakers, because I bid them tremble at the word of the Lord. This was in 1650" (*Fox's Journal*, i. p. 119).

414. In and after 1651, Fox exerted himself against the severity of our penal laws (*Fox's Journal*, edit. 1827, i. p. 131).

415. Cruel treatment of children (*Fox's Journal*, i. p. 141).

416. Fox helped to make the clergy unpopular, by representing them as oppressive for taking tithes (*Journal*, i. 143); and he said that "the church is the people," and not the "steeple-house" (pp. 153, 164, 176).

417. In or near Westmoreland, in 1652, "There was a great fair, at which servants used to be hired" (*Fox's Journal*, vol. i. p. 162).

418. In and after 1660, Fox distinctly mentions that some of the "friends" went about naked (*Journal*, vol. i. p. 464, 493; vol. ii. p. 71).

419. In 1657, Fox wore long hair (*Journal*, i. p. 390).

420. Fox opposed early marriages, as at thirteen or fourteen, even at Barbadoes (*Fox's Journal*, vol. ii. p. 130).

421. He tried to do away, or soften, slavery (*Fox's Journal*, ii. pp. 131, 137).

422. In 1673, the Quakers were punished "for opening their shop-windows upon holidays and fast-days" (*Fox's Journal*, ii. p. 173).

423. Fox (*Journal*, i. p. 249) thus describes the fashionable dresses in 1654: "His hair powdered; store of ribbands hanging about his waist, and at his knees, and in his hat, of divers colours, red or white, black or yellow. The women having their gold, their spots on their faces, noses, cheeks, foreheads, having rings on their fingers, wearing gold, having their cuffs double, under and above, like unto a butcher with his white sleeves." At p. 250, "If one get a pair of breeches like a coat, and hang them about with points, and up almost to the middle, a pair of double cuffs upon his hands, and a feather in his cap, here is a gentleman."

424. In 1662, Fox (*Journal*, ii. p. 7) carried in his pocket "a comb-case."

425. In Fox's Journal (ii. p. 125) there is a curious account of the difficulty and delay in leaving England in a ship in 1671, owing to several formalities required, besides the boarding of the press-gang.

426. Cruelties in English prisons (*Fox's Journal*, vol. i. pp. 209, 210, 300; vol. ii. pp. 9, 10, 55, 61).

427. Mesmerism in 1683 (*Fox's Journal*, vol. ii. p. 305).

428. In 1686, 25th July, Fox (*Journal*, vol. ii. p. 358) writes from London, "The Lord hath opened the heart of the king to open the prison-doors, by which fifteen or sixteen hundred [Quakers] are set at liberty, and hath given a check to the informers; so that in many places our meetings are pretty quiet."

429. Holinshead (*Scottish Chronicle*, 46, 1805, vol. i. p. 332) says men were formerly taller and bigger than they now are.

430. "There was a wind-mill at Aberdeen before the year 1271" (*Chalmers, Caledonia*, i. 788).

431. The Diurnal of Occurrents, p. 186, says that in 1570, for the *first* time in Scotland, there was a conviction for sodomy. Pitcairn (*Criminal Trials*, vol. ii. p. 491) says, "The *only* instance in the early part of the Record is 1st September, 1570."

432. Burnet (*Lives of the Hamiltons*, p. 483) calls the execution of Charles I. "an unexampled practice in any monarchy."

433. In 1606, James Melvill, when in London, was told that James touched for the king's evil, *not* because it was supposed he could cure it, "but for prayers and alms towards the poor diseased, and for politick reasons, lest by omitting the ceremony used by the kings of France he should thereby lose some of the substance thereof, and title which he had to the kingdom and crown of France" (*Melvill's Autobiography*, Edinburgh, 1842, p. 657).

434. In 1563, the Scotch "preachers spoke freely against the targetting of women's tails," i.e. "ornamenting the skirts of dresses with tassels" (*Calderwood's Hist. of the Kirk*, ii. 216).

435. In 1591, James, through *seeing* a quarrel, was in such a fright, that, says Calderwood, "it is said he filled his breeches for fear" (*Hist. of the Kirk*, vol. v. p. 116).

436. In 1592, James was reproached with sodomy (*Calderwood's Hist. of the Kirk*, vol. v. p. 171).

437. In the sixteenth century servants were summoned by whistling; this was succeeded later by a handbell; and this last was superseded by bell-pulls (*Pitcairn's Criminal Trials in Scotland*, vol. i. part i. p. 396).

438. In Scotland, criminals were sometimes, but *very rarely*, burnt alive; the usual course was first to strangle them (*Pitcairn's Criminal Trials*, vol. i. part ii. p. 257; vol. iii. p. 598).

439. In 1600, "strawberries a favourite fruit in Scotland" (*Pitcairn's Criminal Trials*, vol. ii. p. 172).

440. Vindictive cruelty of James I. on matters personal to himself (*Pitcairn's Criminal Trials*, iii. 445, 446, 582).

441. On gypsies in Scotland see Pitcairn's Criminal Trials, vol. iii. p. 591.

442. The last witch executed in south of Scotland in 1697, and in the north in 1727 (*Pennant's Tour in Scotland*, Dublin, 1775, vol. i. p. 169).

443. In the seventeenth century, hand-fasting, i.e. yearly co-abitation (*Pennant's Scotland*, ii. p. 80).

444. In 1591, there was great danger from "Dunkirk pirates," who tortured as well as robbed (*Fynes Moryson's Itinerary*, Lond. 1617, folio, part i. pp. 2, 37, 55).

445. At Baden, in 1592, men and women bathed together with the greatest indecency (*Moryson*, i. 26).

446. In inns, several beds in one room, and two persons in each bed (*Moryson's Itinerary*, 1617, part i. pp. 43, 169; part iii. pp. 17, 84, 135).

447. "At the gates of Leyden, the men go out of the waggons, and only women may be carried into the city, lest (as I think) the wheels of the loaded waggons should break the brick pavements of the streets" (*Moryson's Itinerary*, part i. p. 45.)

448. At Copenhagen, in 1593, "The common people, as if they had never seen a stranger before, shouted at me after a barbarous fashion" (*Moryson's Itinerary*, part i. p. 57).

449. Passports (*Moryson's Itinerary*, part i. pp. 68, 173).

450. At Padua, "debtors, which disclaim the having of goods to pay their debts, do sit on a stone with their hinder parts bare" (*Moryson's Itinerary*, part i. p. 73).

451. Money only paid by travellers who had "portmanteaus *with* locks" (*Moryson*, i. p. 105).

452. Venice was the only place in Italy where the windows were of glass (*Moryson's Itinerary*, Lond. 1617, part i. pp. 89, 93, 147; part iii. p. 71; "linen, cloth, or paper").

453. In 1594, Sedan chairs were used in Italy, but seem to have been unknown in England (*Moryson*, i. 168).

454. Did travellers carry no purses in their pockets? (*Moryson's Itinerary*, i. p. 140).

455. Masters of inns tyrannized over their guests (*Moryson*, i. 142; iii. 84).

456. Umbrellas being unknown, Moryson (*Itinerary*, i. 147) "broke a bough of a tree to shade me from the sun." In Italy, they had "umbrels," but they were bad for the health! (iii. p. 21).

457. Moryson, though a very liberal man, complains that at Mantua, Jews were not even obliged, "as in other parts of Italy, to wear yellow or red caps, whereby they may be known" (*Itinerary*, i. 173).

458. In Paris, in 1595, "the houses, for the most part, are four stories high, and sometimes six, besides the roof, which also hath glass windows" (*Moryson*, i. 188).

459. In 1595, travellers abroad often paid at home 100*l.*, to receive 300*l.* if they returned safely (*Moryson's Itinerary*, i. 198, 199). Hence sometimes a traveller got a false testimony of his having been in some town (p. 214).

460. In 1595, forks were evidently unknown in England; but were used by the Italians, who, says Moryson (i. 208), "hold it ill manners that one should touch the meat with his hand" (see also iii. pp. 35, 115).

461. In 1595, a man at dinner, "according to the negligent fashion of the French, turned the clean side of his trencher upward" (*Moryson's Itinerary*, i. 212; see also part iii. p. 135), "a Frenchman turning his foul trencher, to lay meat on the clean side."

462. In 1596, Moryson heard "a strange thing," viz. that in Egypt doves were employed by merchants to carry letters and give early intelligence (*Itinerary*, i. 242).

463. In 1598, at Berwick, "I found that for the lending of 60*l.*, there wanted not good citizens who would give the lender a fair chamber and good diet as long as he would lend them the money" (*Moryson's Itinerary*, i. 272).

464. Moryson (*Itinerary*, part ii. p. 46) says that Lord Mountjoy, whom he knew, "wore two, yea, sometimes three pair of silk stockings, black beaver hat with plain black bands, and a scarlet waistcoat."

465. "A friend of mine lately sent his son to Paris, who, after two years, returning home, refused to ask his father's blessing after the manner of England, saying, "Ce n'est pas le mode de France" (*Moryson's Itinerary*, part iii. p. 3). At p. 221, "ask blessing on their knees."

466. Moryson, a liberal man, approves of "the custom in England," that no one should go abroad without "leave of the magistrate," lest he should be "seduced by papists" (*Itinerary*, part iii. p. 3).

467. Travellers were subject to ridicule from their friends at home, as well as danger abroad; and were taunted that "The vagabond Cain was the first traveller" (*Moryson's Itinerary*, iii. p. 8). Moryson indignantly replies (p. 10), that Abraham, Jacob, and Moses were great travellers by God's command.

468. Moryson advises (part iii. p. 19) the traveller, "in all inns, especially in suspected places, let him bolt or lock the door of his chamber; let him take heed of his chamber-fellows, and always have his sword by his side or by his bedside; let him lay his purse under his pillow, but always folded with his garters."

469. Moryson (*Itinerary*, iii. 28) says that "formerly" when Englishmen had "bucklers," "nothing was more common with them than to fight about taking the right or left hand;" but "the cause why single fights are more rare in England in these times is the dangerous fight at single rapier, together with the confiscation of manslayer's goods."

470. Moryson (iii. 39) says that in "Britain," even in cases of treason, "the drawing and quartering are *commonly mitigated* by letting criminals hang till they be dead."

471. Moryson (iii. 44) mentions with surprise that the Turks think it wrong "so much as to spit in their churches."

472. "Waggons covered with cloth, such as our English carriers use" (*Moryson*, iii. 61).

473. In England you could have post-horses about every ten miles, which went at the rate of ten miles an hour. "If the traveller had a commission" from the postmaster or lords of the council, he had 2½*d.* a mile for each horse, and "as much for his guide;" but "they which have no such commission, pay 3*d.* each mile" (*Moryson's Itinerary*, iii. 61).

474. Travellers on horseback, "if they hire a horse, pay in London two shillings the first day, and 12*d.* or perhaps 18*d.* a day. In other parts of England a man may hire a horse for 1*s.* a day," always bringing the horse back and paying for his food (*Moryson's Itinerary*, Lond. 1617, part iii. p. 62).

475. "Sixty or seventy years ago, coaches were very rare in England, but now the streets of London are almost stopped up with them" (*Moryson*, part iii. p. 62).

476. In Germany, "in general, at the most frequented doors of every house, they have ropes, that men without, by the ringing of a bell, may be let in; and those within may open the doors by pulling a rope without going to them, and the doors likewise by weights are made to shut of themselves" (*Moryson's Itinerary*, part iii. p. 70).

477. "Those great cherries which are brought into England grown in Flanders" (*Moryson*, iii. 95).

478. "Old wives snared with papistical superstition, foolishly

attribute the late dear prices to the change of religion in our time" (*Moryson's Itinerary*, iii. 102).

479. Moryson, in a spirit very rare for his age, rejects "the vulgar opinion preferring old times to ours" (*Itinerary*, Lond. 1617, part iii. p. 113).

480. Wales, famous for "toasting cheese" (*Moryson's Itinerary*, part iii. p. 130).

481. At the end of the sixteenth century "no inns" in Scotland (*Moryson's Itinerary*, iii. 62).

482. The French exported to England "paper" (*Moryson's Itinerary*, iii. 134).

483. At the end of the sixteenth century, Worcester cheeses were the best, but they were scarce; and Cheshire cheeses being more abundant, and also good, were chiefly used in London and elsewhere (*Moryson's Itinerary*, part iii. p. 142).

484. "Halifax is most famous for the privileges and rare law by which any one found in open theft is without delay beheaded" (*Moryson's Itinerary*, part iii. p. 143).

485. "In summer time, England yields abricots plentifully" (*Moryson's Itinerary*, iii. 146). At p. 147, "England hath such abundance of apples, pears, cherries, and plums, as no country yields more or better."

486. Moryson, writing *before* the Puritanical dominion says, "The English are so naturally inclined to pleasure" (*Itinerary*, iii. 147).

487. "England scarce once in ten years needs supply of foreign corn. Yet I must confess that daily this plenty of corn decreaseth by reason that men finding greater commodity in feeding sheep and cattle than in the plough, requiring the hands of many servants, can by no law be restricted from turning cornfields into enclosed pastures" (*Moryson's Itinerary*, vol. iii. p. 147). This was written under James I. (see iii. 178).

488. At the end of the sixteenth century, a Protestant travelling in Catholic countries, was obliged to conceal his religion. In Italy it was advisable even to hide his nationality; and in Rome, at Easter, inquiries were made if he received the sacrament. The Inquisition also was active (*Moryson's Itinerary*, part i. pp. 141, 144, 155, 181; part iii. p. 23).

489. The English do not "set drink on the tables for which no room is left" [there were so many dishes] "but the cups and glass are upon a side table, drink being offered to none till they call for it" (*Moryson's Itinerary*, part iii. p. 150).

490. The English always put sugar in their wine, and they were the only nation who did so (*Moryson's Itinerary*, part iii. p. 152).

491. In Ireland not only men, but even "young maids," thought nothing of being "stark naked" (*Moryson's Itinerary*, part iii. pp. 161, 180).

492. "Their neckbands set with spangles, such as some children with us wear . . . . like our little children, wear red and yellow shoes, and gilded at the toes" (*Moryson*, iii. 168).

493. "Such crosse-cloths, or forehead clothes as our women use when they are sick" (*Moryson's Itinerary*, part iii. p. 168).

494. "Attire their heads like our virgins, and, in like sort, bear up their hair on the forehead with a wire" (*Moryson*, iii. 169).

495. Early in the reign of our James I., "Among the better sort of gentlemen and merchants, few are found who have not cupbords of silver and gold plate to the value of two hundred pounds at the least. And if a feast last longer than one day, they seldom use the same plate of silver or guilded; yea, not only the great lords, but the better sort of knights and gentlemen, use to eat in silver dishes. And whereas the French and Italians use to drink in glasses, and have few vessels, no pots or boles of silver, and the Germans drink in pewter or stone pots, having little or no plate, most of the householders in England of any reasonable condition drink in silver" (*Moryson*, iii. 178, 179).

496. In England "the young married gentlewomen, no less than the virgins, show their breasts naked" (*Moryson's Itinerary*, iii. 179).

497. Under our James I., Moryson writes (iii. 179), "The servants of gentlemen were wont to wear blue coats with their master's badge of silver on the left sleeve; but now they most commonly wear clokes guarded with lace, all the servants of one family wearing the same livery for colour and ornament."

498. Moryson (*Itinerary*, iii. 179) says, "In the general pride of England, there is no fit difference made of degrees; for very bankrouts, players, and cutpurses go apparelled like gentlemen. Many good laws have been made against this Babylonian confusion, but either the merchants buying out the penalty, or the magistrates not inflicting punishments, have made the multitude of laws hitherto unprofitable." This was written under James I., (p. 178).

499. "England in general is said to be the hell of horses, the purgatory of servants, and the paradise of women" (*Moryson's Itinerary*, iii. 53); see also p. 149, where this is explained to mean that Englishmen "use their servants imperiously, and their women obsequiously." Compare p. 221. In *Heylin's Voyage of France*, (Lond. 1673, p. 56), it is said, "England being as it is styled a paradise for women, by reason of their privileges." These travels, which are ascribed to Heylin, appear to have been made in 1625 or 1626 (see pp. 160, 162). I suspect that the spread of Puritanism gave the first blow to the influence of women.

500. The English always kissed women, a practice unknown in France in 1625 or 1626 (see Heylin's *Voyage of France*, Lond. 1673, pp. 58, 59).

501. Loquacity of the French (*Heylin's Voyage*, p. 57).

502. In the great Paris Hospital, "in every bed two persons" (*Voyage of France*, p. 132).

503. The English clergy hated the lawyers. See a curious passage in Heylin's Voyage of France, 1673, p. 149.

504. The French extremely fond of dancing (*Heylin's Voyage of France*, 1673, p. 264). These dull and ill-written travels were made in 1625 or 1626; see pp. 160, 162.

505. The English showed Portsmouth and their strong places to foreigners with what was deemed a dangerous facility (*Heylin's Voyage of France*, p. 327).

506. Among the Spanish Arabs in the tenth century a child was taught lessons, and a regular education began, as soon as it was weaned (*Condé, Dominacion des los Arabes*, Paris, 1840, p. 177).

507. Before watches and clocks, men had no *quantitative* notion of time; but only the *qualitative* one, as to its being dark or light. See a curious passage in Condé, *Arabes de España*, p. 177.

508. It has been supposed that the *Mercheta mulierum* existed in Catalonia, but this is denied by Tapia (*Hist. de la Civilizacion Española*, vol. i. 148, 149, Madrid, 1840).

509. In 1588, the population of England was "under 5,000,000," and for a long time had been nearly stationary, the rate of increase being very slow (*Froude's History of England*, vol. i. p. 3, Lond. 1856).

510. "Before the Reformation, while the differences of social

degree were enormous, the differences in habits of life were comparatively slight." Exactly contrary to *our* plan, *diet* was nearly the same in all classes; but the difference of dress was preserved by law. A statute of Edward III. forbids any one to have more than two courses at a meal. Thus, "The working man of modern times has bought the extension of his liberty at the price of his material comfort. The higher classes have gained in wealth what they have lost in power" (*Froude's History of England*, vol. i. pp. 15, 80).

511. In 1515, beef was "the common diet" of the people (*Froude*, i. p. 19). As late as 1570, beef and pork were ½*d.* a lb., and mutton ¾*d.* per lb. (pp. 21, 22). And so far from its being true that the people lived on salt meat in the winter, it is certain that "fresh meat was sold in all markets the whole year round in the reign of Henry VIII., and sold at the same price" (p. 22). "Strong beer, such as we now buy for 18*d.* a gallon, was then 1*d.* a gallon, and table-beer less than ½*d.*" (p. 22). Hence in regard to necessaries, it appears that in the reign of Henry VIII. 1*d.* was equal to the present 1*s.* (p. 23). But the agricultural labourer "received on an average 4*d.* a day for the whole year," i.e. about 20*s.* a week of our money, besides other advantages arising from the use of unenclosed lands (p. 25).

512. "While wages were so high, it answered to convert arable land into pasture," but this causing depopulation, was stopped by a law of Henry VIII. (*Froude*, i. 27, 30; vol. iii. p. 92). In this way labour was upheld against capital, and "until the close of the sixteenth century, the working classes remained in a condition more than prosperous" (p. 31).

513. "As late as the reign of Edward VI. there were peers of Parliament unable to read" (*Froude's History of England*, i. p. 37).

514. "The dissolution of the monasteries was not the cause of pauperism" (*Froude's England*, i. pp. 66, 67).

515. A law of Henry VIII. made it capital, "for an able-bodied man to be caught a third time begging;" and "the same law was again formally passed under Elizabeth" (*Froude's History of England*, i. pp. 77, 78).

516. In 1527, "Flanders absorbed all the English exports, and as many as 15,000 Flemings were settled in London" (*Froude's History of England*, i. p. 111).

517. In 1529, the House of Commons began rapidly to gain

ground upon the House of Lords, in consequence of the peers clinging to the church and the pope (*Froude*, iii. pp. 86, 87; vol. iv. p. 536; vol. ii. p. 451).

518. In the Pilgrimage of Grace in 1536, which aimed at restoring the old creed, the northern counties were for the rebels; the southern counties for the king and commons and heretics (*Froude*, iii. 112, 157).

519. In 1537, Cromwell threatened Pole, who was in Italy, with assassination (*Froude*, iii. p. 231).

520. In 1537, "A pair of new boots of leather" for a "captain" cost 3*s.* 4*d.* (*Froude's History of England*, vol. iii. p. 249, 1st edit. 1858).

521. In 1539, an act of parliament finally put "an end to monastic life" (*Froude's History*, iii. 391).

522. On the absurd story of 72,000 criminals being executed by Henry VIII., see Froude (iii. 407–413). The truth being that "till the few last years of the king's life no felon who could read was within the grasp of the law" (pp. 408, 413, 480). Sanctuaries also facilitated the escape of criminals (pp. 410, 481), while there is no known instance of a capital punishment under the cruel vagrant laws (p. 409).

523. In 1543, "The people of Germany very generally believed that the emperor (Charles V.) had been lost on his way back from Africa" (*Froude's History of England*, iv. 279).

524. Froude, though a great admirer of our ancestors, admits (*Hist. of England*, iv. 316, 317) that "the expedient of assassination was admitted and approved in the sixteenth century by the best men of all persuasions."

525. More's Life of Sir Thomas More is not to be trusted (*Froude's History of England*, ii. p. 221).

526. In 1528, peaceable men wore "knives" (*Froude's England*, ii. 59).

527. Wolsey never burnt a heretic (*Froude's History of England*, 1st edit. 1856, vol. ii. pp. 39, 83).

528. In 1536, Henry VIII. in a proclamation, called the people of Lincolnshire "The rude commons of one shire, and that one of the most brute and beastly of the whole realm" (*Froude's England*, iii. p. 114).

529. "Consistory courts," which in England continued into the sixteenth century, had such authority that "each private person

was liable to be called in question for every action of his life," and "to be summoned to the metropolitan courts of the archbishops hundreds of miles from their homes" (*Froude's History of England*, i. 174–176). In each archdeaconry there was one of these courts, and "appeals were permitted only from one ecclesiastical court to another" (p. 183). Those vexed were "*specially the poorest sort*" (p. 192), and the fees were enormous (pp. 193, 197). Hence the ecclesiastical courts had spies everywhere; "servants were spies on their masters, children on their parents, and neighbours on their neighbours" (*Froude*, i. 349). So powerful, however, was the church, that even the bold parliament of 1529 did not venture to do away with these courts (i. 226).

530. Until 1530, the clergy "held supreme power in the state," for "The nobility, crippled by the Wars of the Roses, had sunk into the second place;" and since the accession of Henry VIII. the crown had studiously conciliated the church, which was still further supported by the genius and moderation of Wolsey (*Froude's History of England*, i. 272, 273). But in December 1530, the first deliberate attack was made by "an official notice that the clergy lay all under a præmunire" for acknowledging Wolsey as legate (p. 276). To escape a prosecution they were obliged to pay an enormous fine, and acknowledge Henry as supreme head of the church (i. 278, 279, 281). They also had to surrender the legislative power of convocation, so that in 1532 "The clergy were reduced for ever into their fit position of subjects" (i. 343; ii. 193). In 1535, "For the first time in English history, ecclesiastics were brought out to suffer in their habits without undergoing the previous ceremony of degradation" (*Froude*, ii. p. 359). The suppression of the monasteries was part of the movement. Also the laws respecting the benefit of clergy and right of sanctuary. In 1536, parliament "abolished finally the protection of sanctuary in cases of felony, even for persons in holy orders" (ii. 306). But even in 1542, the abuses at Manchester sanctuary were only remedied "at the expense of Chester, to which the sanctuary men were transferred" (iv. 146; see also iii. 481). "Until the last few years of Henry VIII.'s life, no felon who could read was within grasp of the law" (vol. iii. p. 408). In 1530–1, Rouse was ordered to be boiled to death by an *ex post facto* law, and he being a clerk was by the act of parliament specially deprived of "benefit of clergy" (i. 288, 329). In 1532, it was enacted that "no person under the degree of subdeacon, if guilty of felony, should be allowed to plead his clergy"

(i. 330). But elsewhere (vol. iii. p. 413) Froude says, "Benefit of clergy was taken from felons in 1531–2." At p. 480 it is said, that by an act of 1540, felons "admitted to their clergy, used to be burnt in the hand."

531. In 1532, ecclesiastical mortmains were limited to twenty years (*Froude's England*, i. p. 333).

532. In 1530–1, the bishop of Rochester's cook was sentenced to be boiled to death, which Froude ascribes to the indignation felt against the Italian crime of poisoning, previously unknown in England (*History of England*, i. 285, 286, 288).

533. Women were not originally excluded from the throne of Aragon (*Tapia, Historia de la Civiliz. Española*, vol. ii. p. 83, note, Madrid, 1840).

534. In Spain, rebels put to death by swallowing melted metal (*Tapia, Hist. de la Civiliz.* ii. p. 91).

535. Under Ferdinand and Isabella, severe laws were enacted against duelling (*Tapia, Hist. de la Civiliz. Española*, vol. ii. pp. 239, 240).

536. Cruel laws in England against debtors at end of the seventeenth century (*De Foe's Works*, by William Hazlitt, Lond. 1840, vol. i. p. x.)

537. The "sanctuaries" in London for criminals were suppressed by 8 & 9 Will. III. c. 27; and "De Foe was the first to awaken the attention of the legislature to this subject, and to him the nation is indebted for the abatement of the nuisance" (*De Foe's Works*, by Hazlitt, vol. i. p. xii.)

538. At the end of the seventeenth century, De Foe (*Works*, i. p. xiv.) introduced into England the manufacture of pantiles, previously imported from Holland.

539. In 1703, De Foe was prosecuted by the House of Commons, fined, pilloried, and imprisoned for writing a harmless work (see *De Foe's Works*, i. pp. xxvii–xxviii.)

540. In 1715, De Foe denies the genuine birth of James II.'s son (*Appeal to Honour and Justice*, p. 9, in vol. i. of *De Foe's Works*, by Hazlitt).

541. De Foe (*Appeal to Honour*, p. 15 in *Works*, vol. i.) says James II. was "wheedling the dissenters to take off the penal laws and test, which I could by no means come into;" for "I told the dissenters, I had rather the Church of England should pull our clothes off by fines and forfeitures than the papists should

fall both upon church and dissenters, and pull our skins off by fire and faggot."

542. Boys in the street who cried, "black your shoes, your honour" (*Life of Colonel Jack*, p. 2, in vol. i. of *De Foe's Works*). Colonel Jack was published in 1722; but Jack's boyhood is laid in the time of Charles II. (see pp. 39, 61, 69, 72, 80, 83).

543. Under Charles II. anyone could see prisoners flogged at Bridewell (*Colonel Jack*, p. 4, *De Foe*, vol. i.)

544. At a common eating-house in Rosemary Lane, two boys dined off "three pennyworth of boiled beef, two pennyworth of pudding, a penny brick (as they call it, or loaf), and a pint of strong beer, 7*d.* in all." A "maid and boy" waited and said, "Do ye call, gentlemen?" (*Colonel Jack*, p. 5). But "a boiling-house" was still cheaper. At it you could get "broth and bread" for a halfpenny (p. 14).

545. The buyers of stolen diamonds, etc., had "false weights to cheat the poor devil that stole them, at least one ounce in three" (*Colonel Jack*, p. 18).

546. At eight o'clock, even by moonlight, it was not considered safe for three gentlemen together to walk from Chelsea to Westminster "over the fields." They therefore hired three men to accompany them. This was about the end of the reign of Charles II. (*Colonel Jack*, p. 21, *De Foe*, vol. i.)

547. In the middle of the reign of Charles II. children were kidnapped and sent to Virginia and Maryland to be sold; and so indeed were men. At Newcastle, and probably at other ports, houses were kept by women who entrapped men, made them tipsy, and shipped them off to the plantations, where they were sold as slaves, and subjected to field-labour and the lash (*Colonel Jack*, pp. 4, 36, 37, 38, 39, 40, 42, 43, in vol. i. of *De Foe's Works*, by Hazlitt, Lond. 1840).

548. A criminal transported to Virginia, received, after he had served his time as a slave, fifty acres of land; and this was the origin of some of the richest families (*Colonel Jack*, p. 51).

549. About the beginning of the reign of Charles II. foundlings put out at nurse were sent to service at eight years of age (*Moll Flanders*, p. 2 in *De Foe's Works*, vol. i.) This novel was published in 1722, when Moll was supposed to be "almost seventy years of age" (p. 111).

550. A young man of fortune and fashion had a "best wig" (*Moll Flanders*, p. 7).

551. Female servants in the reign of Charles II. curtsied when their masters spoke to them (*Moll Flanders*, p. 8).

552. In good families, a grown-up brother addressed his sister as "sister," instead of calling her by her Christian name (*Moll Flanders*, p. 12).

553. Grown-up sons and daughters called their mother "madam" (*Moll Flanders*, pp. 13, 15, 16).

554. Even a tradesman, when he went to the theatre, wore a sword that he might "look like a gentleman" (*Moll Flanders*, p. 18). Swords were becoming vulgar, and therefore would soon go out of use, since they ceased to be a mark of rank.

555. "Disguise myself as a servant-maid in a round cap and straw bonnet" (*Moll Flanders*, p. 38).

556. "Impudent brazen wench of Drury-lane breeding" (*Moll Flanders*, p. 53).

557. In London young girls of the upper classes went to "dancing-school" (*Moll Flanders*, p. 62).

558. Moll Flanders (p. 75) robbed a man of fashion whose "periwig cost him three-score guineas."

559. When ladies went into the Mall near St. James's Park they walked alone, and left their footman outside. "It is not usual for the footmen to go behind the ladies in the Mall" (*Moll Flanders*, p. 83).

560. Vessels from Harwich to London "carry twenty passengers" (*Moll Flanders*, p. 85); and when they stopped at Ipswich, custom-house officers were very strict in examining luggage (p. 85, *De Foe's Works*, vol. i.)

561. De Foe, who, I believe, had been in Newgate, gives a frightful description of its horrors (*Moll Flanders*, p. 88). He describes (p. 90) the clergyman, "the ordinary," as always drunk by the middle of the day.

562. Some of the prisoners in Newgate were called "night-flyers," being allowed to go out every night and commit crimes to benefit the "thief-catchers," whose accomplices in fact they were (*Moll Flanders*, p. 105). This and the preceding extract perhaps belong to the eighteenth century.

563. Spanish horses were first sought for by foreigners in the reign of Ferdinand and Isabella (*Tapia, Historia de la Civilizacion Española*, vol. ii. p. 270).

564. Tapia (*Hist. de la Civiliz.* ii. 284) says that the example

of Isabella was so influential that there were never seen so many learned women in Spain as in her reign. "En nessuna epoca puede presentar la España una lista tan considerable de mugeres doctas."

565. Late in the seventeenth century the games of English boys were playing at marbles; "shooting" [the marble] "between the end of his forefinger and knuckle of his thumb, aiming at the plumb two or three yards off. Also the boys played "with a very handsome drum and a silvered trumpet; a fine ivory teetotum (as children call it); a pretty set of gilded nine-pins and a bowl, and a large bag of marbles and alleys" (*Life of Duncan Campbell*, Lond. 1720, 2nd edit. pp. 13, 14, in vol. ii. of *De Foe's Works*, by Hazlitt). Campbell, who has these toys, was born in 1680 (see p. 26).

566. "A little bell" Campbell's mother rang "when she wants the servants" (*Life of Duncan Campbell*, p. 15).

567. Late in the seventeenth century Campbell says (*Life*, p. 16, in *De Foe's Works*, vol. ii.), "It makes the air more perfumed than my mother's sweet-bags, that she puts among the linen."

568. "King Charles said to his brother the Duke of York, when he had married the Lord Chancellor's daughter in private, and would have divorced her in public, 'You must drink as you brew'" (*Use and Abuse of the Marriage Bed*, Lond. 1727, p. 35, in vol. iii. of *De Foe's Works*).

569. In the middle of the sixteenth century, it would appear that ships were insured against sea-risk in Lisbon, Burgos, Leon, and Flanders (see *Tapia, Civilizacion Española*, vol. iii. p. 177).

570. Tapia (iii. 187) absurdly supposes that the Spaniards in the seventeenth century forwarded the science of political economy (and see p. 240).

571. Europe being cold, men collected by their firesides, and the idea of home and domestic comfort arose, forming a barrier of *family* against *government* and despotism.

572. In the houses of the Spanish Arabs, "El numero de ventanas era escuso, lo cual pudo provenir del rigor con que trataban a las mugeres y concubinas" (*Tapia, Historia de la Civilizacion*, vol. iii. p. 197).

573. Vives, the author of positive philosophy (*Tapia, Civiliz. Española*, vol. iii. p. 203).

574. "The fog only prevails in those towns and parts of Scot-

land where coal is burned; and is unknown in the towns and districts where peat, turf, or wood are the only fuel" (*Sinclair's Statistical Account of Scotland*, vol. xv. p. 440, Edin. 1795).

575. In Troilus and Cressida, act iii. scene 3, Ulysses says, "Like a fashionable host, that slightly shakes his parting guest by the hand."

576. In the Tempest, act iii. scene 3, Gonzalo says of travellers who bet on their own return, "Each putter-out on five for one."

577. Ladies addressed their lovers as "servant," and not by their name (see *The Two Gentlemen of Verona*, act ii. scene 4, at the very beginning).

578. In The Two Gentlemen of Verona, act iii. scene 2, Proteus says,

> "Falsehood, cowardice, and *poor descent*,
> Three things that women highly hold in hate."

579. In Merry Wives of Windsor, near the end of act iv. (in scene 5), Falstaff says, "More than half-stewed in grease, like a Dutch dish."

580. In Merry Wives of Windsor (act v. scene 1), Falstaff says, "Since I pluck'd geese, played truant, and whipped top" (i.e. as a boy).

581. Birch used for correcting children (see *Measure for Measure*, act i. scene 4).

582. In Measure for Measure (act ii. scene 1), the clown says, "A fruit dish, a dish of some three-pence; your honours have seen such dishes, they are not china dishes, but very good dishes."

583. In Much Ado about Nothing (act ii. scene 1), Beatrice says, "There's a partridge wing saved, for the fool will eat no supper."

584. In Love's Labour's Lost, at the end of act iii, Biron says, "A woman that is like a German clock, still a repairing; ever out of frame."

585. Dandies carried ladies' fans. In Love's Labour's Lost, act iv. scene 1, at the end, Costard says, "O, a most dainty man. To see him walk before a lady, and to bear her fan!" (see also *Romeo and Juliet*, act ii. scene 4, at the very end).

586. Sticking plaister was unknown. In Midsummer Night's Dream, act iii. scene 1, near the end, Bottom says to Cobweb, "Good Master Cobweb, if I cut my finger I shall make bold with you."

587. In Merchant of Venice (act ii. scene 2, near the end), Gratiano says he will "look demurely; nay, more, while grace is saying, hood mine eyes thus with my hat, and sigh, and say, Amen."

588. In As You Like It (act i. scene 2), Touchstone says to Rosalind, "They were good pancakes," but "the mustard was naught."

589. On the decline of the feudal spirit, quote the speech of Orlando to old and faithful Adam, in As You Like it (act ii. scene 3), near the end:

> "Oh good old man, how well in thee appears
> The constant service of the antique world,
> When service sweat for duty, not for meed;
> Thou art not for the fashion of these times,
> Where none will sweat but for promotion."

590. In As You Like it (act iii. scene 2) the clown says, "Like an ill-roasted egg, all on one side."

591. In As You Like it (act iii. scene 2), Corin says, "The courtier's hands are perfumed with civet."

592. In As You Like it (act iii. scene 2), even the gentle Rosalind says, "Love is a madness, and deserves as well a dark house and a whip as madmen do."

593. In the beginning of act iv. scene 2 of As You Like it, Rosalind sneeringly says, "A traveller! I fear you have sold your own lands to see other men's; then to have seen much, and to have nothing, is to have rich eyes and poor hands."

594. In Introduction to Taming of the Shrew (scene 2), a "lord" says to Sly that he must call his wife "Madam"—"Madam, and nothing else, so lords call ladies."

595. In All's Well that End's Well (act ii. scene 3), Lafeu says, "They say miracles are past, and we have our philosophical persons to make modern and familiar, things supernatural and causeless." The comma is after *familiar* in Rann's Shakespeare, edit. Oxford, vol. ii. p. 398, 8vo, 1787.

596. In Twelfth Night (act i. scene 3), Sir Toby Belch says, "These boots are good enough to drink in; an they be not, let them hang themselves in their own straps."

597. Sir Toby Belch advises Sir Andrew Aguecheek (*Twelfth Night*, act iii. scene 2) to write in insulting terms a challenge to fight a duel; "and if thou *thou'st* him some thrice, it shall not be amiss."

598. "A school boy's top" (*Winter's Tale*, act ii. scene 1).

599. In Winter's Tale (act iv. scene 2), the clown says, "I must have saffron to colour the warden pies" (Rann, in a note on this passage, explains "warden" as "pear").

600. In Romeo and Juliet (act i. scene 1), Sampson says, "I will take the wall of any man or maid," &c., i.e. in the street.

601. Rann (note to *Romeo and Juliet*, act ii. scene 4), says, on Romeo's remark, "Now is my pump well flowered," that "Pumps (i.e. shoes) were formerly pinked or punched with holes in figures, and fastened with ribbons in the shape of flowers."

602. On the decline of the clergy, and on the necessity they were under of marrying "an abigail in the patron's house," late in the seventeenth century, see Tom Brown's Works, Lond. 1760, vol. i. pp. 5, 6, 12).

603. "Holly" used for flogging (*Tom Brown's Works*, vol. i. p. 59).

604. "Swimming girdle and cork shoes" taken to sea (*Tom Brown*, vol. i. p. 77).

605. The nobles openly boasted that they seduced the wives of city men (*Brown's Works*, i. 96).

606. The most fashionable games were "picquet, ombre, and the basset table" (*Tom Brown*, i. 99).

607. Turnham Green was a scene of the grossest indecencies (*Tom Brown*, i. p. 105).

608. Posies or mottoes were becoming vulgar; "our *posies* for rings are either immodest or irreligious" (*Tom Brown's Works*, vol. i. p. 109).

609. A bitter satire on the Highlanders in Tom Brown's Works, vol. i. pp. 116–118.

610. "Our peers have often for themselves rebelled;
When did they for the people take the field?"
(*Tom Brown*, i. 130.)

611. "Every one pretends a concern for the people" (*Brown*, i. 135).

612. Noblemen took loose women to sup at the "Rose" (*Brown*, i. 143).

613. "Jews fornicate away the sabbath in Drury Lane and Wild Street" (*Tom Brown*, i. 146). [This was after 1699, vol. ii. p. 158]. Brothels in Wild Street and Drury Lane (vol. xxii. pp. 5, 280).

614. "The noble and ancient recreation of round robin, hey-jinks, and whipping the snake, in great request with the merry sailors in Wapping" (*Tom Brown*, i. 150).

615. "Commode-women in Paternoster Row, busy with their heads in the day-time, and tails in the evening" (*Tom Brown*, i. p. 151).

616. "A brace of foot-soldiers mount the wooden-horse in the park by eight, for profaning the Lord's day with building of sconces" (*Tom Brown's Works*, Lond. 1760, vol. i. p. 153).

617. "Citizens" on Sunday dined off "roast beef and claret" (*Tom Brown*, i. p. 155).

618. "As many pimples in his face as there are jewels in Lombard Street" (*Tom Brown*, i. p. 162).

619. "Three great destroyers of beauty, paint, cold tea, and ratafia" (*Tom Brown, Works*, i. 167).

620. "Men of wit and pleasantry," after the theatre was over, used to go to "the Rose, or Blue Posts;" and, after putting aside their "muff, sword, and peruke," got drunk (*Tom Brown*, i. 175).

621. The most famous places for duels were "behind Montague-House, and Chelsea-fields" (*Brown*, i. 176).

622. In 1699, "I stole into a French coffee-house near Soho, and was talked to death by a parcel of Hugonots" about the Edict of Nantes (*Tom Brown*, i. p. 184).

623. In 1699, Tom Brown (*Works*, i. 187) ridicules witchcraft.

624. In July 1699, "Our beaux are all gone down to Tunbridge and the Bath, in hopes to make conquests in both these places . . . . the citizens one half of them gone to Epsom to cuckold one another" (*Brown*, i. 188).

625. "Parsons" nearly always wrote their sermons "with a pipe in their mouths" (*Tom Brown*, i. 207).

626. "The stage-coachmen in their printed bills never fail to conclude with an 'If God permit'" (*Tom Brown's Works*, i. 210).

627. In 1701, "twopenny French barbers in Soho" (*Tom Brown*, vol. ii. p. 6; vol. iv. p. 232).

628. In 1701, "a match at whist," in which "by casting knaves," &c. (*Tom Brown*, ii. 39).

629. The Society for Reformation of Manners was very inqui-

sitorial in 1701 ; and its spies took bribes (*Tom Brown*, vol. ii. p. 46, 281).

630. "A rake who expounded Horace in Will's coffee-house" (*Tom Brown, Works*, ii. 146).

631. On the least pretence men would fight duels (*Tom Brown*, ii. p. 193).

632. "Vintners" wore blue aprons (*Tom Brown*, ii. 225).

633. Apothecaries sold treacle (*Tom Brown*, ii. 251.

634. Hackney was famous for girls' boarding schools (*Tom Brown's Works*, ii. 259).

635. "Boys build houses of cards" (*Tom Brown*, ii. 287).

636. Widows wore crape (*Tom Brown's Works*, vol. ii. p. 296).

637. In London, rich men would have "six Flanders mares to their coaches, and half a dozen brawny footmen behind" (*Tom Brown*, vol. iii. pp. 10–13).

638. The admission into Bedlam was "one penny," paid to the porter on entering (*Tom Brown*, iii. p. 30).

639. Open gambling at "a chocolate-house in Covent Garden" (*Tom Brown*, iii. 58, and see p. 117).

640. A "cittern" in every barber's shop (*Tom Brown*, iii. p. 63).

641. On the declining reputation of heraldry, and on the ease with which any man could get a coat of arms granted to him, see Tom Brown's Works, iii. pp. 72, 73.

642. "Buried lady-like out of a hearse and six horses" (*Tom Brown*, iii. 98).

643. Chocolate-houses were brothels, and had written up, "Coffee to be sold," or "Fine Spanish chocolate" (*Tom Brown*, iii. p. 110).

644. "As naturally as a coachman drives from Locket's to the play-house" (*Brown*, iii. 123 ; vol. iv. p. 231).

645. Abuse and low jokes exchanged between watermen and even passengers rowing on the Thames (*Tom Brown's Works*, iii. pp. 137–140, 142).

646. In 1697, the fee of a physician seems to have been 10*s*. (*Tom Brown's Works*, iii. p. 323, Lond. 1760).

647. Port wine is mentioned in Tom Brown's Works, vol. iv. p. 17, edit. 1760.

648. Tom Brown (*Works*, vol. iv. p. 104) thinks that Collier

would not have "lashed the vices of the stage if the poets had not been guilty of making familiar the backslidings of the cassock."

649. "A well-grown Paul's Churchyard bookseller looks contemptibly upon one of the trade that sells second-hand books under the trees in Moorfields" (*Tom Brown*, iv. p. 108).

650. The best gloves came from Cordova (*Tom Brown's Works*, vol. iv. p. 158).

651. In 1692, "we rejoiced as much as the people in Cornwall do at the news of a wreck" (*Brown*, iv. 260).

652. In 1692, gross conversation at a wedding (*Tom Brown*, iv. 261).

653. In the opinion of Thomas Brown (*Works*, iv. 322), "woman is a true compendium of pride, vanity, luxury, idleness, spleen, folly, malice, and envy."

654. "A whipper snapper, called a dancing-master, with a blue coat, scarlet stockings, and a laced hat" (*Tom Brown's Works*, iv. p. 325).

655. In Lear (act ii. scene 1), Edmund wounds his arm, and says, when the blood comes, "I have seen drunkards do more than this in sport."

656. In Macbeth, at the beginning of act iv. one of the horrid ingredients used by the witches is the "liver of blaspheming Jew." So, too, in the Merchant of Venice, Shakespeare makes the amiable Jessica rob her father, Shylock, without the least compunction.

657. Shakespeare appears to have believed in touching for the king's evil (see *Macbeth*, act iv. scene 3, Malcolm's speech about the middle of the scene).

658. It would seem that night-lights in a bed-room were not usual; for, in Macbeth (act v. near the beginning) the Doctor wonders at seeing Lady Macbeth walking in her sleep "with a taper;" but the attendant explains that "she has light by her continually; 'tis her command."

659. Rhubarb and senna the two great purgatives (*Macbeth*, act v. scene 3, at the end).

660. Disgusting punishment of kissing the back part of the body (*Works of Sir David Lyndsay*, edited by Chalmers, Lond. 1806, vol. ii. p. 19). Lyndsay was born about 1490 (vol. i. p. 3).

661. In 1679, the Countess d'Aulnoy (?) wore "une montre

d'Angleterre de Tampion, qui rappelloit les heures et qui me coutait cinquante Louis" (*Relation du Voyage d'Espagne, par Madame D——*, Lyons, 1693, vol. i, p. 18).

662. At Bayonne, in 1679, some ladies "avoient un petit cochon de lait sous le bras, comme nous portons nos petits chiens" (*Voyage d'Espagne, par Madame D——*, Lyon, 1693, vol. i. p. 4).

663. In 1679, the Spanish ladies wore rouge *all over* their face, and on their shoulders and hands! (*Madame D——, Voyage d'Espagne*, vol. i. p. 63; vol. ii. pp. 10, 47).

664. Philip III. burned to death (*Voyage d'Espagne, par Madame D——*, vol. i. p. 259).

665. In 1679, the archbishop of Burgos wore spectacles (*Voyage d'Espagne*, i. 309); and numerous young persons wore them for mere fashion; but "les grands d'Espagne en portent de larges comme la main" (vol. ii. pp. 62–65).

666. In Madrid, the gloves "ont cela de particulier, qu'ils sont aussi courts que ceux des hommes, parce que les femmes attachent leurs manches au poignet; il n'y a que les doigts qui sont d'une longueur ridicule" (*Voyage d'Espagne, par Mad. D——*, vol. ii. p. 274).

667. In 1679, Madame D—— writes from Madrid (*Voyage d'Espagne*, Lyon, 1693, vol. ii. p. 276) "L'on a ici un grand nombre d'esclaves qui s'achetent et se vendent fort chers;" they were used with great cruelty with impunity (p. 277; see also pp. 279, 281).

668. In 1679, in Spain, even in Madrid, ladies sat on the carpet to take their meals, while the men always ate by themselves in dignity. "Leurs femmes ni leurs filles ne mangent point avec eux. Le maître a sa table, et la maîtresse est par terre sur un tapis avec ses enfans" (*Relation du Voyage d'Espagne, par Madame D——*, vol. ii. pp. 20, 21, 259, 284).

669. Gregory XIV. died in 1591. "All the remedies employed proved useless; they gave him, for instance, gold, pearls, and other strengthening things in his drink; they wrapped him in the carcase of a sheep and of a newly-killed horse" (*Raumer's Hist. of the Sixteenth and Seventeenth Centuries*, Lond. 1835, vol. i. p. 343).

670. In 1551, no one addressed Edward VI. without kneeling, though this practice was not so rigidly preserved as it had been under Henry VIII. (*Raumer's Hist. of Sixteenth and Seventeenth Centuries*, vol. ii. p. 71).

671. In 1551, Ubaldini, an eye-witness, says of the English, "The people in general are tolerably tall of stature, the nobles, in great part, little, which comes from the prevalent custom of marrying rich damsels under age" (*Raumer's Hist. of Sixteenth and Seventeenth Centuries*, vol. ii. p. 72).

672. In 1551, Englishwomen, "to improve their complexion" [and keep their skin fair] "let blood twice or three times in the year, instead of painting themselves" (*Raumer*, ii. p. 73).

673. In 1596, "Bouillon, ambassador to England, relates that the nobility are deeply in debt, especially through extravagance in dress and servants. Merchants purchase the possessions of the nobles, persons of rank make humble marriages, and the lower classes of the people are comparatively very rich" (*Raumer, Sixteenth and Seventeenth Centuries*, vol. ii. p. 177).

674. Intense hatred of the English against the Scotch at accession of James I. (*Raumer*, vol. ii. pp. 195, 196).

675. In 1603, James I. "piques himself on great contempt for women; they are obliged to kneel to him on their presentation" (*Raumer, Hist. of Sixteenth and Seventeenth Centuries*, vol. ii. p. 196).

676. Infamous tastes of James I. (*Raumer*, vol. ii. pp. 261, 269, 274).

677. In 1637, Laud cut off the ears of Bastwicke, Prynne, and Burton; but "the people has wiped up their blood like that of martyrs, and has strown flowers in their way" (*Raumer*, ii. 307).

678. In June 1640, "in Suffolk, certain soldiers have worn their shirts over their own clothes, and thus represented and ridiculed the archbishop of Canterbury and the higher ecclesiastical courts of law" (*Raumer's Hist. of Sixteenth and Seventeenth Centuries*, vol. ii. p. 316).

679. The French, in their horror of the execution of Charles I., believed that God stirred up the people to the deed that foreign nations might punish them (*Raumer*, ii. 379).

680. In 1666, the English nobles had been ruined during the civil wars of 1640, and wealth had passed to the "middle gentry;" hence "strange and ill-assorted marriages" (*Raumer*, ii. 395, 396).

681. In 1666, there were in London "upwards of 200 houses where the idle and dissolute assemble to take tobacco, brandy, tea, coffee, and chocolate; discuss news, treat of politics, make

portraits of princes, and bring their ministers to trial" (*Raumer, Sixteenth and Seventeenth Centuries*, ii. pp. 397, 398).

682. In the rich town of Aberdeen, "the first notice of a doctor" [of medicine] "is in 1503" (*Council Register of Aberdeen*, vol. ii. p. xl. Aberdeen, 1844–46).

683. In the Council Register of Aberdeen (vol. i. p. 437) "the sickness of Naples" [venereal] is mentioned in 1507.

684. In 1602, "a windmill" is mentioned in Council Register of Aberdeen (vol. ii. p. 236, Aberdeen, 1848, 4to, and lviii.)

685. Gordon, who wrote in the middle of the seventeenth century, says (*Britane's Distemper*, Aberdeen, 1844, 4to, p. 220) of the English, "their pride makes them hateful to all nations, in so much as both in their actions, in their daily and ordinary discourses, you may hear them undervalue all the nations of the world, ever building their own praises on the dispraise of others."

686. In the middle of the seventeenth century, "even to this day, the English acknowledge Henry VIII. for one of their best kings" (*Gordon's Britane's Distemper*, p. 220).

687. Rio (*Historia de Carlos III.* Madrid, 1856, vol. i. pp. 175, 176) says that Feijoo was the *first* in Spain to oppose the use of torture. This was in the reign of Philip V., I believe (see p. 192, note).

688. About the middle of the eighteenth century, Diego de Torres wrote; and his "obras fueron las primeras que se publicaron por suscricion entre nuestros mayores" (*Rio, Hist. de Carlos III.* vol. i. p. 187).

689. In Madrid, in 1760, filth was thrown at all times of the day out of private houses; so that everybody was obliged to go about muffled. This filthy practice was advocated as healthy by the Spanish physicians (*Rio, Historia de Carlos III.* 1856, vol. i. pp. 265, 267).

690. Dunton (*Life and Errors*, 1818, vol. i. p. 79) says that in London in 1685, "then came an universal damp upon trade, occasioned by the defeat of Monmouth in the west."

691. In 1685, going to America, Dunton, when fifty leagues from the Lizard, was alarmed by a false report of "a sallee-man" [i.e. a pirate] bearing down on his ship (*Life*, vol. i. p. 85).

692. In 1688, Dunton (*Life and Errors*, i. p. 150) "travelled through Dusseldorp to Cologne, which was once one of the first-rate cities in Germany; but the decay of trade has reduced many

of the inhabitants to very narrow circumstances. The Jesuit university there is the great support of the place, where there are usually three thousand students."

693. In 1693 or 1692, the lord mayor sent a "noble spoon" to the wives of each liveryman who dined with him (*Dunton, Life and Errors*, i. p. 203).

694. Benjamin Harris, a bookseller, "sold a 'Protestant Petition' in King Charles's reign, for which they fined him 500*l.*, and set him once in the pillory; but his wife (like a kind rib) stood by him to defend her husband against the mob" (*Dunton, Life*, i. 216, 217).

695. Late in the seventeenth century, booksellers' shops had "signs;" one being "the Raven" and another the "Harrow" (*Dunton, Life*, 1818, i. pp. 225, 231).

696. Dunton (*Life*, i. 235) seems to say that Millington was the first who sold books by auction.

697. Some persons kept holy both Saturday *and* Sunday (*Dunton's Life*, ii. p. 536). This was in 1699 (see p. 530).

698. "That endearing salutation" [a kiss?] "which is the great expression of kindness among the gentlemen of Ireland" (*Dunton's Life*, ii. 630). Written in 1699 (p. 530).

699. Ortiz calls Drake, in 1686, a thief and a pirate, and ascribes the Spanish Armada to the indignation caused by his attacks (*Hist. de España*, vol. vi. pp. 264, 282).

700. Ortiz (*Hist. de España*, vol. vi. p. 471) is furious at the proposal of Cromwell that the Spanish government should suppress the Inquisition and give free trade with America!

701. Ortiz (*Hist. de España*, vol. ii. p. 121) says that in the plague in Rome in 590, "se introduxó la loable costumbre de hacerse cruces en la boca quando se bosteza, y decir 'Dios te ayuda,' o 'Jesus te valga,' quando se estornuda."

702. Pombal, Portuguese ambassador to London, introduced forks into Portugal from England in 1745 (*Smith's Memoirs of Pombal*, Lond. 1843, vol. ii. p. 10).

703. For a description of a sedan chair in Madrid in 1680, see Lettres de Madame de Villars, Amsterdam, 1759, p. 45, "Une espèce de chaise decouverte, que les hommes portèrent sur les épaules."

704. In 1680, Madame de Villars (*Lettres*, p. 75) writes of the Queen of Spain, "Elle mange quatre fois le jour de la viande."

705. In 1680, talking with the fingers was common between

lovers in Spain, but appears to have been unknown in France (see *Lettres de Madame de Villars*, pp. 83, 84, Amsterdam, 1759).

706. Hutcheson, a Scotchman, says (*Exposition of the Prophets*, 1655, vol. i. p. 54) that "tender husbands do shut up and pinch their wanton and treacherous wives for their good."

707. In London, in and a little before the middle of the seventeenth century, there was a very strong party in favour of religious toleration, to the great disgust of the Scotch (see *Baillie's Letters and Journals*, Edinburgh, 1841, vol. ii. pp. 177, 181, 211, 265, 307, 320, 328, 343, 361; vol. iii. p. 235).

708. Miracles performed by Scotch clergy (see *Wodrow's Analecta*, vol. i. pp. 84, 86, 87; vol. ii. p. 108; vol. iii. p. 63; vol. iv. p. 60).

709. Cockburn (*Jacob's Vow*, Edinburgh, 1696, p. 170) quotes Bacon's Essays.

710. "The quarter part of the apples, and even of the onions, consumed in Great Britain, were in the last century imported from Flanders" (*Smith's Wealth of Nations*, Edin. 1839, p. 32).

711. At the beginning of the seventeenth century, in England beef was *5d.* a pound—i.e. actually dearer than in the latter half of the eighteenth century" (*Smith's Wealth of Nations*, book i. chap. xi. pp. 63, 64).

712. "In Holland people pay so much a head for a licence to drink tea" (*Smith's Wealth of Nations*, p. 371).

713. In 1621, Zacchius published in Rome a medical work to show that those who were called demoniacs were but melancholy men (*Sprengel, Hist. de la Médecine*, iii. p. 238).

714. On the cruelly painful remedies formerly used, see Cullen's Works, vol. ii. p. 103.

715. In A.D. 1372, "shops in London appear to have been detached and separate tenements, or at least separate properties unconnected with houses" (*Macpherson's Annals of Commerce*, 1805, 4to, i. 652).

716. Poggio, who was in England about 1437, says, "The nobles of England think themselves above residing in cities. They live retired in the country among woods and pastures" (*Macpherson's Annals of Commerce*, i. 653).

717. In 1481, "machinery was so far improved in England that hats, bonnets, and caps were thickened and fulled by mills." Thereupon, those who made those articles by hands and feet

"obtained an Act of Parliament to forbid the use of mills" (*Macpherson's Annals of Commerce*, i. 699).

718. In 1636, an application from Spain for "an English mastiff of our best kind, and some Irish greyhounds" (*Clarendon State Papers*, vol. i. p. 540, Oxford, 1767, folio).

719. In Spain, in 1636, there was no dispute for precedence, but for the most part everyone goeth and sitteth as it falls out, *and believeth his being there hath made it the best place*" (*Clarendon State Papers*, i. 556).

720. In July, 1639, Secretary Windebank writes to Charles I., "For the city, the Mayor is such a beast, and his brethren the aldermen such cattle, that they will be neither driven nor go of themselves" (*Clarendon State Papers*, vol. ii. p. 64).

721. In 1640, Sir Robert Mansel was "much troubled with the loss of Newcastle, having a great stock there belonging to his glass-house" (*Clarendon State Papers*, vol. ii. p. 116).

722. In 1640, Charles I.'s "shoemaker was David Mallard, a Scotchman" (*Clarendon State Papers*, ii. p. 125).

723. In 1641, the merchants in Paris had "French factors in London" (*Clarendon State Papers*, vol. ii. p. 136).

724. In 1642, Lord Herbert's health obliged him "to drink the waters at Tunbridge for a month" (*Clarendon State Papers*, ii. 146).

725. In 1645, Lord Culpepper writes "this is no age for miracles; and certainly the king's condition is such that less than a miracle cannot save him" (*Clarendon Papers*, ii. p. 207).

726. In 1646, Charles I. writes, "God is my witness, my chiefest aim in regaining my power is to do the Church service" (*Clarendon Papers*, ii. 266).

727. In 1646, Sir Edward Hyde writes, "I know that all sober reliance upon God's providence is now called expecting of miracles" (*Clarendon Papers*, ii. 284).

728. In 1646, Sir Edward Hyde writes, "I have not been without many melancholy thoughts that this justice of God, which of late years hath seemed to be directed against empire itself, hath proceeded from the Divine indignation against those principles of empire which have looked upon conscience and religion itself as more private, subordinate, and subservient faculties to conveniency and the interest of kingdoms, than duties requisite to the purchase of the kingdom of heaven (*Clarendon Papers*, ii. 318).

729. In 1647, Secretary Nicholas writes, "The Socinians now begin to appear in great numbers under the title of Rationalists; and there are a sect of women lately come from foreign parts, and lodged in Southwark, called Quakers" (*Clarendon Papers*, vol. ii. p. 383).

730. In June 1650, Lord Collington writes from Madrid to Father Bapthorpe, "That which the king will be ready and willing to do, is to give his consent for the repeal of all the penal laws and statutes which have been made in the prejudice of Catholics, and to put them in the same condition of his other subjects" (*Clarendon Papers*, vol. ii. p. 541). In 1652, Sir Edward Hyde writes (vol. iii. p. 116), "The king hath very gracious intentions towards the Catholics, and really esteems them." In 1654, Sir E. Hyde again writes (vol. iii. p. 256), "Methinks it would be no hard matter to persuade the Catholics of England that Cromwell is well disposed and resolved to sacrifice both their persons and their fortunes" (see also p. 275).

731. In 1649, no chimneys in Madrid (*Clarendon Papers*, vol. iii. p. 7).

732. In and after 1651, the partisans of the exiled Charles openly exulted when the English troops were repulsed, and when English ships were sunk by Dutch or French ones (*Clarendon Papers*, vol. iii. pp. 34, 89, 92, 105, 141, 152).

733. In 1652, Sir Edward Hyde, struck by the revolutionary spirit of the age, writes (*Clarendon Papers*, vol. iii. p. 59), "I know no prince at present in Christendom who is not in more danger than that high calling hath used to be, and yet they have no sense of their condition."

734. At Paris, in 1652, the seconds in a duel fought as well as the principals (*Clarendon Papers*, vol. iii. p. 80).

735. In 1653–4, Sir Edward Hyde's physician at Paris was "a little Irish doctor" (*Clarendon Papers*, iii. p. 228).

736. In 1658, "Richard Cromwell's skill in horseraces and husbandry" (*Clarendon Papers*, iii. 413).

737. In Franck's Northern Memoirs, 1658 (pp. 158, 159, edit. Edinburgh, 1821) doubt is thrown on the reality of witches.

738. Lithgow, who was in Venice about 1609, says (*Nineteen Years' Travels*, Edinburgh, 1770, p. 42), "The Jews here and in Rome wear red and yellow hats for notice sake, to distinguish them from others; which necessary custom would to God were enjoined to all the Papists here in England." About 1609 or

1610, Lithgow says of the island of Zante (*Nineteen Years' Travels*, 11th edit. p. 65) that the people were getting rich by the sale of their currants, owing to "some liquorish lips here in England of late, who forsooth can hardly digest bread, pasties, broth, and (*verbi gratia*) bag puddings without these currants."

739. In Salonica, about 1610, "they speak vulgarly and maternally here the Hebrew tongue, man, woman, and child, and not elsewhere in all the world" (*Lithgow's Travels*, p. 111).

740. Curious abuse of Mahomet in Lithgow's Travels (pp. 139–145).

741. In the reign of our James I. at Aleppo, "there are pigeons brought up here, after an incredible manner, who will fly between Aleppo and Babylon, being thirty days journey distant, in forty-eight hours, carrying letters and news, which are tied about their necks, to merchants of both towns" (*Lithgow, Travels*, p. 193, 11th edit. Edinburgh, 1770).

742. In 1655, Spanish women, especially those of Madrid, used to paint themselves monstrously (see *Aarsens de Sommerdyck, Voyage d'Espagne*, Paris, 1665, 4to, pp. 48 and 90).

743. Boisel, who was in Spain in 1659, contemptuously says of the Spaniards that he will not blame them "à cause des grandes lunettes qu'ils ont toujours sur le nez, par la rue, dans les églises, et dans les maisons où ils vont faire visite; n'y à cause du tabac qu'ils prennent tous en poudre; et dont ils ont toujours les narines pleines" (*Boisel, Journal du Voyage d'Espagne*, Paris, 1669, 4to, p. 292).

744. In 1606, it was in England, and apparently in Spain, a matter of course to eat "mustard with beef" (*Winwood, Memorials of State*, Lond. 1725, folio, vol. ii. p. 237).

745. In 1606 it appears not to have been usual in England to say "How do you do?" for Sir Charles Cornwallis writes from Madrid (*Winwood, Memorials*, ii. p. 254) that Lerma "after he had, according to custom here, began the first course of his speech with asking me of mine health." Possibly the courteous and high bred Gondomar introduced it.

746. In 1606, nothing profane or "temporal" was read in "Holy Week" (*Winwood, Memorials of State*, iii. p. 9).

747. The earliest notice of coal anywhere to be found is in A.D. 1234; but though it began to be worked in Dunfermline in the thirteenth century, it was little exported till the middle

of the eighteenth century (see *Chalmers's History of Dunfermline*, Edinb. 1844, pp. 19, 21).

748. The two greatest evils are fear and pain, both of which are diminishing. Less danger, less punishment of criminals and children, and less supernatural fear.

749. When Philip II. married Mary of England, the Queen was not visible the next day, a custom apparently unknown in Spain. "Al dia siguente no se dejó ver de nadie la reina, segun costumbre del pais, y el postrero de julio, pasaron al palacio de Windsor" (*Lafuente, Historia de España*, vol. xii. p. 420, Madrid, 1853).

750. Newte, in 1785, writes "It appears that in former times much animosity prevailed between the people of England living on the north and those living on the south side of the Trent. Roger Ascham, preceptor to Queen Elizabeth and a North Trentian, wrote a book to vindicate the dignity of the northern counties in England from the abuse of their southern neighbours" (*Newte's Tour in England and Scotland*, Lond. 1791, 4to, p. 401).

751. The two first writers who mention chocolate are Juan de Cardenas, in 1591, and Juan de Barrios, in 1609 (*Morejon, Historia de la Medicina Española*, vol. i. p. 111, Madrid, 1842).

752. Morejon (*Hist. de la Medicina Española*, vol. i. p. 256) claims for Spain the humane invention of "Los hospitales de campaña;" i. e. military hospitals, late in the fifteenth century.

753. In 1584, "unicorn's horn" an invaluable medicine in Scotland (*Miscellany of Wodrow Society*, p. 452).

754. Until Bancroft's famous sermon in 1588, there was a friendly feeling between the Scotch Presbyterian Church and the English Episcopal Church. But he asserted the divine right of bishops and inferiority of presbyters, and this caused angry rejoinders in Scotland (*Miscellany of Wodrow Society*, pp. 469, *et seq.* Edinburgh, 1844).

755. "As he that spares the rod hates the child, so he that neglects to rebuke an offending brother, or (when that cannot amend him) neglects to tell the Church, doth hate his brother's soul, in so far as he suffers sin upon him" (*Gillespie's Aaron's Rod*, Lond. 1846, 4to, p. 391).

756. The seventeenth century was a splendid age; but its great objects were physical science and poetry, the accumulation of knowledge; loving liberty, but neglecting its diffusion, and material comforts.

757. Hunter says of "the ass," that "in the reign of Queen Elizabeth the breed was extinct in this kingdom; and to this day in Norway and Sweden, an ass is never seen but as a curiosity in the stables of the great" (*Essays and Observations by John Hunter*, by Richard Owen, Lond. 1861, vol. i. p. 59).

# NOTES FOR ENGLISH HISTORY.

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## HENRY VIII.

1. The failure of Wolsey in his attempt to gain the papacy has been always ascribed to the duplicity of Charles V., but the correspondence of the emperor, preserved in the archives at Vienna, proves that he really wished Wolsey to be pope (see *The Correspondence of the Emperor Charles V.* edited by Mr. Bradford, Lond. 8vo, 1850, pp. 12, 37, 89, 90).

2. Our historians, I think on the authority of Cavendish, represent the people as sympathising with the fate of Wolsey. But at all events it is certain that his disgrace by the king was a popular act. On 25th October, 1529, Chapuys writes from London to the emperor respecting Wolsey, "Le peuple en dit chouses [he means choses] exécrables, le tout se sçaura à Parlement" (*Correspondence of Charles V.* edited by Mr. Bradford, Lond. 8vo, 1850, pp. 291, 292).

3. Mr. Bradford believes and relates the old story, that after the battle of Pavia, Francis I. wrote to his mother, "Madame, tout est perdu fors l'honneur" (*Bradford's Correspondence of Charles V.* 8vo, 1850, p. 709).

4. In The Correspondence of Charles V. (Lond. 8vo, 1850, pp. 238–244) there are two letters which passed in 1526 between the emperor and his brother Ferdinand, and which, as Mr. Bradford says, show how moderate the conduct of Ferdinand was concerning the Reformation.

5. Chapuys, in a letter to the emperor dated Lond. 25th October, 1529, mentions the appointment of Sir Thomas More as Chancellor, and adds "tout le monde est joyeux de sa promotion," &c. (*Correspondence of Charles V.* 8vo, Lond. 1850, p. 293).

6. A modern writer has made a discreditable attempt to excuse Cranmer for taking at his consecration as bishop, an oath of

canonical obedience to the pope which he had predetermined to break (*Soames's History of the English Reformation*, vol. i. pp. 367–371; see also p. 467).

7. As to Cranmer's pronouncing the divorce between Henry VIII. and Anne Boleyn, the bishop of St. Asaph says, "upon the admission of the pre-contract, he had only to pronounce the sentence of the canon-law" (*Short's History of the Church of England*, p. 108, 8vo, 1847).

8. The bishop of St. Asaph says of Henry VIII., "And yet to the last he possessed great liberality of sentiment, when he was not irritated by having his vanity offended; but whenever he was contradicted in matters of religion, or his own desires were thwarted, he became ungovernable and cruel" (*History of the Church of England*, 8vo, 1847, p. 128). This is something like the amiability of Sir Anthony Absolute.

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### EDWARD VI.

Halliwell (*Manuscript Rarities of the University of Cambridge*, 8vo, 1841, p. 93) mentions a treatise written by Edward VI. in his twelfth year against the supremacy of the pope; it is in his own handwriting and dedicated to his uncle, the Duke of Somerset, 30th August, 1549.

Perlin, who was in London when Edward VI. died, mentions the grief of the people (see *Antiquarian Repertory*, vol. iv. p. 506). Among the orders given to his gentleman ushers, it was particularly enjoined that when the king travelled the usher "shall goe before to see that all the roofes and floores be strong and sure, and that it *rain not* in any of his chambers" (*Antiquarian Repertory*, iv. 650).

"He was poisoned, as everybody says" (*Machyn's Diary*, p. 35, Camden Society, vol. xlii.; see at pp. 39, 40 an account of his funeral). There is no doubt that Admiral Seymour "was engaged in a plot to gain possession of the king's person, supplant Somerset, and install himself in his place" (*Tytler's Edward VI. and Mary*, vol. ii. p. 137). Somerset, soon after he was protector, procured a stamp of the young king's signature, which of course made him absolute (see *Tytler's Edward VI. and Mary*, 1839, i. 153). It seems (vol. i. p. 290) that Hallam's suspicion, in his Constitutional History, is well founded, that Edward VI.'s journal is not original. Knox in 1550 obtained his freedom by the earnest intercession of Edward VI. (see *Tytler*, i. 295). In 1551 it was estimated that there were in England "thirty hundred thousand sheep" (*Tytler's*

*Edward VI.* i. 370). Tytler has published a good deal of new information about Knox. See the index to his Edward VI. and Mary. Sepulveda's De Rebus Gestis Caroli V. is an important work, for Sepulveda sent Cardinal Pole the manuscript of book xxix. "embracing the account of England under Mary; requesting him to add to it and correct it" (*Tytler's Edward VI. and Mary*, vol. ii. p. 233). Commendone (who was afterwards made a cardinal), arrived in England in 1553, and his life by Graziani appears to contain some curious details (see *Tytler's Edward VI. and Mary*, vol. ii. pp. 237, 238). Tytler says (p. 246), "the best account we have of Pole is that of his friend Beccatelli, translated by Pye, and illustrated by some good notes. It forms a necessary accompaniment and antidote to Phillip's Life of Pole, which is not to be quoted without examination."

Edward VI., so far from taking the least step to prevent the execution of his uncle the duke of Somerset, actually desired that it should take place (see *Tytler's Edward VI. and Mary*, vol. ii. pp. 68, 70).

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MARY.

In her reign even Convocation presented an address requesting that the cardinal would not insist on a restitution of church lands (*Collier's Ecclesiastical History*, vol. vi. pp. 94, 95).

Under Mary, the clergy who were deprived are said to have been less than one-fifth of the whole (see Tierney's note in *Dodd's Church History*, vol. ii. p. 182). Mary seemed to pursue from choice the same plan which the ministers of Edward had pursued from indolence.

Her prospects at her accession were bright and cheering. She had received from her subjects such proofs of affection as a people are rarely inclined to give. Without money, without arms, without military skill, she had by the favour of her countrymen seated herself on the throne and had been enabled to dissolve without a blow a great conspiracy, in which the confederates were the great officers of the crown, the great judges of the land, and the great heads of the church, all acting under the authority of the council and with the warrant of the great seal. If ever sovereign had reason to confide in her people, Mary was that sovereign.

The contemporary Diary of Machyn affords evidence of the hatred in London between the Spaniards and English, which frequently caused murder (*Machyn's Diary*, pp. 72, 74, 79, 86, 96, Camden Society). On the 30th and 31st April, 1555, the bells were rung in London to celebrate Mary's delivery of a prince

(*Machyn's Diary*, p. 86, Camden Society). Honest old Machyn expresses the general feeling, "The 10th day of January heavy news came to England and to London, that the French had won Cales, the which was the heaviest tidings to London and to England that ever was hard of" (*Machyn's Diary*, pp. 162, 163).

A contemporary writer mentions the immense treasure which in 1554 Philip sent to the tower (*Chronicle of Queen Jane and Mary*, p. 83, Camden Society, 1850). Todd says that Mary enacted *new* laws against heresy (*Todd's Life of Cranmer*, vol. ii. pp. 412, 413).

The evil consequences of the marriage of Mary and Philip were forcibly expressed by Montmorency to Dr. Wotton (see Wotton's long letter to the English Council in *Tytler's Edward VI. and Mary*, ii. 261–276). This marriage was opposed by Pole (p. 274).

Just before the death of Mary, Philip sent to England Count Tena, of whose mission there is a curious account by Gonzales, Memorias de la Real Academia de la Historia, Madrid, 1832, tome vii. p. 248, referred to in *Tytler's Edward VI. and Mary*, vol. ii. p. 496.

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### QUEEN ELIZABETH.

She was born on 7th September, 1533 (*Hallam, Constitutional History*, i. 61).

1. Smith (*Wealth of Nations*, p. 233) supposes that the defeat of the Armada in 1588 so ruined the Spanish navy as to prevent their obstructing the progress of European settlement in America (see Life of Elizabeth, ART. 30).

2. In the 5th of Elizabeth, a great blow was given to agriculture, and a great impetus to the industry, and therefore to the population of towns, by what was called the Statute of Apprenticeship (see ART. Apprentice, in "Fragments" and *Wealth of Nations*, pp. 50–53).

3. The personal influence of Elizabeth was considerable. It is remarkable that the great improvement of the introduction of blank verse on the stage was *perhaps* owing to her. At all events the first English play in which we find blank verse is "Ferrex and Porrex," acted *before the court* in 1561, while it was not till 1586 that Marlow first ventured to introduce blank verse on the public stage (*Collier, History of Dramatic Poetry*, vol. iii. pp. 107–112).

4. The growing taste for theatrical amusement enabled the people to see and sometimes to admire a state of society superior

to any with which they were personally acquainted. Thus their taste became refined, and the stock of their ideas increased. The brutal custom of bear-baiting gave way as the theatre became more popular. This was the case with Paris Gardens and with the Hope Theatre (*Collier*, iii. 319). Thus, too, cock-fighting declined, and the cock-pit in Drury Lane was converted into the Phœnix Theatre.

5. Miss Strickland (*Queens of England*, vi. 149) ascribes the easy change of religion at the accession of Elizabeth to the great mortality among the bishops and higher order of clergy.

6. In 1560, Elizabeth restored the currency, which Henry VIII. had first debased by mixing copper with the silver. It is said that no copper money was coined till the reign of James I. (*Miss Strickland's Queens of England*, vol. vi. pp. 206–208, 209); but Camden says (*Kennett*, ii. 385), that Elizabeth made the money purer than it had been in England for two hundred years, or in any part of Europe. Jacob strangely says this was done "in the latter years of her reign" (*Inquiry into the Precious Metals*, vol. ii. p. 103).

7. Miss Strickland (*Queens of England*, vi. 226, 227) has noticed that the dislike of Elizabeth to having scriptural subjects copied was the reason that "the pictorial arts in England retrograded instead of improved, from the accession of Elizabeth till the reign of Charles I." This is likely enough. No Protestant country has produced first-rate painters, and perhaps the superstition of Charles I. was more favourable to art than the sceptical genius of Elizabeth. See Huc's Travels in Tartary and Thibet, vol. i. p. 87.

8. Edmund Campion, "the first great scholar produced by Christ's Church Hospital," was Protestant; but in 1573, disgusted at its intolerance, he became a Jesuit, and in 1581 was executed (*Strickland's Queens*, vi. 491, 492). Miss Strickland I believe has no authority for saying (vol. vii. p. 7) that when Creighton, the Scotch Jesuit, was captured, "Elizabeth perceived that a third of her subjects were ready to raise the standard of revolt in the name of Mary Stuart" (see also vol. vii. p. 95, and Life of Elizabeth, Art. 29).

9. Miss Strickland has given some curious particulars of Elizabeth's death from the MS. of Lady Southwell, one of her ladies-in-waiting. She says that the queen used to carry round her neck a piece of gold covered with characters to ensure long life, and that there was found at the bottom of her chair the queen of hearts with a nail of iron knocked through the forehead. This was a "witchcraft" which the ladies in waiting dared not move

(*Miss Strickland's Queens of England*, vii. 285, 292, 8vo, 1844). This anecdote is related also by Steinmetz (*History of the Jesuits*, 8vo, 1848, vol. iii. pp. 126, 127) who quotes *Tierney's Dodd*, iii. p. 70.

10. *Taxation.*—In 1563, the clergy and the laity each granted a subsidy besides two-fifteenths and tenths (*Camden's Annals* in *Kennett*, vol. ii. 391). Camden explains fifteenths and tenths to be taxes on every city, &c.; subsidies, those levied on each *person* according to their property. I believe that taxation was lighter in Elizabeth's reign than it had ever been before. Burleigh used to say "that he never cared to see the treasury swell like a disordered spleen, when the other parts of the commonwealth were in a consumption" (*Camden* in *Kennett*, ii. 609). On the 15th April, 1563, Elizabeth writes to Sir Edward Rogers, that several persons had been ordered by letters of privy seal to lend 100*l.* a piece, but some of them having shown that Queen Mary had been content with "meaner sums," were allowed to escape for less than 100*l.* (*Forbes's State Papers*, ii. 390.) The year after the rebellion of 1569, Elizabeth raised money by letters of privy seal, some of which are printed in Sharp's Memorial of the Rebellion (1840, pp. 241–246). They were for 50*l.* each, and the total received was M*li.* (pp. 244, 245). Sharp believes (p. 241), on the authority of Baker, that they were really loans, and that the queen repaid them all.

11. Camden says that in 1561, great abundance of "*brass*" was found near Keswick in Cumberland, and "about this time the stone called Lapis calaminaris, so necessary for brass works, was by the same good Providence found in England in great abundance" (*Camden's Elizabeth* in *Kennett*, ii. 388).

Grindal, archbishop of Canterbury, introduced into England the tamarisk (*Camden* in *Kennett*, ii. 494). In 1598, Bodley began to found the great library at Oxford (*Camden* in *Kennett*, ii. 610). Machyn seems to say that at Elizabeth's coronation *all* the bishops officiated (*Machyn's Diary*, p. 187, Camden Society).

12. *War.*—The energy of the queen was shared by her subjects. The nation strained every nerve to meet the impending crisis, and by 1561 the fleet of Elizabeth, joined to the ships fitted out by private persons, "was so potent that it was able to furnish out 20,000 fighting men for sea service" (*Camden's Elizabeth*, in *Kennett*, ii. 388). In 1590, says Camden (*Kennett*, ii. 558), "Towards the supply of her navy she appointed a yearly sum of 8,970 pounds sterling. In 1592, some English merchants having exported guns to Spain, Elizabeth forbad the iron-workers from

that day to cast any ordnance bigger than those we call minions, and those not above 16,000 pound weight" (*Camden*, in *Kennett*, ii. 569).

13. When the Duke of Norfolk was tried in 1572, the judges laid it down that "the queen of England might wage war with any duke of France, and yet at the same time be at peace with the French king" (*Camden*, in *Kennett*, ii. 439). While such doctrines were held, piracy was natural.

14. *Toleration.*—In 1592, Viscount Montacute died. The queen always showed him favour, and visited him a short time before his death, though he was "a stiff Romanist" (see *Camden Annals*, in *Kennett*, ii. 570). On the 7th March, 1563, Sir Thomas Smith writes to Cecil, "I cannot lyke that our house is still so extreme in making more penal laws; and in my mind specially it is not that that can advance religion" (*Forbes's Elizabeth*, ii. 352). In May, 1563, Elizabeth writes a politic and merciful letter to the Earl of Warwick, respecting his treatment of the French (*Forbes*, ii. 422). Drake says, without quoting any authority, that during Elizabeth's reign no Jews "were suffered to reside in the kingdom" (*Shakespeare and his Times*, 1817, 4to, vol. ii. p. 247). Ben Jonson changed his religion twice (see *Gifford's Life of Him*, pp. xx. lxxv., in vol. i. of *Jonson's Works*, 8vo, 1816). In the Fox, which was brought out in 1605, he introduces a sneer at Protestantism, which must have been very offensive to the Puritans (*Works*, vol. iii. p. 177). Torture too began to be disused. See Common Place Book, Art. 116.

15. Under Edward VI. and Mary, there was not a single minister deserving the name of a statesman. Gardiner, indeed, had considerable talents, but they were almost entirely directed to domestic policy. The consequence was that at the accession of Elizabeth, England had entirely lost the position of European umpire which it had been the pride of Henry VIII. to obtain for her. At Mary's court there was no English minister, and when there did happen to be one, his information was as bad as it could possibly be. Very soon after the accession of Elizabeth, Dr. Wotton writes to Cecil from Brussels, "every bodye hath espyes abrode save us" (*Forbes*, i. 23).

16. But amid the struggle of discordant elements there had been gradually growing up during fifty years a class which was destined to conquer all other classes; one which for three hundred years has been advancing in dignity and in power, and which imparts to modern Europe the principles which mainly distinguish it from the ancient world—I mean the middle class of England.

For the causes of its rise, see Jacob on the Precious Metals (ii. 111–113).

17. In the reign of Elizabeth, gold mines were worked in Scotland and silver ones in Tipperary and Cardiganshire (*Jacob on the Precious Metals*, 8vo, 1831, i. 292).

18. "Omitting to speak of great ships and other vessels of burthen, there pertaineth to the cities of London, Westminster, and borough of Southwark, above the number, as is supposed, of two thousand wherries, and other small boats, whereby three thousand poor men at the least be set on work and maintained" (*Stow's London*, 1842, p. 6).

19. The two great physical causes of our prosperity are iron and coals, both of which we possess in such quantities that with even moderate industry and skill we could hardly fail to be the richest nation in Europe. But at the accession of Elizabeth we were entirely *ignorant* of the vast sources of power which nature had prepared for us in the bosom of the earth. Coals, indeed, had been burnt for some time, but never used in manufactures. Iron was only smelted by means of wood, but when that threatened to fail, the happy idea occurred of making one power aid another, and smelting iron by burning coal. With these remarks I should begin the account of manufactures in the sixteenth century.

20. As to the martyrs under Elizabeth, see Common Place Book, ART. 604.

21. In 1560, Leicester was charged with having murdered his wife (see *Haynes's State Papers*, p. 362).

22. Elizabeth has been charged with exacting an undue amount of respect from her attendants; but I believe this was the custom of the time. When Rooksby had an audience of Mary of Scotland, he threw himself on his knees while they conversed (see *Haynes's State Papers*, p. 446). The truth is that the more barbarous the age, the greater is the respect paid to mere kings and queens.

23. In 1568, Mary of Scotland spoke English very badly (*Haynes's State Papers*, 509).

In 1586, Thomas Morgan writes to Mary of Scotland that William Cecil, "the heyre of Burleigh his house," has been to Rome and turned Catholic (*Murdin's State Papers*, p. 475).

In 1586, Thomas Morgan writes to Mary of Scotland, that the pope was more favourable towards her than his predecessor (see *Murdin's State Papers*, pp. 473, 478, 497).

In 1586, Sir Philip Sidney had a Catholic servant (see *Murdin*, pp. 480, 506). Fénelon, in 1575, seemed to think that Elizabeth wished to save the life of Mary (*Correspondance diplomatique de la Mothe Fénelon*, Paris, 1840, tome i. pp. xxvii. xxix.)

In January, 1569, the French ambassador at London writes to his court that Elizabeth was very apprehensive as to the result of the good understanding between France and Spain (*Correspondance de Fénelon*, i. 117, 118).

In 1569, Elizabeth told the French ambassador that Alva had written her a trivial and almost contemptuous letter (*Correspondance de Fénelon*, i. 126).

In 1569, there was great danger of a combination of France and Spain against Elizabeth; the queen proposed that France should mediate a peace between her and Philip, which Charles IX. not only refused to do (*Correspondance de Fénelon*, tome i. p. 209), but ordered his ambassador to call upon her for a decision as to whether she would have peace or war with France (p. 217).

In 1569, Leicester, when charged with performing for Elizabeth the functions of maid of honour, did not deny that he had done so (*Correspondance de Fénelon*, ii. 121). At this time the English nobility believed that she would never marry (p. 119). The expectations held out by Spain to the leaders of the rebellion of 1569 were notorious, and are mentioned by the French ambassador then residing in England (*Correspondance diplomatique de Fénelon*, tome ii. p. 352).

In 1571, Buchanan's violent work against Mary was translated into English, and published at London. The French ambassador requested Elizabeth to have it suppressed, which she refused to do (*Correspondance de Fénelon*, tome iv. pp. 301, 306, 311).

In 1572, the French ambassador gives an account in a letter to his sovereign of Windsor and Hampton Court, which he had just been to see, and the splendour of which, he writes, surpasses everything that can be imagined, "la plus grande quantité de riches et precieux meubles que je vys jamais, et que l'on se saurait imaginer" (*Correspondance de Fénelon*, tome v. p. 20).

In November, 1573, Elizabeth was agitated by a report that the adherents of the Prince of Orange were beginning to desert him (*Correspondance de Fénelon*, v. 455).

On 6th November, 1574, there were two *successive* rises of the tide at London (see *Fénelon*, vi. 289), and on the 15th and 16th there were seen strange prodigies in the heavens, much to the alarm of Elizabeth and her council (vi. 298).

In December, 1574, it was believed by Elizabeth that the pope had given England to the King of Spain (*Correspondance de*

*Fénelon*, vi. 338), who was immediately to invade it and marry Mary of Scotland.

Cardinal Allen is said to have been a man of the most amiable and exemplary character (*Butler's Historical Memoirs of the Catholics*, 8vo, 1822, vol. i. pp. 317, 332).

Butler believes the story of Essex and the ring (*Mem. of Catholics*, ii. 68, 69).

Butler says (i. 297–303) that the oath of supremacy was meant to secure to Elizabeth spiritual as well as temporal superiority over the Church.

Mr. Tierney rejects the story of the "Nag's head consecration" (note in *Dodd's Church History*, ii. cclxxvii.)

Oliver and Lingard deny that Parsons wrote "Doleman's Conference about the Succession," but Tierney brings almost decisive evidence to show that it was written by him (Note in *Dodd's Church History*, vol. iii. pp. 31–35).

24. The Turks were greatly dreaded in 1571. When the news of the battle of Lepanto reached London, fires were lit in the streets, the bells rung, and everyone went to church to return thanks (*Correspondance diplomatique de Fénelon*, tome iv. p. 281, and see p. 285). Dr. Jackson says that in the sixteenth and seventeenth centuries the Turkish armies were the best organized in Europe (*Jackson, On the Formation, Discipline, and Economy of Armies*, Lond. 8vo, 1845, pp. 96, 97). Indeed he adds (p. 98) that European sovereigns "do not as yet seem to have attained the same base of science" [he means military science] "for the execution of their purposes, as the Turks of the times alluded to had attained." The reader will excuse the style of this worthy author. Indeed, considering he had been so much in the army, he writes exceedingly well.

Among the charges which in 1588 Pope Sixtus V. publicly brought against Elizabeth, one was that "she sent and procured the Turks to invade Christendom" (*Butler's Memoirs of the Catholics*, 8vo, 1822, vol. ii. p. 4). Robertson tells the story of Elizabeth and the ring of Essex (*History of Scotland*, in *Works*, 8vo, 1831, p. 255). He also says *without authority*, of Elizabeth, "her people beheld her health declining with most indecent indifference" (p. 254). From A.D. 921 to A.D. 1190 there was no general assembly in France (*Robertson's Charles V.* note xxxix. *Works*, p. 426).

Robertson says (p. 431) that in the sixteenth century the Turks were in war superior to the European Christians. Todd says "Pollini is hardly at any time more than a servile copier of Sanders" (*Life of Cranmer*, vol. i. p. 243). According to Shep-

herd, the last sermon was preached at St. Paul's Cross in 1620 (see *Todd's Life of Cranmer*, vol. ii. p. 273). In 1554, Elizabeth owed her life to Bishop Gardiner (see *Tytler's Edward VI. and Mary*, 8vo, 1839, vol. ii. p. 339), but the very same year he advised that she should be put to death (p. 365). There is no doubt that Nares is wrong, and that Cecil *did* become a Catholic (see *Tytler's Edward VI. and Mary*, ii. 445). It was Mary's wish that Elizabeth should succeed her (p. 497). Gibbon ascribed his conversion to popery to reading the "works of Parsons, the Jesuit, who lived in the reign of Elizabeth, and who, he said, urged all the best arguments in favour of the Roman Catholic religion" (*Gibbon's Miscellaneous Works*, 8vo, 1837, p. 29).

25. *Notes.*— Parsons, in a letter in 1597, distinctly says that Mary was privy to a plot to murder Elizabeth (see his letter in *Tierney's edition of Dodd's Church History*, vol. iii. appendix pp. lxv. lxvi). Mary at first used the title of Supreme Head of the Church, but afterwards caused parliament to deprive her of it (see *Collier's Ecclesiastical History*, vol. vi. pp. 38, 97).

It is often said that Elizabeth exacted an unusual respect from her courtiers by making them kneel, &c. But I believe this was usual in other courts. Thus when "one of the nobles" of the Landgrave of Hesse had an audience of Charles V., he was, as we are told by the emperor's secretary, "kneeling before his throne according to etiquette" (*Correspondence of Charles V.* edited by Mr. Bradford, 8vo, 1850, p. 563). Soames positively asserts that both Rizzio and Bothwell were young men (*Soames, Elizabethan Religious History*, 8vo, 1839, p. 87).

Soames says that Elizabeth disliked the title of Supreme Head of the Church, and adds, "this scruple appears to have been infused into Elizabeth's mind by Lever, a reformed clergyman of high reputation. (Dr. Sandys to Dr. Parker, dated April ult. 1559, Burnet Hist. Ref. Records, ii. 456.)" (*Soames, History of the Reformation*, vol. iv. pp. 624, 625). In 1569, "the great seal was put to a warrant" for the execution of Mary (see *Leycester Correspondence*, edit. Camden Society, p. xliv.) Sir Henry Wotton, who wrote at the end of the sixteenth century, boasts of the great reputation of Elizabeth abroad (*Wotton's State of Christendom*, Lond. folio, 1657, pp. 82, 83). Ranke says of Pope Gregory XIII.: "Die Empörungen welche Königin Elizabeth in Irland zu bekämpfen hatte, wurden fast immer im Rom aus unterhalten" (*Die Römischen Päpste*, Berlin, 1838, band i. p. 430). The Interim of Charles V. was chiefly drawn up by a Franciscan, Louis Malvenda. This appears for the first time from Tytler's Edward VI. and Mary (i. 84, 8vo, 1839; see also p. 98).

In 1548, great jealousies were arising between Charles V. and the King of France (p. 125). From Tytler's Edward VI. and Mary (i. 184) we learn for the first time that Charles V. had great difficulty in inducing the Netherlanders to acknowledge his son Philip as their sovereign. In 1551, Cecil was the great confidant of the Princess Elizabeth (see *Tytler's Edward VI. and Mary*, vol. i. p. 423).

26. In what was the most important of all her measures of foreign policy, her interference in the affairs of Holland, she constantly acted in direct opposition to the advice of her ministers (See Mr. Bruce's judicious introduction to the *Leycester Correspondence*, pp. xxxii.–xxxvii. Camden Society).

27. Burleigh despised literature (*Campbell's Lives of the Chancellors*, vol. ii. p. 294).

28. Unimportant references in Campbell's Chancellors, ii. 82, 92, 149, 326.

*Life of Elizabeth.*—1. In the beginning of Queen Elizabeth's reign, when the order of hanging out lanternes and candle-light was first of all brought up" (p. 10 of *The Pleasant Conceits of Old Hobson*, 1607, in vol. ix. of Percy Society).

2. The first detailed account we have of Lord Mayor's Show is that which took place in 1566 (see *Fairholt's History of Lord Mayors' Pageants*, in vol. x. of Percy Society, part i. pp. 14–17, and pp. 20–24).

3. An anecdote characteristic of the *decency* of Elizabeth's court is related at pp. 70–71 of Thoms's Anecdotes and Traditions (Camden Society, 1839, 4to). There is some very curious matter respecting Elizabeth and her government in the Egerton Papers (edited by Collier, for the Camden Society). See also, published by the same society, Hayward's Annals of Elizabeth.

4. Respecting Elizabeth's belief in transubstantiation, see pp. 269–271 of Letters of Eminent Literary Men, edited by Ellis for the Camden Society, 1843. Grégoire, Histoire des Confesseurs, p. 144. Paris, 8vo, 1824.

5. In Park's edition of the Nugæ Antiquæ (8vo, 1804, 2 vols.), there are several speeches, &c. of hers not given by D'Ewes. For anecdotes of her see vol. i. pp. 235, 167, and for proofs of how much she disliked those about her marrying, vol. i. pp. 359, 360, and vol. ii. p. 16.

6. Lylie states that her life was in great danger during the reign of her sister Mary (see his *Euphues and his England*, edit. 1605, 4to, signature C C reverse).

7. It is remarkable that so flattering a writer as Lylie should venture to recommend the queen's marrying (see sig. C C 4, reverse). This is an argument that as late as 1580, her dislike to marriage was either unknown or considered unreal.

8. Respecting the grief felt at Elizabeth's death, see Morgan's Phœnix Britannicus, 1731, 4to, p. 31; and at pp. 300–308 is a curious pamphlet printed in 1585. At pp. 415–418 is the confession of John Felton, executed in 1570; and at pp. 419–421, those of the Nortons in the same year. In 1591, as is well known, the earl of Essex assisted at the siege of Rouen, of which Sir Thomas Conningsby, who was present, has left an interesting "journal," which is published in vol. i. of the Camden Miscellany, 1847, 4to. The editor, Mr. George Nichols says (introduction, p. 8), "There are large materials for the history of this war among the papers of Sir Henry Norton.

9. For proofs of the queen's attention to Burleigh, see Nugæ Antiquæ, ii. 182; and for some anecdotes, see 215–217.

10. There is a curious list of her annual expenses in Peck's Desiderata Curiosa, 1779, 4to, vol. i. pp. 51–78.

11. In the Retrospective Review, 2nd series, vol. ii. p. 135, is published an original letter from Amy Robsart, the unfortunate wife of Robert Dudley, earl of Leicester, the "only memorial of the kind extant of her."

12. In the Retrospective Review, 2nd series, vol. i. pp. 469–498, is a very interesting life of Sir James Croft, privy councillor to Elizabeth, and comptroller of her household.

13. In the Shakespeare Society's Papers, vol. iii. pp. 17–21, there is reprinted a curious contemporary account of the treason of Dr. William Parry, written by the famous Stubbes.

14. See Townsend's Accusations of History against the Church of Rome, 8vo, 1825, pp. 174–238.

15. Perlin, who visited England in the reign of Mary, saw Elizabeth, and says she was "in truth a beautiful princess" (*Antiquarian Repertory*, iv. 409).

16. Wright (*Queen Elizabeth and her Times*, 8vo, 1838, vol. i. p. xxxiv) says that the different families who took part in the rebellion of 1569, "perhaps without an exception, were all allied

by blood or intermarriage with the two families of the Percies and Neviles."

17. The bells used to ring in London in honour of her birthday on the 7th of September; at least they did so in 1586 (see Fletewood's Letter in *Wright's Elizabeth*, vol. ii. p. 309).

18. About 1589, early marriages are said to have rapidly increased (*Wright*, vol. ii. p. 406).

19. There is no doubt that, under Mary, she in the strongest and most open manner renounced Protestantism (see *Miss Strickland's Queens of England*, vol. vi. p. 70, 8vo, 1843).

20. Miss Strickland seems to doubt if she *did* owe her life to Philip of Spain (vi. 127).

21. She notices that the queen (vol. vi. p. 43), far from being offended by the most extraordinary disclosures made by Mrs. Ashley as to what had passed between her and Seymour, actually clung to her the more, as if there was *something still behind*.

22. She speaks of the famous letter in Murdin, from Mary of Scotland to Elizabeth, reporting what the countess of Shrewsbury had said, as having "every mark of the grossest forgery" (vol. vii. p. 49).

23. Charles Blount was certainly introduced at court as early as 1585 (*Strickland's Queens of England*, vii. 22).

24. Miss Strickland (vii. 263, 264) believes the story of the ring sent by Essex to Queen Elizabeth, though the only authorities she quotes for it are Osborne and a "family tradition of the Careys."

25. Miss Strickland takes for granted the unpopularity of Elizabeth towards the end of her reign, and ascribes it to the execution of Essex (vii. 266, 279). See ARTS. 8 and 31.

26. Camden says she conformed in the reign of Mary (*Annals of Elizabeth* in *Kennett*, vol. ii. p. 367).

27. Camden says (*Kennett*, ii. 399) that in the parliament of 1566, some member "cursed Huic the queen's physician, as having dissuaded the queen from marrying, on pretence of some impediment and defect in her."

28. Camden adds (*Kennett*, vol. ii. p. 417) that in 1569 Philip of Spain ordered "that no oil, allum, sugar, spices or other commodities of that sort should be transported to England; supposing that the English, when deprived of these conveniences, would not be long before they rebell'd."

29. Camden, who knew the famous Campion, says of him, "he was a Londoner, of a sweet disposition, and a well-bred man" (*Annals* in *Kennett*, vol. ii. p. 477).

30. Camden says, the Spanish Armada "consisted of 130 ships, in which were 19,290 soldiers, 8,350 mariners, 2,080 galley slaves, and 2,630 great ordnance" (*Annals of Elizabeth* in *Kennett*, vol. ii. p. 545). He adds (p. 548), "'Tis certain that Don Bernardine de Mendoza was so ridiculous as to print a lying poem in France, which proclaimed the triumph before the victory was obtained." In 1589, a successful expedition against Spain was headed by Drake and Norris, of which Camden says (*Kennett*, ii. 555), "most certain it is that England was so far a gainer by the expedition as from that time to apprehend no incursions from Spain" (see QUEEN ELIZABETH, ART. 1).

31. Camden takes no notice of the queen becoming unpopular towards the end of her reign; and yet if such was the case he must have been aware of it, and have known that James I., in whose reign he wrote, would have been pleased to have it recorded. He only says (*Kennett*, vol. ii. p. 652) that some of the courtiers deserted her for the "rising sun," as he calls James. This is likely enough, but surely the ingratitude of the miserable butterflies who fluttered in her palace is no proof that this great queen had lost the affections of her people, whom she had conducted in safety through the most fearful dangers. See ARTS. 8 and 25.

32. Camden was present at the trial of Essex (*Annals* in *Kennett*, ii. 636), and gives a very full account of his conduct, and of the struggles in the mind of Elizabeth with regard to his execution, but says not a word about the story of the ring.

33. In 1600, Elizabeth by proclamation enforced the old laws forbidding the exportation of gold and silver (*Camden* in *Kennett*, ii. 619).

34. In 1562, Elizabeth had the small-pox (*Forbes*, ii. 188).

35. On 26th June, 1601, the French ambassador De Boissize, writes that the queen had pardoned the *memory* of Essex, and would not allow his armorial ensigns to be removed from his stall as knight of the garter (*Sharp's Memorials of Rebellion of* 1569, p. 78. Sharp quotes "MS. Dispatches, King's Library, Paris.")

36. Gifford (note in *Ben Jonson's Works*, 8vo, 1816, vol. vii. p. 236) has the boldness to say that James I. "reduced Ireland from the state of distraction in which the late queen had left it to a degree of tranquillity which it has not often experienced."

37. Respecting Lopez see Dyce, note in Middleton's Works (8vo, 1840, vol. iv. pp. 384-386).

38. Naunton, who knew Essex, has given an account of him (*Harleian Miscellany*, 4to, 1806, vol. ii. pp. 101–103), but says nothing of the ring.

39. In the Harleian Miscellany (edit. Park, vol. vii. pp. 336–374) is reprinted a contemporary account of the massacre of Bartholomew. The writer says (p. 353), that immediately it was over in Paris the king sent messengers to the other cities commanding them to do the same. This of course we know to be untrue, but such a statement was well calculated to inflame the minds of the English (and see a curious passage at pp. 354–358).

40. Heywood positively says that Gardiner aimed at her life, which was only saved by Philip (see his *England's Elizabeth*, Harleian Miscellany, edit. Park, vol. x. pp. 316, 320, 322, 327, 329).

41. In Harleian Miscellany (iii. 100-108) there is a contemporary life of John Story, in which are some serious charges against him, which no doubt are greatly exaggerated (see also another account at vol. viii. pp. 608–613).

42. Such pamphlets are well worth reading, as affording proof of the state of opinion at the time they were written, but are otherwise of little value, unless supported by independent evidence.

43. In "England's Mourning Garment," published in 1603, is mentioned her rebuke to the Polish ambassador (see *Harleian Miscellany*, edit. Park, iii. 532).

44. The declaration issued by Elizabeth in 1560, concerning the reformation of the coinage is in the Harleian Miscellany (viii. 68-71). In it she says that "the rich commodities of the realm" are "wolle, cloth, lead, tinne, leather, tallowe" (p. 69).

45. The capture of Antwerp by the Spaniards in 1576 excited great alarm, and gave birth to a spirited ballad warning London to be careful that she did not incur the same fate (see it in *Mr. Collier's Old Ballads*, edit. Percy Society, 1840, 8vo, pp. 89–101).

46. A contemporary ballad, giving an account of the death of the earl of Essex, has been reprinted by Mr. Collier (*Old Ballads* by Percy Society, 8vo, 1840, pp. 123–131). The writer says, pp. 130, 131) that the headsman gave several blows before the fatal one. There is no mention in it of the story about the ring.

47. In a contemporary poem it is said—

"Renowned Essex, as he past the streets,
Would vaile his bonnet to an oyster wife."

(*Poetical Miscellanies*, edited by Mr. Halliwell, p. 17, Percy Society, vol. xv).

48. Camden draws a most glorious picture of the position of England at the accession of Elizabeth (*Annals* in *Kennett*, ii. 370). On such a matter he is of the highest authority, for he was a man of considerable learning, of fair judgment, and only eighteen years younger than Elizabeth.

49. Elizabeth, whose great object was to hold the balance between France and Spain, was unwilling at the beginning of her reign, to interfere in Scotland, on account of the risk of provoking a war with France (see *Forbes's State Papers*, i. 454, 455, 460; ii. 1).

50. Cardinal Pole is said to have died the same day as Mary, but in reality he survived her two days (see Mr. Nichol's note in *Machyn's Diary*, p. 368, Camden Society, vol. xlii).

51. Respecting the earl of Leicester's Amy Robsart, see Mr. Nichol's note at p. 382 of Machyn's Diary.

*Character, &c., of Queen Elizabeth.*—Lingard (v. 127, 128, note) says that the queen would never allow to be repeated the expression "heirs lawfully to be begotten," which was used in the statute of the first of her reign; but substituted for it "natural issue of her body," which, says Lingard, was the "more remarkable, because she knew of a scandalous report that she had already had two children by Leicester." Her familiarity with the duke of Anjou in 1581 is mentioned by Nevers, the ambassador, and by the countess of Shrewsbury (see *Lingard*, v. 164, note). Lingard (vi. 205, note) quotes a MS., and apparently an anonymous, Life of Philipp Howard, which states that "the queen was surrounded by women of the most dissolute character; and that for a married man to aspire to the royal favour, it was previously requisite that he should be on evil terms with his wife"; and see (at p. 351) the quotation from Birch, i. 25 and i. 39. In 1561, Quandra, bishop of Aquila, the Spanish ambassador, wrote to the king "that according to common belief the queen lived with Dudley," and that she had removed him from his usual bedroom, and given him one next her own (*Lingard*, v. 350). See also (at v. 388, note FF.) some particulars "from the documents preserved at Simancas," respecting a certain Arthur Dudley, who appeared at Madrid in 1586, *and laid claim* to be a son of Elizabeth and Leicester.

Lingard says (i. 348) that "the highest officers in the State, if they asked any favours for themselves or others, asked it on their knees. See Sydney Papers, i. 395."

It has been often said that the queen *could* not marry, but D'Israeli, who follows this opinion, seems to have misunderstood a passage in one of her speeches (see *Lingard*, Paris, 1840, vol. v. p. 70, note). In Wright's Elizabeth (8vo, 1838, vol. i. p. 445) there is a letter from Sir Thomas Smith to Lord Burghley, dated Windsor, October 15th, 1572. Sir Thomas says, "Her majesty hath been very sick this last night, so that my Lord of Lecester did watche with her all night."

In Wright's Elizabeth (vol. i. p. 485) there is an interesting letter from the earl of Essex to Lord Burghley, dated July 20, 1573. In it he gives an account of an audience he had of the queen before going to Ireland, in which she particularly charged him to use the Irish well; and "not seeke too hastily to bring people that hathe been trained in another religion from that which they have been brought up in." This is a remarkable instance of the wisdom and tolerating spirit of this great queen.

*Politics of Elizabeth before* 1588.—1. In Forbes's Elizabeth (vol.i. pp. 15–24) there is a confidential letter from Wotton to Cecil, dated Brussells, January 9th, 1559. Dr. Wotton, who from his official position had the best information, takes a very gloomy view of the position of England in relation to foreign politics (see in particular pp. 17, 18, 19). He evidently feared France more than Spain. The correspondence of her foreign ministers loses that gloomy tone which it had, and as early as 10th May, 1560, Throckmorton writes to Cecil, "Thys I can tell you, that the Spaniards are afferd you will ally yourselves with France; and that you do deskant unkyndly of theyre doyngs. Why should not the queen looke upp? She had never so moche cause, for now bothe these grete princes do strive who may have her amytie assuredly" (*Forbes*, i. 452). In the very same letter Throckmorton writes, "I am advertysed that the kynge of Spain doth grettly mistrust the revolte of his Low Countries; and therefore dare not retyre hys Spaniards from thence" (pp. 453 and 474). Philip was bitterly galled, and on 24th January, 1563, Mr. Middelmore writes to Cecil from Paris that the king of Spain had ordered "Alphanus Episcopus, *alias* No ane" to "wryte against the late apology made by the Bishoppe of Salisbury," I suppose Jewell (*Forbes*, ii. 308). He adds (p. 308) that the queen-mother had sent to Spain for "more ayde."

*Huguenots.*—Lingard (v. 48–50) wishes us to believe that

Elizabeth was completely duped by the French Protestants in 1563, but the result is that she attained her great object of obliging the French to evacuate Scotland, and it is certain that her ministers were well aware how insecure was their hold on the Huguenots. See in Forbes (ii. 289), proof of this in a remarkable letter to Elizabeth from Sir Thomas Smith dated Chartres, 17th January, 1563. Indeed, it appears from Elizabeth's letters to the earl of Warwick in 1563, that she thought even the possession of Newhaven itself a matter of secondary importance (*Forbes*, ii. 454, 474).

*Politics of Elizabeth after* 1588.—Immediately after the accession of the king of Navarre in 1589, Philip of Spain united with a powerful party in France to depose him. Elizabeth saw that a great crisis was at hand. Her parsimony, which never degenerated into avarice, did not prevent her furnishing him with armies and troops, and with "a present supply of 22,000 pounds in English gold;" "a sum," says Camden (*Annals of Elizabeth* in *Kennett*, ii. 556), "which he professed he had never seen together ever before," and the next year she supplied him with an additional 33,333 crowns (p. 558). Camden tells us (pp. 559–560) that she was advised to spare this expense, and avail herself of the weakness of France to seize on Picardy and Normandy, but she adopted the more generous and much wiser policy of upholding the throne of Henry IV. It has been a common charge against Elizabeth, that she was avaricious. But those who bring that charge confound parsimony with avarice. She was parsimonious, and in this she only did her duty in saving the money of her subjects, a duty which it would be well if sovereigns of the present day would imitate, instead of squandering a large part of the resources of the country in petty amusements not fit to occupy the leisure of a girl who has just emerged from the nursery. Camden (*Annals* in *Kennett*, ii. 558) truly says, "The truth is she was provident and frugal to a great degree, and scarce spent anything but in the necessary support of her royal character, the defence of her kingdom, or the relief of her neighbours."

In 1590, her fame was so established that she interfered between the Grand Sultan and the Poles, and received the thanks of the latter for the peace she procured for them (*Kennett*, ii. 559). In 1595, the Spaniards made a contemptible incursion on the coast of Cornwall. In recording this, Camden (*Kennett*, ii. 583, 584) says, "these were the only Spaniards that ever set foot in England as enemies." In 1601, her alliance was courted by the king of Morocco and the emperor of Russia (*Camden* in *Kennett*, ii. 629).

*Observations on the Reign of Elizabeth.*—There were indeed

individual instances of constancy, and therefore individual instances of persecution. But the queen always looked on religion as a matter of state, not of conscience. *Think* what you like, but I claim *external* conforming. No appeal to a pope, &c. Indeed, there *was little* real religious bigotry. The minds of men had been so swayed to and fro by sudden changes, that they knew not what to think. Even a foreigner could see their vacillation. In the reign of Mary, Perlin was in England. He says, "The people don't know whether they belong to God or the devil, which St. Paul has reprehended in many people, saying, "Be not transported with divers sorts of minds, but be constant and steady to your belief" (*Antiq. Repertory*, iv. 511). Lingard (v. 345) thinks that there were two reasons for the rapid increase of English greatness in the reign of queen Elizabeth. 1st. "That spirit of commercial enterprise which had revived in the reign of Mary and was carefully fostered in that of Elizabeth." 2nd. The foreign policy of ministers, which by aiding rebellion in other nations, gave them no time to attack England.

Under the peaceful rule of Elizabeth, the feelings of men became gradually more merciful. In Wright's Elizabeth (8vo, 1838, vol. ii. p. 192) there is a letter from Parry to Burghley, dated Venice, 1582, in which he expresses a wish that in cases of the execution of Catholics, "it might please her majestie to pardon the dismembering and quartering."

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JAMES I.

1. The principles of hereditary right had been for some time gaining ground in England. But under James I. we first hear of divine right, one of the most monstrous of the many dogmas which the clergy have attempted to impose on the people. This was the work of Arminianism. Guizot has finely remarked (*Essais sur l'Histoire de France*, p. 201), that among barbarians there are two sorts of monarchies—the military monarchy, which is elective, and the religious monarchy, which is hereditary. To this I may add that the progress of civilization tends to make priests elective and sovereigns hereditary. Indeed, there is little doubt that in a tolerably free country the advantages of hereditary monarchy far outweigh the advantages of elective monarchy. Thus from Henry VII. to Elizabeth the tendency of things was favourable both to liberty and order. But at the accession of James I. began a new state of things. James, like all credulous and narrow-minded men, was a great admirer of the clergy. The

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clergy, delighted with a homage which the powerful intellect of Elizabeth disdained to pay them, reciprocated the admiration. The results of this feeling were but too soon apparent. The king claimed an absolute power over the person; the church over consciences. In order to understand the reasons which induced James thus to court the clergy, it will be necessary to consider the rise and spirit of the Puritans. Mr. Lieber (*Political Ethics*, 8vo, 1839, part i. p. 259) seems to consider the strict hereditary descent of the crown an aspect of feudalism.

2. At the accession of James I. the Scotch rushed into England with an energy similar to that with which the starved Hebrew rushed into Canaan. To the hungry adventurers of the North, England was indeed a land flowing with milk and honey. The new comers were hooted in the streets and satirised on the stage. But the benefit to England was great. The vigorous minds of the Lowland Scotch, ceasing to cultivate their own mongrel dialect, turned their attention to the English language (there was hardly any literature in Scotland in the seventeenth century; see COMMON PLACE BOOK, ART. 996), and under their auspices our literature was gradually purged of those quaint conceits which disfigured it. Mr. Drake has given a tolerable but rather prolix view of literature in Elizabeth's reign (*Shakespeare and his Times*, 1817, 4to, i. pp. 426–736; ii. pp. 227–255, and 556–580). I certainly cannot agree with him when he says (vol. i. p. 708) "the most legitimate subject of admiration indeed arising from a review of these details is the extraordinary fecundity of the Shakespearian era; that in the course of fifty-two years, and independent of any consideration," &c. &c., "that nearly two hundred and thirty-three bards should have been produced." See also ART. 19.

3. James I., by the absurd profusion with which he bestowed the honours of the crown, unintentionally did as much as Henry VII. for breaking the power of the aristocracy. Henry VII. effected this by making them timid; James I. by making them ridiculous. Shakespeare ridiculed the baronets in the "new heraldry" in Othello (*Drake's Shakespeare and his Times*, 1817, 4to, vol. ii. pp. 527, 528). See also ART. 12.

4. The most important event in the reign of James I. was *colonization*. Mr. M'Culloch (*Political Economy*, Edinburgh, 1843, p. 39), has well said that the discussion respecting our colonies in the seventeenth century was one of the causes which drew attention to political economy.

5. M'Culloch says that the 21 Jac. I., "by abolishing a number of oppressive monopolies, and restoring the freedom of internal See also ART. 35.

industry, did more perhaps than any other act in the statute book to accelerate the progress of improvement" (*Principles of Political Economy*, Edinburgh, 8vo, 1843, pp. 35, 36, and see the same sentiment in Dictionary of Commerce, 8vo, 1849, p. 377 and p. 867). Even the stage rung with complaints against these monopolies. In 1601 Jonson notices them (*Works*, 8vo, 1816, vol. ii. p. 512). It is evident that our common law favoured monopolies (see *Blackstone's Commentaries*, edit. Stephens, 1809, vol. iii. pp. 218, 219).

6. A very fair judge in such matters, I mean the late Lord Jeffrey, says, "In the reign of James I. our literature, with some few exceptions, touching rather the form than the substance of its merits, appears to us to have reached the greatest perfection to which it has yet attained" (*Jeffrey's Essays*, 8vo, 1844, vol. i. pp. 161, 162).

7. M'Culloch observes (*Dictionary of Commerce*, 8vo, 1849, p. 540) that during the reigns of James I. and Charles I., "until the ascendancy of the republican party had been established," the Dutch so triumphed in the east that "the English commerce was nearly annihilated there." Under Cromwell it flourished so much that the English were able to compete with the Dutch in their own markets (p. 541).

8. Drake (*Shakespeare and his Times*, 1817, 4to, vol. i. p. 666) quotes a writer in Brit. Bibl. No. 3, p. 17, to the effect that the reign of James was unfavourable to poetry. Drake says (ii. 151) "the manners of James may be truly painted by the epithets, frivolity, pusillanimity, extravagance, pedantry, and cruelty." He pensioned Ben Jonson (see *Jonson's Works, by Gifford*, 8vo, 1816, vol ii. p. cx.)

9. The spirit of the nation broke out into every sort of extravagance. Schemes, compared to which the schemes of Law, of the South Sea Company, and of the mines of Mexico, were wise and prudent, filled men's minds. Ben Jonson, in the Fox, written in 1605, has admirably satirised the prevailing folly in the character of Sir Politick Would-be (*Jonson's Works*, iii. 270), and see a list of schemes in the admirable play the Devil is an Ass, which was acted in 1616 (*Jonson's Works*, vol. v. pp. 40–47). The spirit of scheming is ridiculed in Rowland's Knave of Hearts (1613, p. 51, Percy Soc. vol. ix.)

10. Early in the seventeenth century, the House of Commons first became, what with few exceptions it has remained ever since, the paramount and really supreme body in the state. James I.

found it so unmanageable that he employed persons who *undertook* to carry the royal measures through Parliament, and were hence called *undertakers*. It is an evidence of the unpopularity of these men that the name thus given them became rapidly fixed in our language, and as early as 1616 is used by Jonson in the Dedication of Epicœne to Sir Francis Stuart (see *Ben Jonson's Works*, vol. iii. p. 338). At a much later period such "undertakers" were very celebrated in Ireland" (*Lewis, On Local Disturbances in Ireland*, 8vo, 1836, p. 48).

11. The criminal indolence of the king and the shameless rapacity of his profligate courtiers were such that, if not fully authenticated, the mere relation of them would stagger the faith of the most credulous reader of history. Everything that fell to the crown was "begged"—such was the technical expression of the times—almost before James knew that he had anything to give away. Ben Jonson was not afraid of ridiculing on the stage this custom of "begging." See his Silent Woman (*Works*, iii. 467).

12. *Knights, &c.*—In the Alchemist, which was acted in 1610, mention is made of "seeing so many of the city dubbed" (*Ben Jonson's Works*, iv. 89, and see p. 57). Rich complains that the country was "replenished with bare and needie knights" (*Honestie of this Age*, 1614, p. 66, Percy Soc. vol. xi.) It is said that Ben Jonson narrowly escaped himself being made a knight, an honour of which he was by no means ambitious (*Gifford's Life of Jonson*, p. cxliii.) They were called "carpet knights." This was in March, 1602–3 (see *Middleton's Works*, iii. 64). In 1608, Middleton has a sneer (vol. ii. p. 333). Halliwell says, "Between the time of James's arrival at Berwick, in April 1603, and the 2nd May, he made, according to Stow, two hundred and thirty-seven knights, and in the July following between three and four hundred" (Notes to the *Meeting of Gallants at an Ordinarie*, p. 37, Percy Soc. vol. v.) See also ART. 3.

13. *Stage.*—In 1610, Ben Jonson alluded to the opposition made by aldermen to theatrical amusements (see *The Alchemist*, *Jonson's Works*, iv. 97).

14. Gifford suggests that the uncertain state of orthography was a great cause of the rage for puns (Notes in *Ben Jonson*, 8vo, 1816, vol. vi. p. 379).

15. *Elizabeth.*—Scarcely was the great queen cold in her grave, when the parasites of James paid him their court by aspersing her memory. She, before whose look the proudest spirits

quailed abashed, was now the mark at which every petty jester levelled his joke. I am sorry that Ben Jonson should be among the number almost immediately after Elizabeth's death (see *Jonson's Works*, 8vo, 1816, vol. vi. pp. 476, 477). However, in 1610, he calls Elizabeth "that dear beloved of heaven" (vol. vii. p. 171).

16. In 1607, "as dangerous as a piece of Ireland" seems to have been a proverbial expression (see *Middleton's Works*, 8vo, 1840, i. 336).

17. The great attention paid in the reign of Elizabeth and James I. to the study of law is noticed by Chevenix (*Essay on National Character*, 8vo, 1832, vol. i. p. 326), who well says that it was a symptom unfavourable to despotism.

See also Art. 32.

18. Sir Robert Naunton says, that during the reign of Elizabeth members of the House of Commons were men of knowledge and experience, but that in the reign of James I. there was an "admission of too many young heads." Indeed, he adds, on the authority of Recorder Martin, that there were in the house "forty gentlemen not above twenty, and some not exceeding sixteen years of age" (*Harleian Miscellany*, edit. Park, ii. 85, 86). If this is true, it must have been the result of the favouritism of James.

19. There was yet another benefit we derived from the Scotch. James, like most weak-minded men, was a great friend to the clergy, and in particular to episcopacy. But the Scotch hated the bishops, and as they poured in in great numbers, this in some degree counterbalanced the favouritism of James. The Scotch, so late as 1574, had "voted the bishops to be only pastors of one parish," and in 1580 "the general assembly with one voice declared diocesan episcopacy to be unscriptural and unlawful" (*Neal*, i. 444); and finally, in 1592, they annulled all Acts of Parliament in favour of episcopacy (p. 445). The hatred between the Scotch and English was so great that they were constantly stabbing each other with short daggers, in consequence of which the 1 Jac. I. c. 8 made such stabbing a capital offence (*Blackstone's Commentaries*, 1809, iv. 193). He quotes 'Lord Raym. 140.' Coleridge (*Literary Remains*, ii. 304, 313) observes that the notion of passive obedience was encouraged in the reign of James I. by many of our dramatists, who borrowed it from the Spanish writers.

20. James at his accession was in the full prime of manhood. His advantages had been great and rare. He had learnt some

political lessons of the highest importance. He had felt in his own person the danger of arousing the passions of a nation. He had seen the crimes of his own mother followed step by step with the sharpest retribution, until a wretched life was ended by an ignominious death. He had been educated by one of the ablest and most learned men of the age, who had done everything that was possible to correct the deficiences of his weak and ignoble nature. But all was in vain.

22. At the accession of James, Spain was no longer dangerous. France had not yet become too powerful. The treaty of Vervins in 1598 had for the first time during the sixteenth century, secured to France such an amount of power as would enable her to balance the power of Spain. Lavallée (*Histoire des Francais*, iii. 41) says of the treaty of Vervins, "Il replaçait la France à son rang; il la constituait après l'épuisement de tantes de guerres civiles, plus forte qu'elle n'avait jamais été." Thus, while the power of the house of Bourbon was just beginning, that of Austria was ending, and James at his accession found himself the arbiter of Europe.

23. Almost the only instance in which James consented to a statute weakening the power of the crown, was in the first year of his reign. And the sacrifice he then made was not to the people, but to the bishops. The 1 Jac. I. forbad any grants to be made by bishops or archbishops to the crown for more than twenty-one years or three lives (*Blackstone's Commentaries*, 8vo, 1809, vol. ii. p. 320, and p. 85 of my *Notes on Blackstone*).

24. It is generally said that archbishop Abbot was supposed incapable of exercising his functions, on account of the *blood* on his hands when he accidentally slew a man; but, according to Christian (note in *Blackstone's Commentaries*, 1809, vol. ii. 413), the question merely was as to the legality of hunting; "it was allowed no blame could be imputed to the archbishop but from the nature of the diversion."

25. The 13 Eliz. c. 2, inflicted the pains of a præmunire on whoever should introduce into the kingdom any article consecrated by the pope. The 3 Jac. I. c 5, § 25, inflicted only a fine (40*s*.) on the importer or seller of popish books (see *Blackstone*, iv. 115).

26. The safety of London must, I suppose, have been increased by the 21 Jac. I. c. 28, which took away all privilege of sanctuary (*Blackstone's Commentaries*, iv. 333).

27. If the defendant makes affidavit that the injury took place in a county different to that alleged, the judge will change the

venue. This exercise of just power on the part of the judge began in the reign of James I. (*Blackstone's Commentaries*, edit. Christian, 1809, iii. 294).

29. See ART. 1. The truth is, that James was a usurper according to the law of England (see *Hallam's Const. History*, 8vo, 1842, vol. i. p. 283), so that he had no right to the crown, except on the ground of divine right.

30. *Notes on Church History.*—For the first two years of James I. see Soames's Elizabethan Religious History, 8vo, 1839, pp. 517–593, and read Short's History of the Church of England. The story of the Nag's Head consecration must, if generally believed, have weakened the church. Soames says it was *first* mentioned by Kellison in 1608 (*Soames, History of the Reformation*, vol. iv. p. 692). Lord Brougham has well pointed out the natural tendency of a despotic prince to favour the clergy (*Political Philosophy*, 2nd edit. 8vo, 1849, vol. i. p. 76). Lord Brougham says positively that James should *not* have gone to war for the sake of the palatine his son-in-law (*Brougham's Political Philosophy*, 8vo, 1849, vol. i. p. 516). On the reign of James I. read Brougham's Political Philosophy, iii. 266, *et seq.* The lavishness of James was partly the cause, partly the effect of the decline of the state. See on this profusion some admirable remarks in Esprit des Lois, livre v. chap. 18, Œuvres de Montesquieu, Paris, 1835, p. 224. Even in 1589, the doctrine of non-resistance is clearly laid down by the bishop of Winchester (see *Cooper's Admonition to the People of England*, pp. 176, 177, edit. 8vo, 1847). Read vol. ii. of Chaloner's Missionary Priests. The first volume I have read and noted for Elizabeth. Read also the Egerton Papers, edit. Camden Society, p. 359, to end, and vol. iii. of Lodge's Illustrations of British History, and the Sydney Letters, edit. Collins, folio, vol. ii. p. 266 to the end. Letters of Literary Men, by Sir H. Ellis, Camden Society, 1843, p. 107 to the end.

31. Mr. Alison, without quoting any authority, says that Ireland "did not contain in the reign of James I. more than 2,000,000 of souls" (*Alison's Principles of Population*, 8vo, 1840, vol. i. p. 24). What Schiller has finely said of Philip II. as compared with Charles V., also applies to James I. as compared with Elizabeth. "Philipp musste um so viel mehr Despot seyn als sein Vater, um so viel enger sein Geist war; oder mit andern Worten, er musste sich um so viel ängstlicher an allgemeine Regeln halten je weniger er zu den Arten und Individuen herabsteigen konnte" (*Abfall der Niederlande*, in *Schiller's Werke*, band viii. p. 71,

Stuttgard, 1838). Bishop Goodman says that Elizabeth "left full coffers and no debts" (*Goodman's Court of James I.*, edit. Brewer, 1839, vol. i. p. 9). Even at the end of the sixteenth century Sir Henry Wotton observed that Spain was not so strong as was generally supposed, and that at least equal danger was to be apprehended from France (see *Wotton's State of Christendom*, Lond. folio, 1857, pp. 110, 256). One great difference between James and Elizabeth was, that James did not *repay* the benevolences he received, which Elizabeth nearly always did (*Loseley Manuscripts*, by Kempe, p. 218). In 1626, the duke of Buckingham gave the king, queen, and French ambassador a banquet which cost 4,000*l.* "The sweet water, which cost him 200*l.*, came down the room as a shower from heaven" (*Yonge's Diary*, p. 98, Camden Society, vol. xli). For a traditional account of the Gowrie conspiracy, see Pinkerton's Correspondence, 8vo, 1830, vol. i. p. 443.

32. Some writers have noticed the abundance of *young men* in the House of Commons during the reign of James I. The same thing took place in the French Revolution. See Alison's History of Europe, vol. ii. p. 115, and my "Lawyers" in "Fragments." See also ART. 18.

33. Lord Campbell (*Lives of the Chancellors*, vol. ii. 468) notices the blasphemous way in which in the seventeenth century our divines spoke of kings (see also pp. 239, 240).

34. Unpopularity of the Scotch (see *Campbell's Lives of the Chancellors*, vol. ii. 383).

35. On the consequences of the law of 1624 against monopolies, see Laing's Tour in Sweden, 8vo, 1839, pp. 92, 93). See also ART. 5.

36. Quote the remark on James I. in Sismondi, Histoire des Français, xxii. 548.

Dekker (in p. 20 of his *Knight's Conjuring*, 1607, in vol. v. of Percy Society) describes the great concourse on the exchange and the "confusion of languages."

There is a curious tract, chiefly relating to Gondomar, in the Somers Tracts (4to, 1809, vol. ii. pp. 509, 524). An anecdote of Gondomar is related by Bishop Goodman (see his *Court of James I.*, edited by Brewer, 8vo, 1839, vol. i. p. 29). There are some curious anecdotes of James I. in Thoms's Anecdotes and Traditions (Camden Society, 1839, 4to, pp. 7, 25), and (at p. 125) one very creditable to his good sense. The Egerton Papers (edited by Collier for the Camden Society) contain a good deal of original matter respecting James I. and his court.

Bruce has in Archæologia (xxviii. 422, 423) brought together the circumstances of suspicion against Lord Mounteagle, and has published his curious letters on the Gunpowder Plot. His conclusion, however, that "if bearing in mind these things we read the following letters, we shall be irresistibly led to the conclusion that Lord Mounteagle had a guilty knowledge of the plot, and earned his reward by betraying his companions," appears to me much too hasty; and I should have no hesitation in rejecting it, even without the evidence advanced by Mr. Jardine (*Archæologia*, xxix. 80–95), who has shown the difficulty of ascertaining the date of these letters. Mr. Jardine, whose opinion on the subject is of value, has in the true spirit of candour retracted the unfavourable conclusions he had formerly drawn against Lord Mounteagle, and he says (p. 94), "Though it is by no means proved to be impossible that this nobleman was a guilty confederate, the weight of evidence is at present in his favour." Bishop Goodman (*Memoir of James I.* i. 104) says positively that Tresham "wrote this letter to my Lord Mounteagle." Mr. Butler has advanced sound reasons for thinking that the letter was written by Mary Abingdon (see his *Memoirs of the Catholics*, 8vo, 1822, vol. ii. pp. 176, 441, 446). In the Antiquarian Repertory, (vol. i. pp. 188–196, 1807, 4to), is a curious contemporary account of the execution of the conspirators.

It is evident that it was not believed that James had arbitrary power. See a curious passage at p. 436 of Birch's Historical Negotiations, 8vo, 1749, where Sir George Carew, in a Relation *presented to the King*, distinguishes between England and France. The Cardinal d'Orsal says in his letters (iii. 153, 158, 12mo, 1722) that Cotton, confessor to Henry IV. approved of James's apology for the oath, "comme établissant solidement le devoir d'obéissance civile" (*Grégoire, Histoire de Confesseurs*, p. 319). Cahusac, in his curious Traite historique de la Danse, tome iii. pp. 25, 32, speaks with enthusiasm of the splendid festivities which took place in England on the occasion of the marriage of the elector palatine with the Princess Elizabeth. At that period we were certainly superior in point of taste to our French neighbours; indeed, Cahusac cannot speak with patience of the ballets of the contemporary court of Louis XIII., which he calls (tome iii. p. 3) "froides allusions—compositions triviales—fonds misérables."

Sir Kenelm Digby says James I. was inclined to Catholicism (see p. 115 of his *Private Memoirs*, 8vo, 1827, edited by Sir H. Nicolas). It may perhaps be considered as some additional evidence of the dislike borne by James I. to his son Henry, that Montague, bishop of Winchester, in editing the king's works,

mentions in his dedication to Prince Charles the death of Henry, but expresses no regret (see *James I.*, *Works*, folio, 1616, sig. C, 111).

For the drunken habits of the ladies of his court, see Nugæ Antiquæ, edit. Park, 1804, vol. i. pp. 349–351. As to James himself, see Ibid. vol. i. pp. 368, 369.

In Morgan's Phœnix Britannicus, 1731, 4to, pp. 51–54, there is a contemporary relation of the execution of Cobham, Grey, and Markham. See the Vox Populi, or Narrative of Count Gondomar's Transactions, in Morgan's Phœnix Britannicus, 1731, 4to, pp. 218–232, and 341–368. Respecting the caricatures of James, see Phœnix Britannicus, p. 323. At pp. 493–501, is published a "Declaration" of James when King of Scotland.

Pinkerton (*Ancient Scotish Poems*, Lond. 1786, vol. i. p. cxix.) relates a good anecdote of him.

An interesting literary life of James I. is given by Irving (*Lives of the Scotish Poets*, 8vo, 1810, 2nd edit. ii. 209–291). Whatever may be thought of his general capacity, he has the high merit of being "the only Scotish author who has published any critical work in his native language" (*Ibid.* ii. 285).

As to his dislike of the Puritans, see Peck's Desiderata Curiosa, 1779, 4to, vol. i. p. 198. His Book of Sports is in vol. i. of Smeeton's Historical and Biographical Tracts, 4to, 1820, and in the same volume is Cotton's Narrative of Count Gondomar's Transactions. And for proof of the popularity of the Vox Populi, see an original letter in Retrospective Review (second series, vol. ii. p. 138).

Guizot, Civilization in Europe, Paris, 1846, p. 306.

Southey takes a favourable view of James (*Book of the Church*, 8vo, 1824, vol. ii. p. 339).

Respecting the Gunpowder Plot, see pp. 247–279 of Townsend's Accusations of History against the Church of Rome, 8vo, 1825.

Respecting Prince Henry, see Autobiography, &c., of Sir Simon D'Ewes, edit. Halliwell, 8vo, 1845, vol. i. pp. 46–49. D'Ewes mentions the great grief at his death, "even women and children partook of it." He was favourable to the marriage of his sister Elizabeth to the elector. He was "free from the Lutheran leaven." Sir Simon D'Ewes says (i. p. 143) that in 1620 "all men" began to doubt the succession of the elector.

Respecting the excitement produced by Scot's Vox Populi, see Autobiography of Sir Simon D'Ewes (edit. Halliwell, 8vo, 1845 vol. i. pp. 158, 159, 162). The long-winded speeches of James seem to have set a strange fashion in oratory, and have gone far to infect our language with trumpery Latinisms. In 1631, Sir S.

D'Ewes addressed his Suffolk tenants on the occasion of taking possession of a farm which devolved to him on his father's death. The speech, which D'Ewes (*Autobiography*, vol. ii. pp. 32–37) has carefully preserved, is equal to anything James ever delivered. I can only afford room for two extracts.

He thus addresses the clowns of Suffolk, "When, withal, I consider the corrupted nature of man, as it is of itself utterly disabled to do *bene*, so as it is backward by itself to perform *honestum*." And again, "But there is a threefold obligation and bond which I have upon you. The first is *sacramentum*, or *per jusjurandum* —the second is *seculi*, or *per consuetudinem*—and the third is reditual, or *per solutionem*; and a threefold cord, I suppose, is not easily broken." In 1621, the rage of the London apprentices was directed against Gondomar (*D'Ewes, Autobiography*, vol. i. p. 187). D'Ewes (vol. i. p. 264) expresses his surprise that so little concern was shown on the death of James I.

It is no wonder that Prince Henry was vain, for he was flattered to the very top of his bent. See, for instance, the high-flown adulation of Ben Jonson (*Works*, 8vo, 1816, vol. vii. pp. 114, 170, 171).

In the Staple of News, written immediately after the death of James I., there is a sneer at Gondomar, and an allusion to Middleton's Game of Chess (see *Ben Jonson's Works*, vol. v. p. 247).

The "Gunpowder Plot" was made a sort of puppet show. This is mentioned in 1614 by Ben Jonson (vol. iv. p. 503, and see vol. viii. p. 426).

Ben Jonson pays a most remarkable compliment to James in his 35th Epigram. He calls him one "whose manners draw more than thy powers constrain" (*Works*, viii. 170). James I. mounted the throne under the most favourable circumstances. The mighty empire of Spain had received a severe blow by the defeat of the Armada; and scarcely had it recovered from this when, during the last years of Elizabeth, it was still further crippled by the great and successful expedition of Raleigh and Essex against Cadiz (*Lingard*, 297). Ireland, which ever since the reign of Henry II. had been a thorn in the side of England, was just before the accession of James completely subdued by Lord Mountjoy (*Lingard*, 334, 335).

## CHARLES I.

1. Some idea may be formed of the distress of the country during the Civil War by considering the rise in the price of corn. Nor is it any answer to this to say that after the Revolution of 1688 corn maintained, because this was partly owing to the bounty which William III. granted in 1688, and partly to the debasement in the silver coin. The rise of corn in the middle of the seventeenth century is the more remarkable because it was in the teeth of a rise in the value of silver; at least, if we agree with Smith (*Wealth of Nations*, p. 81) that in 1636 silver had sunk to the lowest price which it had ever reached in this country.

2. In proportion as the middle classes raised their voices against the drama, exactly in that proportion did the court favour and protect it. It is probable that during the ten years preceding the civil war it had reached its height, not as a popular but as a fashionable pursuit. In 1632 and 1633, it was not uncommon for young men, "university scholars," to pay for having their plays performed (see *Collier, History of Dramatic Poetry*, iii. 426, 427). Prynne, indeed, says that in two years 40,000 plays had been printed. This is believed by Collier (iii. 391), but it is in the highest degree improbable that so hot-headed a partisan should not grossly exaggerate.

3. Southey, of course, has no doubt that Charles wrote the Eikon Basilike. Indeed, he boldly says that Wordsworth has proved by external evidence what was already certain from internal evidence (*The Doctor*, edit. Warter, 8vo, 1848, p. 430); and in a letter to Mr. Ticknor in 1824, he says, "as far as minute and accumulative evidence can amount to proof, he has proved it to be genuine" (*Life and Correspondence of R. Southey*, 8vo, 1849, 1850, vol. v. p. 197).

4. The great Harvey told Bishop Hackett that during the rebellion he had met with more diseases generated from the mind than from any other cause; and a similar remark has been made respecting the great French revolution.

5. Happily for England, the Civil War did not last long. Indeed it was high time that some man of ability should be at the head of affairs. With the exception of Wentworth, no man worthy the name of a statesman had been seen in England since the death of the second Cecil. The consequence was, everything went to ruin. In the east our commerce was nearly annihilated (see ART. 7 of my Life of James I. in this volume).

spares their pockets. He may fill his harem with the flower of the country—he may ravish the wives and daughters of his nobility—but if he spare their fortunes he is safe against a rising of the people. The history of the world shows that there has never been a revolution except when the people were groaning under the burden of taxation.

7. From 1626 to 1629, Ben Jonson was discouraged by Charles I. (*Gifford's Life of Jonson*, p. cliii); but in 1630, he sent him 100*l.* (p. cliii), and increased to 100*l.* the 100 marks given him by James I. (p. cliv. clvi., and vol. v. pp. 439, 440), and ordered him "to prepare the usual entertainments for the festivity of the new year" (p. clviii). In the Discoveries, written about 1630, Ben Jonson says, "Now letters only make men vile. He is upbraidingly called a poet, as if it were a contemptible nickname" (*Works*, vol. ix. p. 162).

8. While the imprudence of Charles I. was thus strengthening the hands of the republicans, the aspect of foreign affairs served to encourage and direct their proceedings. At the end of the sixteenth century, they had seen the United States of Holland, after a long and glorious struggle, finally succeed in their great efforts against the tyranny of Philip. They had seen that the consequence of this was the establishment of a republic whose feats reminded Europe of the most brilliant achievements of the ancient democracies; and now they saw in the revolution of Massaniello, a brilliant, though as it afterwards appeared, a futile effort to invigorate the emasculated spirit of modern Italy. They had seen, too, that in France the outraged spirit of the people had at length succeeded in humbling the king, and finally in driving him with ignominy from his own capital. The minds of men, inflamed by such spectacles and burning with just resentment against Charles, began to meditate a great and decisive revenge.

9. The general appearance of Europe was well calculated to excite the alarm of the English Protestants. Indeed it appeared as if England and Holland were the only countries where Reformers would be even allowed to exist. Even in Holland, Barnevelt had just perished on the scaffold, and the Catholic party began to have hopes; and in a new war with Spain the Dutch were defeated, and in Germany and France the Protestants were everywhere defeated. See the striking picture in Lavallée, Histoire des Français, iii. 89, and the very year before the accession of Charles, Richelieu had taken power.

10. The indolent spirit of James had caused him to be re-

likeness of a roaring lion" (*Works*, 8vo, 1816, vol. v. p. 261). This, I suppose, was the duke of Buckingham's lamb.

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CROMWELL.

1. Mr. Mill says that the Navigation Laws "were probably, though economically disadvantageous, politically expedient" (*Principles of Political Economy*, 2nd edit. 8vo, 1849, vol. ii. p. 488). By 5 Eliz. c. 5, we excluded foreigners from our coasting trade (*M'Culloch's Dictionary of Commerce*, 1849, p. 304). The great step was taken in 1650 (p. 336; see also pp. 878, 879).

2. Scarcely was the republican government fairly established when it began its active reforms. The Post-Office for letters, which Charles I. in 1635 had made a futile effort to establish, "was in 1649, instituted by Edward Prideaux, attorney-general for the Commonwealth—the immediate consequence of which was a saving to the public of 7,000*l.* a year, on account of postmasters. In 1657, arrangements were made by Cromwell respecting the Post-Office, which remained in force till 1784 (see *M'Culloch's Dictionary of Commerce*, 8vo, 1849, p. 1037, and COMMON PLACE BOOK, ART. 2163).

3. Every moment that the hard necessities of his position allowed him to spare from war was dedicated to encouraging the spread of knowledge. Newspapers had been published in England for nearly seventy years, but were still unknown in Scotland. The first was published there under the sanction of Cromwell in 1652 (*M'Culloch's Commercial Dictionary*, 8vo, 1849, p. 893).

4. It is remarkable how under Cromwell our Indian commerce, which in the two preceding reigns was nearly destroyed, again raised its head (see ART. 5 of my CHARLES I. in this volume).

5. Excise duties were first introduced by a parliamentary ordinance in 1643, and adopted by the hostile royalists (*M'Culloch's Dictionary of Commerce*, 1849, p. 584).

6. Chevenix (*Essay on National Character*, 8vo, 1832, vol. ii. p. 225) says, "Cromwell, seduced by the artifices of Mazarin, most unwisely connected his arms with this minister to humble Spain, instead of supporting that kingdom, already much weakened."

8. In a letter, written in 1821, Southey says of Ireland, "Cromwell's government, if it had lasted twenty years longer, would have civilized that island" (*Life and Correspondence of Robert Southey*, edited by the Rev. C. C. Southey, 8vo, 1849, 1850, vol. v. p. 101).

through which a monarchy can easily pass. "Lorsque dans un gouvernement populaire les lois ont cessé d'être executées, comme cela ne peut venir que de la corruption de la république, l'état est déjà perdu" (*Esprit des Lois*, livre iii. chap. 3, *Œuvres de Montesquieu*, Paris, 1835, p. 199).

14. These violent proceedings of the Commons would in the ordinary course of events have been followed by a military despotism. Montesquieu finely says, "Sitôt que l'armée dépendra uniquement du corps législatif, le gouvernement deviendra militaire" (*Esprit des Lois*, livre xi. ch. 6, *Œuvres de Montesquieu*, 8vo, 1835, p. 269). But fortunately for the country, a man was at hand who had all the qualities of a despot except his cruelty.

15. Mr. Chambers, after giving some striking instances of the venality of the Scotch judges, says, "It is a general tradition in Scotland, that the English judges whom Cromwell sent down to administer the law in Scotland, for the first time made the people acquainted with impartiality of judgment" (*Chambers, Traditions of Edinburgh*, 8vo, 1849, p. 114).

16. Heber (*Life of Jeremy Taylor*, pp. lxxix. lxxx. in vol. i. of *Taylor's Works*, 8vo, 1828) says, "Inasmuch as the government of Cromwell, though tolerant enough towards most sects except the quakers and episcopalians, never ceased to treat these last with great and unmingled severity."

17. Cromwell appointed to the common law courts admirable judges (see *Campbell's Lives of the Chancellors*, vol. iii. pp. 60, 61; see also p. 91). Lord Campbell adds (p. 157) that during the Civil Wars "there was not a single assassination in England."

18. Burke (*Works*, vol. i. p. 479) eulogises the judicial appointments of Cromwell.

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### CHARLES II.

1. The very appellation of beaux was first given to the fashionable fools at the court of Charles II. See COMMON PLACE BOOK, ART. 2265.

2. Chevenix finely says, "The greatest crime which a nation can commit towards mankind is to bring liberty into disgrace" (*Essay on National Character*, 8vo, 1832, vol. i. p. 347). This the Puritans did. They made hideous the lovely countenance of freedom. Hence the reaction.

3. As soon as Charles once found himself on the throne, he and

major part of the grand jury" (*Blackstone's Commentaries*, i. 143).

11. Sir M. Hale tells us that a few years before the Restoration there were executed at a single Suffolk assizes no less than thirteen gypsies (*Blackstone's Commentaries*, 8vo, 1809, vol. iv. p. 166).

12. The writ *De Hæretico Comburendo* was put in execution as late as the 9th James I., but was abolished, and heresy only subjected to ecclesiastical correction by the 29 Car. II. c. 9 (*Blackstone*, 1809, iv. 49), but the 9 & 10 Will. III. c. 32, made a retrograde step, and subjected to penalties anyone who having once professed Christianity should deny it to be true (*Blackstone*, iv. 44).

13. There are a great many laws in this reign for the observance of Sunday, or as it was ignorantly called, the Sabbath. This could not proceed from Charles, but is an evidence of the existence of the puritanical element.

14. The great increase of empiric knowledge, as shown in the Royal Society, &c., prepared the way for the philosophy of Locke. The licentiousness of Charles II.'s time was perhaps a step forward as compared to the hypocrisy of the preceding generation. This natural progress is illustrated by a remarkable passage in Kant, quoted by Cousin (*Histoire de la Philosophie*, Paris, 1846, part i. tome v. pp. 249, 250).

Wesley (*Journal*, 8vo, 1851, p. 670) says that the story of Father Huddlestone giving Charles extreme unction was positively denied by Lady Oglethorpe, who says she was in the room.

15. Directly he came to the throne, the judges decided that since the death of his father he had been king *de facto* as well as *de jure*. On this absurd and pernicious opinion, see Allen's Inquiry into the Rise of the Royal Prerogative, 8vo, 1849, pp. 47, 48. Allen says (p. 84) that at the Restoration, "laws were passed and declarations enforced, which, if acted on literally, must have converted our limited government into an absolute monarchy."

18. The difference between the depravity of the court of Charles II. and that of Louis XIV. is well stated by William Schlegel (*Lectures on Dramatic Literature*, Lond. 1840, vol. ii. p. 318).

19. Sir William Hamilton, in his article "Reid," has shown in a curious note that the opinion that ideas are "material objects in the brain" was held by Newton, Clarke, Willis, Hook, and probably by Locke himself (*Edinburgh Review*, 8vo, 1831, vol. lii. pp. 191, 192).

Charles II. in p. 26 of the Diary of Dr. E. Lake (vol. i. of Camden Miscellany) and (at p. 6) a *very curious* account of his conduct on the occasion of William, Prince of Orange, marrying his niece Mary.

There is an account of his christening in 1630, published in Peck's Desiderata Curiosa, 1779, 4to, vol. ii. pp. 483, 484.

It appears from Wycherley's Country Wife, act iii. scene 2, p. 82 A, that he was rather troubled by people who made a point of coming to see him dine.

In Antiquarian Repertory, vol. iii. pp. 362–365, 4to, 1808, there is "A Narrative of a Memorable Transaction between King Charles II. and George Donnery, Esq.," drawn up by Lockhart.

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JAMES II.

1. "Lilliburlero" is printed in Percy's Reliques of Ancient English Poetry, 8vo, 1845, pp. 181, 182); and, says the editor, "contributed not a little towards the great revolution in 1688." Jeffreys was not cruel enough to please James (note in *Lives of the Norths*, vol. ii. p. 13). Even in 1679, James writes, "monarchy, which I thank God yet has had no dependency on Parliament," &c. (*Dalrymple's Memoirs of Great Britain*, i. 305). In 1685, Barillon writes (*Dalrymple's Memoirs*, vol. ii. p. 40, appendix to part i. book ii). "The method introduced by the earl of Danby of buying votes in parliament succeeded so ill, that it is no longer thought of." In 1685, James II. writes with evident delight of Jeffreys' "campaign" (*Dalrymple*, vol. ii. p. 53).

2. Read Diary of Thomas Cartwright, bishop of Chester, from 1686 to 1688, Camden Society, vol. xxii. Letters from the Earl of Perth, Camden Society, vol. xxxiii. Johnstone's Letters are very curious. Where are they? They are constantly quoted by Mackintosh (*Revolution of* 1688, p. 212). For the curious Italian dispatches of Adda, see Mackintosh, Revolution of 1688, p. 631, and for those of Ronquillo, pp. 677–683. Luttrell's Diary. There is a "Secret History of the Revolution," by Speke (see *Continuation of Mackintosh*, p. 484). There is some interesting matter in Trevor's William III. See Lake's Diary, pp. 22, 23, in Camden Miscellany, vol. i.

3. A very learned and sagacious foreigner strikingly says, "William Penn qui, je ne sais trop comment, en sa qualité de philanthrope, avait partout des connaissances, et même de la faveur à la cour" (*Cousin, Histoire de la Philosophie*, 2nde série, tome iii. p. 50).

at the jubilee holden by Benedict XIV. (see tome i. p. 15 of *Chais, Lettres sur les Jubilés*, La Haye, 1751.)

It is said that the custom of people being present when the queen lies in is not older than this reign (see *Mrs. Thomson's Memoirs of the Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. i. p. 333).

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### WILLIAM III.

1. Lord Dartmouth (note in *Burnet's Own Time*, 8vo, 1823, i. 384) says that he was impotent, owing to a pinch which De Witt induced his nurse to give him to prevent him having children.

2. On the 20th November, 1689, Lord Clarendon writes, "Last night King William's picture at Guildhall had the crown and sceptre cut out of it" (*Clarendon Correspondence*, 1828, 4to, vol. ii. p. 295).

3. The Convocation at their first meeting after the Revolution forgot all their promises to the dissenters, and showed every sign of bigotry. See Neal's History of the Puritans, vol. v. pp. 38, 83; Short's History of the Church of England, pp. 532, 591; Bogue and Bennett's History of Dissenters, i. 212, 216.

4. The bishops had made the greatest promises to the dissenters in the time of their danger; but, as soon as the danger was passed, they forgot their promises. See the candid confession in Short's History of the Church of England, p. 592.

5. Sancroft provided "for a regular succession of non-juring prelates and ministers" (*D'Oyley's Life of Sancroft*, p. 296), which even D'Oyley disapproves (p. 323).

6. While James was on the throne, the bishops had unanimously refused to protest against the conduct of William.

7. On 28th February, 1688–9, Lord Nottingham moved in the peers for a toleration of the Protestant dissenters, and, says Sir J. Reresby, "was seconded by some bishops, though more out of fear than inclination" (*Reresby's Memoirs*, 8vo, 1831, pp. 390, 391).

8. De Foe was the first who insisted on the necessity of doing away with the right of asylum (see *Wilson's Life of De Foe*, vol. i. p. 216).

9. De Foe first suggested insurance offices (*Wilson's Life of De Foe*, vol. i. p. 259).

10. At Montpellier, in 1676, the protestants were on the in-

round Sacheverell (see *Bogue and Bennett, History of the Dissenters*, vol. i. p. 257).

3. As soon as it was known that William III. was dead, the mob assembled and destroyed the dissenting meeting-house at Newcastle-under-Line (*Bogue and Bennett's History of Dissenters*, i. 243).

4. Neal (*History of the Puritans*, vol. v. p. 88) says that while William was on the throne the church was unable to injure the dissenters; but directly Anne ascended they brought in a bill against occasional conformity, which received the royal assent in 1711. By it no one holding office is allowed to enter for religious worship into a meeting-house of the dissenters. In the last year of Anne, an act was passed forbidding any schoolmaster or tutor, under penalty of imprisonment, to be present at dissenting worship. This, as Neal says (vol. v. p. 88), deprived dissenters of the power of educating their children. However, George I., in the fifth of his reign, repealed these two acts. One of the most striking instances of the pettiness of Anne is that at her accession, she, out of spite to Lord Somers, ordered Addison's pension to be discontinued (see *Campbell's Lives of the Chancellors*, vol. iv. pp. 170, 171).

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LONDON: PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
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London: *November* 1872.

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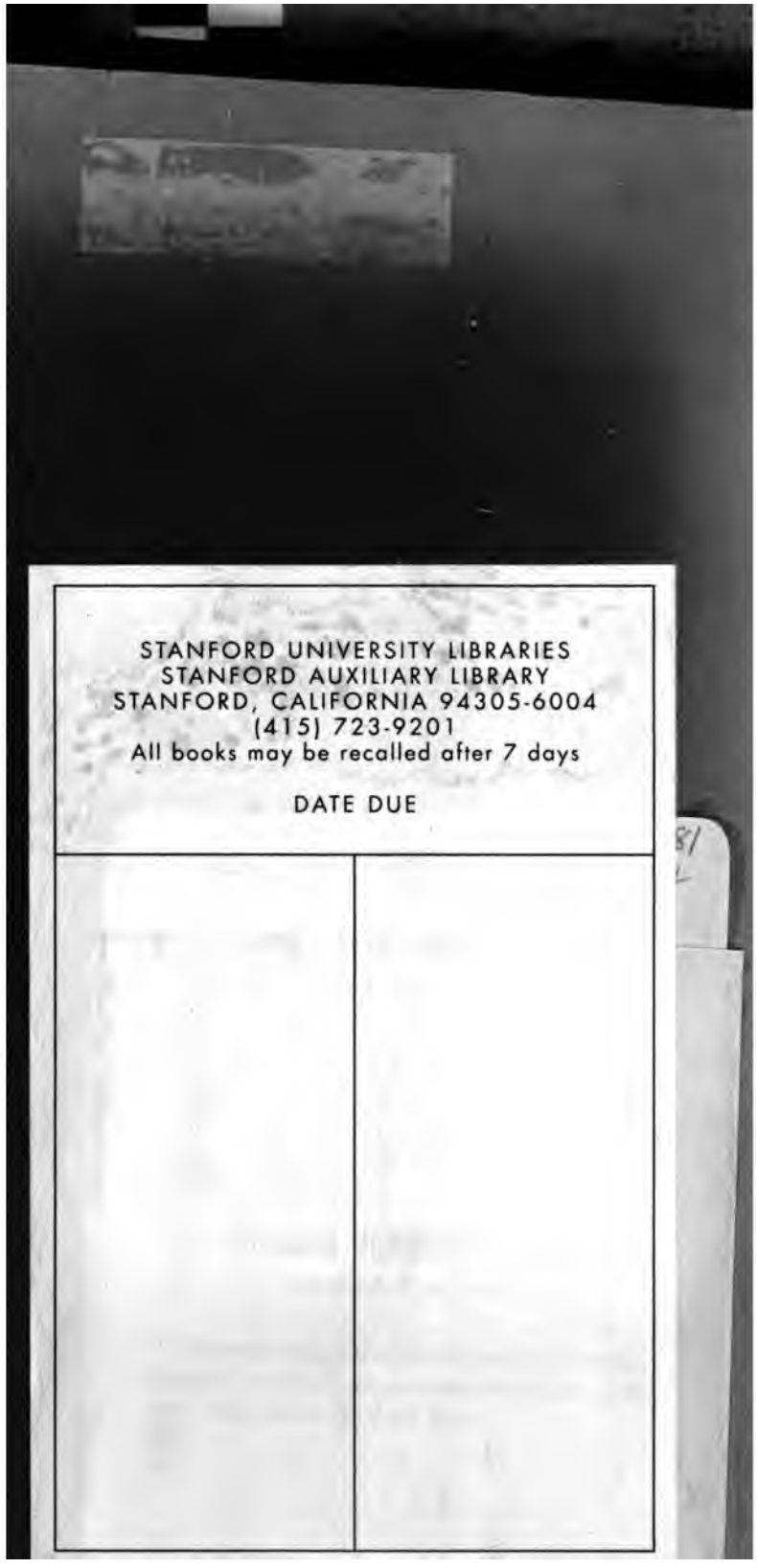
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